The Hebrew monarchy

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THE HEBREW MONARCHY.

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THE

HEBREW MONARCHY:

A Commentary,

WITH

A HARMONY OF THE PARALLEL TEXTS

AND

EXTRACTS FROM THE PROPHETICAL BOOKS.

EDITED,

WITH AN INTRODUCTION BY

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THE HEBREW MONARCHY.

INTRODUCTION.

SYNOPSIS OF CONTENTS.

Purpose of this Commentary—Divine Disapproval of the Establishment of the Kingly Form of Government—Weakness of the Theocratic Rule—Growing Feebleness of Israel in Palestine—Long Supremacy of the Philistines, and Degeneracy of Israel—Israel's Repentance under Samuel—Condition of the Country during Samuel's Rule—Saul's Energy and Defects—Results of David's Desertion of his Country, and of the Murder of Abner—Social Progress during Saul's Reign—Greatness of David's Genius—Purpose for which Empire was bestowed on Israel—Israel's Advance in Intellectual Culture—David's Statesmanship in making Jerusalem the Capital—David's Addition of Psalmody to the Mosaic Ritual—The Book of Psalms a Proof of Israel's Spiritual Elevation—The Psalms Contrasted with Classic Poetry—Lavish Splendour of Solomon's Reign—Empire not a Permanent Gift to the Messianic People—Solomon's Polygamy not approved by Prophets—Elijah's Interpretation of the "Still Small Voice"—His Work and that of other Prophets in the Northern Kingdom—Difference in the Fate of Judah and Israel—Light thrown upon the History by the Juxtaposition with it of the Prophetic Writings—The Jews at Babylon—Recapitulation—The Jews an Enduring Monument of God's Providence.

PURPOSE OF THIS COMMENTARY.

THE object of this important Commentary is unique. It is to exhibit the History of the Hebrew Monarchy in a connected narrative, with everything necessary for its elucidation. Thus it commences with the agitation of the Israelites for a more permanent form of government, strengthened and made irresistible by the misconduct of Samuel's sons; and ends with those portions of the prophetic books which throw light upon the purpose of the Hebrew Monarchy, the reasons of its fall, and its survival in that which was ever the true reason of its existence—the spiritual reign of David's Son. And throughout, the inner feelings of God's Church of old are shown by the introduction of those Psalms which, either by external evidence or by the nature of their contents, seem either to be contemporaneous with the events recorded, or to have been expressly written

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to celebrate them. And when read thus in juxtaposition with the history, it is marvellous how clearly their true data and connexion manifest themselves. Many a doubt as to their time and origin passes away, and we feel that we have in the Psalms the spiritual interpretation of the historic facts and the light in which they were regarded at the time by the more pious portion of God's people. They raise the history to a higher level, and that not one imaginary, but evidenced by the national poetry, and actually the standpoint of the true worshippers of Jehovah throughout the nation's history. The poetry of a nation is ever the true index to the national character, and that of the Jews holds a position infinitely nobler than that of any other race of men; and the Editor has done well in thus bringing together the events and the inspired commentary upon them.

Divine Disapproval of the Establishment of the Kingly Form of Government—Weakness of the Theocratic Rule.

The establishment of kingly rule was undoubtedly a part of the Divine purpose, and as such was looked forward to in the Book of Deuteronomy (ch. 17. 14–20). It was, indeed, an essential part of the preparation for the kingdom of the Messiah; and in lower matters it gave the Israelites greater national security and more rapid progress in civilization than they had ever enjoyed before. Without the kingdom they could scarcely have worked out the purpose for which they were called into being.

Why then, we may ask, was it so strongly condemned by Samuel and by God (Hos. 13. 11)? The reason is not far to seek. The form of Israel's government up to this time had been that of God's direct control. Jehovah was Israel's king, and His will was to be learnt of the priest by the Urim and Thummim (Num. 27. 21). Now, had the people been living in an advanced stage of holiness, this would have been the best form of rule. It was an ideal government, but unfit for men half civilized, and still in a low state of morality; for its success depended upon their faith and trust in their God. As Aristotle teaches us, the corruption of the best is the worst, and the Theocracy as actually administered provided neither for the safety nor for the progress of the people. Something of the sort is attempted in the Papacy. The ideal is high: the actual performance is ruinous. So it was with the government of Israel. Moses, who was king in Jeshurun (Deut. 33. 5), with rare self-renunciation, reserved no special rank or privilege for his own sons. They sank at once to the level of ordinary Levites, and the Levites were left in poverty. Had the Israelites been fit for the theocratic government the position of the Levites would have been a noble one. As it was, they were scarcely more than mendicants (Judg. 17, 7 *sqq.*). Similarly, Moses had arranged no political

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machinery by which the tribes could act as a united body. They were like the United States of America without the solidifying influence of the Federal Government; and thus, only on very rare occasions could they be induced to act together. Each tribe had some sort of patriarchal government, being ruled by the "heads of the fathers' houses"; but its action was irregular, spasmodic, and destitute of administrative machinery, and, therefore, of coercive power. It failed in punishing even the most atrocious crimes, and every man's lust was his law. "In those days there was no king in Israel; every man did that which was right in his own eyes" (Judg. 17. 6; 21. 25). Four times in the Book of Judges we have this lamentation over the want of a king uttered in connexion with the record of unscrupulous wickedness, and the whole book bears witness to the miserable effects of this absence of political organization.

Growing Feebleness of Israel in Palestine—Long Supremacy of the Philistines, and Degeneracy of Israel.

It was this national weakness which made the Israelites unable, after the death of Joshua, to complete the conquest of Canaan (Judg. 1). Nay, more; about a century afterwards the tables were completely turned upon them, and the Canaanites, under Jabin, king of Hazor, a town which Joshua had destroyed (Josh. 11. 10), for twenty years were the masters of Northern Palestine. Jabin's was no conquest from without by Moabites, or Ammonites, or Midianites; it was the uprising of the conquered race, and the reduction of the Israelites for a time to the abject position to which Joshua had condemned the natives. Undoubtedly this re-conquest of Palestine had been long preparing, and witness is borne to this by the Canaanite king having taken the old name of Jabin—the Phœnician title of the ruler of Northern Palestine. Had there been any form of federal government such a reversal of position would have been impossible. The central power would not have permitted the Canaanites to re-establish themselves in so strong a position as Hazor. And even when the ferocity of Sisera had driven the people to desperation, all those portions of Palestine which had not felt, as yet, the weight of his hand, stood aloof in indifference. Ephraim, the key-stone state, did nothing. Judah, destined to play so important a part in the future, is not even alluded to in Deborah's triumph-song. Evidently nothing was expected from it. It was the smaller tribes—Zebulon, Issachar, Naphtali—which, guided by the wisdom of Deborah and the skilful generalship of Barak, stayed the progress of this re-conquest. The revolt was an act of desperation on their part, and it was this desperation probably which made the charge of the ten thousand down the slopes of Tabor so irresistible.

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And always, in Israel's extremity, the right man was raised up to save the nation from extinction. But, as we read the Book of Judges, we can come to no other conclusion than that its vitality was rapidly waning. Under Gideon Israel was powerful, and though the civil war which followed his death weakened it, yet it maintained its independence for a long period under a succession of comparatively insignificant judges. But when we reach the age of Samson its independence is gone. From the Egyptian records we know that in the days of Rameses III., that is, about Samson's time, the power of Egypt was diminished, and the Philistines became the dominant people of Southern Palestine.* With these ancient records the Bible is in full accord; for, in the introduction to the history of Samson, it says: "The Lord delivered the children of Israel into the hand of the Philistines forty years" (Judg. 13. 1). The evidence of these records enables us now to form a just estimate of the greatness of the internal reformation wrought by Samuel, and of his bravery and that of Saul; for it was with no ordinary nation they had to contend, and at the commencement of the struggle the Philistines had fortified posts in all the land of Israel (1 Sam. 10. 5; 13. 3), and had disarmed the whole nation (1 Sam. 13. 19–22).

It was the immorality of the people which had sapped the national strength. Had they been chaste and temperate, they would have led free, happy, and prosperous lives. The Book of Judges sets them before us as a sensual race, though brave, intelligent, and, as we see in the case of Samson, possessed of wit and humour. What then God and Samuel condemned in their seeking after a king was, that they had shown themselves unworthy of having God for their ruler. The cup of their wickedness was full when,

* Dr. Brugsch in his *History of Egypt under the Pharaohs*, which has been translated into English, shows from the Monuments that the Pharaohs of the Eighteenth Dynasty were lords paramount of Southern Palestine, and held Gaza and other Philistine strongholds by garrisons. But under the Nineteenth Dynasty Rameses III. was assailed at the commencement of his reign by a powerful confederacy, including not only Greeks and Cypriotes, Hittites and Philistines, but even Sardinians and Sicilians. At first the confederacy was successful, but gradually Rameses gained the ascendancy, and after some years of struggle was victorious both by sea and land. But his power was so broken that though he subsequently invaded Palestine, yet it was not more than a raid, and the Philistines gained their freedom, and under the name of Pulista appear henceforward frequently upon the monuments. It was not until the reign of Rehoboam that the Egyptians again appeared in force in Palestine. This new light thrown upon the Bible history has a most important bearing upon the History of the Hebrew Monarchy. We now understand how the Philistines were able to hold the Israelites in such long subjection; and how the struggle with them prepared the way for the empire of David. Trained during Saul's reign in a fierce warfare with this brave and well-armed people, the Israelites were able, on emerging victorious, to win for David all the adjacent countries. His empire was, as we have seen, necessary to enable Israel to work out its Divine mission, but there was always the certainty, with Egypt and Assyria in the background, that Israel's empire must be temporary. Not Israel, but that kingdom of which Israel was the type, was to be the heir of the four great world-monarchies, and fill the whole earth (Dan. 2. 35).

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at the tabernacle of Shiloh, priests set the example of lust and defiled the sanctuary itself. The punishment quickly came in that defeat in which Eli's sons were slain and the Ark captured. With what barbarous cruelty the Philistines destroyed Shiloh we read in Ps. 78. 60–64; and its fate left so painful an impression upon the hearts of the Israelites that the town was never rebuilt, and the mention of its name by Jeremiah as a warning to Jerusalem so filled the people with rage and horror, that they wanted to put the prophet to death for his ill-omened reference to it (Jer. 26. 8, 9).

Israel's Repentance under Samuel.

As the result of so terrible a disaster, the Philistines tightened their hold upon Israel. We may be sure that Shiloh was not the only place where the conqueror trampled down the vanquished; and not merely was Israel disarmed, but lest it should make weapons for itself it was left without tools, and the farmers had to go down to the land of the Philistines to get repairs even for their agricultural implements. Probably this extreme severity was exercised only in Benjamin and parts of Judah, the districts where Samuel and subsequently Saul were most active. No wonder, then, that when at Eben-ezer, the spot previously so fatal to the nation, Samuel had discomfited the Philistines, the people longed for greater security. In reading the summary of the results of this battle in 1 Sam. 7. 13, 14, we must remember that the custom of the Hebrew annalist is to look onward to the ultimate results of an action and describe them as if immediate. The cause includes the effect; and the repentance of the people, brought about by Samuel's efforts, and crowned with the Divine approval at Mizpeh, contained within it the complete deliverance of the nation. Israel's regeneration was wrought first in the hearts of the people: its restoration to Jehovah's favour was shown by the victory at Eben-ezer; finally, Saul and David, as Samuel's instruments, wrought out the legitimate effects of Samuel's work in setting Israel free from the yoke of foreign dominion. Undoubtedly Samuel was the greatest and wisest of Israel's heroes, and the recovery of the nation was his work.

Condition of the Country during Samuel's Rule.

Had the repentance of Israel been complete and the lives of the people holy, the nation would have been content and have rejoiced in the personal government of their God. It fell far short of this, and its deliverance as yet was only partial. Its actual condition in Samuel's days was that described in 1 Sam. 13. Philistine outposts still held strong positions

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throughout the land; the people were still disarmed, but Samuel's victory made the Philistines careful not to provoke the people by wanton acts of cruelty, and they thus enjoyed a fair amount of personal liberty; and Samuel himself took care for the orderly administration of justice in the chief districts of Benjamin, with which the history in this part of the Book of Samuel is concerned. But even this limited degree of independence seemed to the people to rest upon the life of one old man. His sons were not treading in his steps, and at his death, what was to be their fate? They were not capable of looking upwards and of seeing their true Ruler; they needed greater earthly security. They had proved their bravery upon many a well-fought field; but who was to be their leader? Their great lawgiver, Moses, had left them without any national organization. He had meant them to be something higher than one of the nations of the earth—even a spiritual people living in communion with God. They had deserted Him and were living in sin. For such the legislation of Moses was insufficient; for they needed safety and protection. They must have someone to summon them together, to marshal them, and take the command, and unite their strength for any great effort. At present they were not a nation, but were tribes with no more cohesion than the sands. They needed something to consolidate them and make them into a rock.

Saul's Energy and Defects.

A king, therefore, was politically a necessity, and Saul proved the practical wisdom of the popular demand. But for his energy the people of Jabesh-gilead would have been deprived each of his right eye as a reproach to all Israel. But Saul rose equal to the occasion, because he had a Divine appointment giving him the right to command; and it was probably the knowledge of his right that made the people ready to obey. During his reign the power of the Philistines was diminished, and Israel's freedom increased; but the complete realization of the nation's hopes was frustrated by Saul's personal faults. Miserably jealous, looking askance at every man of merit, brooding over every achievement of others as a wrong done to himself, he became the victim of deepest melancholy, and by it at length his mind was unhinged. Had he cherished and loved his noble son Jonathan, and David, his true and faithful lieutenant, the battle of Gilboa would either never have been fought, or would have completed Israel's deliverance. It was Saul's persecution of David, and the consequent weakening of his power, which gave the Philistines the opportunity of recovering from their earlier defeats; and Saul's tragic death was the avenging upon him of that gloomy temper, which had embittered his latter days, and turned his many noble qualities into meanness and treachery.

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Results of David's Desertion of his Country, and of the Murder of Abner.

A defeat so total brought back Israel's worst days. Once again the Philistines reduced the whole country west of the Jordan to obedience, Hebron alone excepted, and the adjacent district, wherein David maintained some degree of independence: while Ish-bosheth and Abner, the real ruler, fled far away to Mahanaim, beyond Jordan, in the hill country of Gilead. And this miserable state of things continued for several years, chiefly because of the unworthy act of David in deserting his country and becoming a vassal of the Philistine king of Gath. Placed there in a false position his whole conduct was a tissue of deceit and treachery, though happily he was saved from the worst effects of his crime by the suspicions naturally entertained of him by the Philistine lords. But now when Saul had fallen, and the eyes of all would naturally have turned towards the man whom God had chosen to be the heir of the kingdom, men doubted far and wide of his loyalty, and long years passed before he could take possession of Israel's throne. He had proved himself a traitor, and had even accompanied the Philistine army on its march for the subjugation of Israel. David was a man of faith, but his faith had failed. He had felt himself secure enough to take Abigail to wife, but he had grown weary of being hunted up and down, and to obtain ignoble rest he became untrue to his country and his God. And had not the distrust of the Philistines rescued him from the dilemma, what would have been his conduct at Gilboa? Would he have taken part in slaying his king, and crushing his nation? or would he have been doubly a deserter, and betrayed the Philistines as he had betrayed his country? Whatever might have been his choice, in either case his lot would have been infamy.

He was saved from infamy, but his misconduct had disabled Israel. For seven years and six months David at Hebron, and Abner at Mahanaim, made feeble resistance to the Philistines; but at length the conviction prevailed that internal security could be obtained only by having a king, who could gather to one head the energies of all the tribes. It was this which had made the people gather round Saul, it now made them look toward David. For evidently, in spite of Abner's capacity, safety was not to be found in the house of Saul. Had Jonathan lived, the people would have been content with him, and he would have recalled to his side his dear old friend. That friend was now Israel's only possible champion, and the vigour of his rule at Hebron was in strong contrast with the feebleness which prevailed at Mahanaim. Wearied with a tedious struggle the people at length agreed to make David their one king. But ill-luck still pursued him, and the union of the tribes under his rule was made unhappy by the foul murder of Abner. For necessarily David would fall under the suspicion of having connived at this base deed.

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It was partly these two crimes, David's desertion to the Philistines and Joab's murder of Abner, which, rankling in the minds of the people, made them so ready to join in the rebellion of Absalom; and the example of a divided kingdom also prepared the way for the final disruption of the tribes in the reign of Rehoboam. The traditions of Saul's house and the remembrance of his kingdom lived on. Shimei, in cursing David, gave public utterance to what thousands probably felt. Had the nation with one consent elected David to the throne after the battle of Gilboa, he would have ruled over a united and loyal people. As it was, the house of Saul had its adherents for generations among the northern tribes, just as the Stuarts had theirs until the last representative of the race had died. The race of Saul continued until the Captivity (1 Chron. 8. 39–44), but it sank into obscurity, and its place was taken by adventurers belonging to the great tribe of Ephraim. And this long dissension and the many evils arising from it would have been spared, if David had been content to wait upon God, and submit to the many discomforts of his hard lot. And these probably would have been endurable had not David multiplied wives. His position could not have been very trying, when he could take first Abigail and then Ahinoam to wife. His besetting sin was his lust for women. Probably his wives grumbled at his unquiet life; it was vexatious to live in constant expectation of sudden flight. Women like to have things in good order and comfort. To please them he became a deserter, and sowed the seeds of great future trouble for himself, his posterity, and all Israel.

Social Progress during Saul's Reign.

In his elegy upon the death of Saul and Jonathan, David not only acknowledges the martial qualities of the two heroes, but also the great progress of the nation in social matters under Saul's rule. "He had clothed the daughters of Israel in scarlet delicately, and had put ornaments of gold upon their apparel." Such beauty of dress betokens a considerable degree of national prosperity, and some amount of foreign trade. The scarlet dresses would be imported by caravans from Tyre, and even if the golden ornaments were the work of native artificers, still there must be ample means with which to purchase; for if there were no demand for their goods such artificers would not be called into existence. No one would wear scarlet or purchase trinkets in a state of misery so abject as that described in 1 Sam. 13. The people would live from hand to mouth, and would hide away their corn and stores that they might not be stripped of them by marauders.

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Greatness of David's Genius.

When power was concentrated in David's hands, he carried on Saul's work with far greater ability and success. Chequered as was his moral character, there can be no doubt of the greatness of his genius both as warrior and as statesman. His piety was sincere, his generosity noble, but withal he was a libertine. Yet strong in his passions, he was strong also in his virtues, and richly endowed with great mental gifts. When a mere boy he had perceived the feebleness of the boastful Goliath, as he stalked along in his showy panoply. A man so overweighted must fall, he felt, before a light-armed soldier assailing him with missiles. In every subsequent campaign he had proved victorious; and in the raid referred to in 1 Sam. 18. 27, abhorrent as it is to the whole spirit of civilised warfare, David had displayed the qualities necessary for the guerilla warrior. He had shown even greater skill in foiling all Saul's continued efforts. And when the kingdom was his own, David not only rescued Israel from foreign dominion, but established a mighty empire, embracing not merely the bordering states, but reaching to the Hittites of Hamath on the Orontes. Little did the Israelites, when clamouring to Samuel for a king, dream of such wide extended rule. They thought only of leave to plough and reap in security: their children saw themselves masters of what was to them the whole civilised world.

Purpose for which Empire was bestowed on Israel.

Now, what was the Divine purpose in this? If Israel was called into being, as we believe, for a special purpose, in what way did David's wars promote this purpose? We can clearly see now that if the Israelites were to be a strong and enduring people, fit for high and noble work throughout centuries of oppression and ill-usage, they must have a history that would give them self-respect. They were to be God's witnesses for the unity of His nature; and of them as concerning the flesh, the Christ was to come. Now, as we see them in the times of the Judges, they were a rough uncultured people, with many sterling good qualities, but wholly unfit for any spiritual or intellectual, or even for any moral work. They were tough fighters, but nothing more. It was David who raised them from this low state; who welded them into an organic whole, who gave them imperial thoughts, and made them such as they have ever shown themselves henceforward in their history, an heroic people. It was to David's empire that they ever looked back, and in their worst distresses the remembrance of it gave them strength to dare and to endure. They felt sure that they were God's people, that He had made them for no mean end, and

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that He would preserve them until they had done His work. So the Maccabee looked back to David's rule as "the throne of an everlasting dominion" (1 Macc. 2. 57); and every pious Jew looked forward to the coming of the Messiah, to be the heir of the "everlasting covenant" (2 Sam. 23. 5), and to restore the Davidic kingdom. Other kingdoms might rise and fall: this was that stone cut out of the mountain without hands that must crush all other empires and religions, and fill the whole earth (Dan. 2. 35). The Jew mingled many an earthly aspiration with his diviner hope; but the earthly passes away, and the spiritual alone remains. The kingdom of the Messiah is taking the place of the earthly type. But it was the Davidic kingdom which gave and formed this type, and which largely contributed to make the Jews a nation noble enough to be the worthy instruments for accomplishing God's great design.

Israel's Advance in Intellectual Culture.

But the Messianic people must be a cultured race capable of understanding the teaching of the Christ when He came, and of communicating it to others. Now it was Samuel who laid in the Schools of the Prophets the broad foundation of Israel's culture. But for those Schools, there could never have arisen that line of prophets who were not merely teachers of righteousness but the intellectual leaders of the people. Granted that to Samuel's initiation must be referred all that was best in later Israel, yet we must equally grant that the court of the kings was also a necessary condition for the formation of an intellectual people: and among them David, Solomon, and Hezekiah were the chief promoters of learning. When we think of the miserable condition to which Israel was reduced after the battle of Gilboa, and then call to mind the splendours of David's court, with its seers, psalmists, recorders, &c., crowded with learned men as well with warriors, we can the better understand both the great service which Samuel did for Israel in raising up for it men fit to serve God in church and state; and also the high natural endowments of the Israelites in making such good use, first, of the opportunities afforded them by Samuel, and, subsequently, in recovering so rapidly from the overthrow of their institutions by the Philistines. No people could so quickly have attained to such intellectual splendour as surrounded David's throne, had they not been a race endowed with high gifts of genius.

David's Statesmanship in making Jerusalem the Capital.

In all this progress David led the way; but there are two particulars especially in which he largely contributed towards making the Jews the

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Messianic people. Never was there a more statesmanlike act than that whereby he made Jerusalem the centre of the religious life of Israel. As we have seen, the tribes had no cohesion; Jerusalem, belonging itself to no tribe, was made by him the capital, in order to bind them together, and to be the symbol of the national unity. He placed there the Ark of God—in due time to be deposited in a splendid Temple—and there he fixed the royal court, to which the people were ever coming for the administration of justice. How powerfully these influences wrought in making Israel one nation we learn from the fears of Jeroboam, that if the people were allowed to attend the religious services in Jerusalem they would soon return to their allegiance to the house of David. Vast numbers of men belonging to the ten tribes did abandon houses and lands in order that they might live where they could enjoy the Temple-service (2 Chron. 11. 16). They came even in such numbers as to make Judah, with its one tribe, a match for the far larger realm which had broken away from it; and to stay this exodus, Jeroboam set up similar services at the two ancient sanctuaries of Beth-el and Dan.* But a still higher effect of the holy influences of Jerusalem was that they kept Judah true to its God. If we compare the kings of Israel with those of Judah, we find them certainly not inferior in warlike or mental gifts, but absolutely beneath them in moral and religious worth. And with one or two miserable exceptions, the kings of Judah fostered in the nation those moral qualities which made the Jews fit to be the progenitors of the Christ.

David's Addition of Psalmody to the Mosaic Ritual.

But David wrought a change in the national worship perhaps even more important than his choice of Jerusalem to be the capital, and the placing of the Ark on the holy hill of Zion. The Mosaic ritual was full of typical instruction, and it continues to be replete with teaching for us. Probably it taught the Hebrews very little. The shedding of the blood of the sacrifice bore witness to them of no profound truth. It was the service of God, and a religious act, and no more. They, perhaps, thought chiefly of the feast that usually followed the sacrifice, and so, with irreverent hearts,

* Beth-el seems to have been a well-known place in the time of Abraham (Gen. 12. 8), though some think that the name is used there by way of anticipation. But subsequently it became a heathen sanctuary, as we gather from the Phœnicians having given the name *Bethulia* to certain magical stones, supposed to be endued with life, and which apparently were carved in imitation of the stone set up by Jacob. It is, moreover, recognised as a great religious sanctuary in Judg. 20. 18, 26, 31; 21. 2. In the Authorized Version it is translated House of God, but the Septuagint and Revised Version rightly render it *Beth-el*. No "House of God" as yet existed. Dan is supposed to have been a religious sanctuary from its antiquity, as it is mentioned in Gen. 14. 14, and Deut. 34. 1. It was scarcely possible to establish any form of worship except in places already held sacred.

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they sat down to eat and to drink, and rose up to play (Exod. 32. 6). It was David who, with the consent of the nation signified through its chief officers and the captains of the host, introduced a distinctly spiritual service of sacred song (1 Chron. 25). It is noteworthy that not merely the recitation of the Psalms, but also the instrumental music, is called "prophecy," that is, the speaking for God. Now, these musical services were no new thing. They were not invented by David. What he did was to introduce them into the Temple, and make them rank side by side with the Mosaic ritual. Samuel was their real author, and from his days they have lasted onwards to our own times. Even he, probably, found religious chants in use among the people, and he made them the especial form of Divine Service in his Schools. And solemn and inspiriting must these services have been! For we find, first of all, Saul's messengers, and then Saul himself, so carried away with enthusiasm at what they heard and saw, that they gave up their purpose of seizing David and joined against their will in chanting the praises of God (1 Sam. 19. 20–24). But, if it was Samuel who first gave form and method to the spiritual aspirations of the devout Israelite, it was David who made psalmody a regular part of the public worship of the nation, and installed it in the sanctuary itself.

The Book of Psalms a Proof of Israel's Spiritual Elevation.

Now, if we would estimate aright the value of these two chief acts of David, let us ask ourselves what united Israel at first, and subsequently the kingdom of Judah would have been without Jerusalem? and what would the Temple have been without its psalmody? And how great would have been our own loss! All Christendom has reaped the benefit of David's acts; for music has ever formed a large part of its public worship, and the Book of Psalms has been its best manna of public and private prayer and praise. And it is only when we read the Psalms in connexion with the history that we learn the true worth of the Hebrew nation. It is a poor record that we read in the Books of Kings and Chronicles, alike of the kings of David's line and of the people; but how pure and spiritual are their hymns, and what a singular depth of piety do they exhibit! Grant that they are not always on a level with Christ's teaching, especially as regards the forgiveness of enemies, and the returning good for evil, yet even these maledictory Psalms have a good side in their burning love of justice, and their intense conviction that God will be on the side of right. But, as a whole, how true a spirit of devotion breathes throughout the Psalms! and how worthily do they give expression to the best feelings, even of a Christian, though here and there they fall far short of the teaching of Him whose new commandment was love.

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The Psalms Contrasted with Classic Poetry.

God seems, in these our days, to have poured out again upon His Church the spirit of psalmody. Hymns are written of exquisite beauty and fervent devotion; but the Psalms still form our best book of praise. It is no small matter that, in such rough and untutored times, hymns should have been written which hold their rank even when placed side by side with the most spiritual songs of Christian times. But, if we compare Hebrew poetry with the poetry of Greece and Rome, we cannot but be impressed with its pure holiness, contrasting so strongly with the wantonness of classic song. For, not at one period only, but throughout a long succession of ages, it was the glory of God which inspired the poetic fervour of the Hebrew race. We cannot understand what the nation was except by studying the Psalms; and one great use of this Commentary is that it combines the Psalms with the narrative, and constantly they throw great light on one another, and the Psalms are found to fit admirably into the place assigned to them, and to give the key for the explanation of the historic facts.

To David then we owe Jerusalem, the centre of Judah's religious being, and the type of Christ's kingdom. We owe to him also the addition of a pure element of devotion to the Mosaic ritual, and the introduction of psalmody into the public worship of Jehovah. It made that worship more directly spiritual, and it has bestowed upon us the Book of Psalms. He also gave the nation greater intellectual activity, and a vigorous political life. And then, upon his reign, followed an era of great temporal prosperity, of profuse magnificence, of brilliant but unchaste splendour, and of consequent decay. The wisdom of Solomon degenerated into the folly of a woman-ridden voluptuary, and the gorgeous luxury of his life, and his vast expenditure upon buildings, sapped the foundations of his throne. The cost of the Temple had been provided by David; its erection gave Solomon a taste for architecture; and he continued to raise one costly edifice after another, even when they had to be erected by forced labour, and by money wrung from his subjects. To an agricultural people heavy taxation is especially onerous. The Hebrews were to be a nation of farmers cultivating their own lands with the help of servants, that is, slaves born in their house or bought with money. There was to be no trade, and no accumulation of capital. Their ideal citizen was Jesse, the rich farmer of Bethlehem, with abundant oxen and sheep, and fields of corn, but doing most of the work with his own hands, and those of his sons. To him an ass load of bread, a skin of wine, and a kid, seemed a handsome present to send to his king (1 Sam. 16. 20). What would Solomon have thought of such a gift? Flesh was not an everyday article of consumption in Israel, but Solomon's daily supply was ten fat oxen, twenty oxen straight from the

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meadows, a hundred sheep, and game in abundance. And the service of his table was equally imperial. Even in his hunting box in Lebanon the vessels were all of pure gold. Such lavish cost meant the oppression of the people; but the Hebrews looked back to his reign as their golden era, and extolled his glory, and mused with pride upon his fleets and their cargoes of costly Oriental wares. Even to this day the wisdom of Solomon is regarded in the East as more than human, and *jins* and *efreets* tremble at his name. His good beginning is alone remembered, the cloak of oblivion is drawn round his miserable end.

Lavish Splendour of Solomon's Reign—Empire not a Permanent Gift to the Messianic People.

Yet even Solomon's reign had its use. It served as a glorious halo round the picture of Israel's national greatness. David had made them masters of a mighty empire; in Solomon they had possessed a king whose wisdom exceeded that of other men, and whose splendour cast a bright radiance upon even their lowest degradation. It thus gave dignity to their character, and helped to form in them that unbending firmness which has carried the Jew unchanged through long ages of affliction. But God gave them earthly empire and material splendour for only a very short period. It was not His will that the Messianic people should be one of earth's conquering races. They had a nobler task set before them; and soon the realm of David was rent asunder. Even in the times of the Judges we see causes at work which made it difficult for Ephraim and Judah to bear the yoke evenly. David had aggravated these differences when, as the result of his desertion to the Philistines, there was a seven years' strife between him and Ish-bosheth. He did his best by the choice of Jerusalem and the increased beauty of the Temple-services to bind the nation together. Had Solomon made full use of these uniting influences the tribes might have been welded into one nation, but he broke the bond when he built upon the holy hill temples for Ashtoreth and Chemosh, and Milcom and Molech. The people might endure heavy taxation and forced labour when the object was to rear palaces for their king, or for Pharaoh's daughter, but not when the money was to be wasted on fanes for the abominations of the heathen.

Solomon's Polygamy not approved by Prophets.

For ever onward from Samuel's time the "sons of the prophets" had laboured assiduously for all that was true and holy, and Solomon's conduct was most distressing in their sight. When Ahijah condemned it in Jehovah's name, and foretold the rending away of ten tribes and their bestowal upon Jeroboam, we are to understand by this act that the whole prophetic body

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placed themselves in opposition to Solomon, and having tried in vain to change his purpose, then more or less openly showed their disapproval. And how powerful they were we learn from Rehoboam disbanding his army and not daring to go to war with Israel because Shemaiah forbad his doing so. Now the act of these two prophets proves that the disruption of the kingdom was in accordance with God's will, and the proximate cause of it was Solomon's sensuality and consequent lapse into idolatry. His polygamy may have been a part of his costly magnificence, but it was contrary to the spirit of the Mosaic Law, and the habits of the people. A vast harem was an institution borrowed from the customs of the heathen world, and it led naturally to the indulgence of the foreign women in the practice of their idolatries. It was to the credit of the Hebrew women that so many of Solomon's wives had to be brought from abroad. Now the reason why idolatry is ever so strongly condemned in Holy Scripture is that it went hand in hand with moral impurity, and it was for chastity and righteous conduct that the prophets ever laboured. It was they who kept the flame of pure religion burning in the hearts of the people, and we may feel sure that it was mainly to them that we owe the Book of Psalms. Such men could not but feel shame and indignation at the impure splendour of Solomon's court.

Elijah's Interpretation of the "Still Small Voice"—His Work and that of other Prophets in the Northern Kingdom.

And how great was their influence in forming the Messianic kingdom and keeping it true to its purpose we learn from the history of Elijah. That great prophet of action, who stands forth as the mighty witness for God, was taught at Horeb that the right way of working is not by the display of strength and vigour, but by the "still small voice," that is, the calm appeal to the human conscience. And how did he interpret this teaching? We find the latter years of his life devoted to the re-establishment of the prophetic colleges. Jezebel had destroyed them, and put the prophets to death. The unchaste worship of Astarte set up by her at Samaria was impossible as long as the prophets of Jehovah were numerous and powerful to resist it. She destroyed them: but Elijah, too powerful after the great day at Mount Carmel for Ahab to dare openly to oppose him, gathered once again together the few who remained, and drew others round him. His last earthly work was the visitation of the Schools of the Prophets at Gilgal, at Beth-el, and at Jericho. And after his translation, the whole activity of Elisha, his successor, seems to have concerned itself with their guidance and maintenance. Once again under him the prophets wrought effectually among the Israelites for chastity and honesty and virtuous living. But we

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may doubt whether they ever had among the ten tribes as strong an influence as in Judah. They had there the help of the priesthood and of the Temple-services, and their chiefs, like Isaiah, were the chosen advisers of the kings. Yet even in the North the influence of men like Elijah, Elisha, Hosea, and Amos was very great. Of the latter, Amaziah, the high priest at Beth-el, when begging king Jeroboam II. to expel him from the country, said: "The land is not able to bear all his words" (Amos 7. 10). And thus Judah and Israel, shorn of their splendour, and destitute of political power, were yet the appointed field for the development of true religion, and for the preparation for the coming of Christ. It was a hard struggle that the prophets and the believing portion of the people maintained against the many adverse influences which wrought for moral decay: but it was this struggle which so elevated their whole character. As regards the mass of the people, it is a miserable picture which Hosea and Amos draw of the licentiousness rampant in Samaria and in the Northern tribes; and the victorious career of Jeroboam II. availed nothing for their rescue. They fell; and it was their immorality which wrought their ruin. And though vice was not so prevalent in Judæa, yet even there degradation was going on. The long reign of Manasseh was more powerful for evil than those of Hezekiah and Josiah for good. And the Assyrians carried Judah also into captivity, and Jerusalem and the temple of Jehovah were burnt with fire.

Difference in the Fate of Judah and Israel.

But great is the difference now in the fate of the two portions of the people of God. The ten tribes disappear. Whatever may have been their fate then, or whatever may be in store for them in the future, yet as a fact they had no more part or lot in the preparation for Messiah's kingdom, nor do we know anything certain about their present position. They had failed utterly, and God used them no more. But, as regards Judah, the extracts from the writings of the prophets given in this Work show that God's dealing with her was in love. In her death there was new life. As Isaiah had foretold, the crushing of the grapes in the cluster was in order to bring forth the new wine (Isa. 65. 8, 9). What to the eye of man could seem more hopeless and forlorn than the long string of captives toiling onward in their weary way to Babylon! Their route marked by the bodies of those who in sheer exhaustion lay down to die! They themselves without hope, and welcoming death in their despair. We know from the pictures carved on the Assyrian monuments how inhuman would be their treatment on their journey, and how terrible their misery. Yet they were God's Church, and in them, in the providence of God, was contained the new wine that was to cheer and bless the whole world.

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Light thrown upon the History by the Juxtaposition with it of the Prophetic Writings.

The juxtaposition of these extracts with the narrative constantly serves to give the right meaning to the prophetic writings, and to show what was their primary purpose. But it has a higher use. For by their help we are able to understand the way in which God's Divine plan for man's redemption was working itself out. Thus doubtless those left behind in Judæa bewailed the hard lot of that band of captives torn from house and home, and dragged to Babylon to people its waste places. Those left behind were spared, they thought, this extremity of misfortune, and might still enjoy their cities and fields. But Jeremiah lifts the curtain, and teaches just the reverse. In chap. 24 (p. 633) he shows that those carried captive to Babylon were chosen by God for a higher purpose. They were put there for safety, for their good; and after the promise of even earthly prosperity in their new home, God speaks to them of better things. "I will give them," he says, "a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart." Zedekiah and the people left behind at Jerusalem were but as a basket of figs too decayed to be eaten, and put aside as worthless. They were too bad for it to be worth while to carry them to Judah's new dwelling-place.

The Jews at Babylon.

It was to comfort God's elect that Jeremiah foretold that the captivity at Babylon would last seventy years (Jer. 29. 10). But as this is the ordinary duration of human life, they were to go as men who would leave their bones in the Chaldean land, and they were not merely to build houses there, and marry, and carry on trade, but be good and loyal citizens, and labour and pray for the peace of the city, which was now their home: "for in its peace shall ye have peace" (Jer. 29. 7). But they were to be supported in this cruel wrench from their native land by the sure conviction that God was with them; that they were His Church, and that the promise was theirs; and then at the end of seventy years their children would return to the holy land, would rebuild Jerusalem and the Temple, and would dwell there until Messiah came. There can be no doubt that this promise not only strengthened the hearts of the people, but helped greatly in that reformation of conduct and belief which changed them into that band of pious and trustful men who returned from exile with Ezra, and who from that day forward never wavered in their firm faith in their God, nor in their adherence to the central truth of which God had made them the keepers, that the Lord Jehovah is one and the only God.

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Recapitulation.

Lastly, these extracts show what was the ultimate purpose of God in establishing monarchy in Israel, and under the veil of an earthly kingdom they reveal to us the nature of the true kingdom of God. Alike Isaiah and Jeremiah at Jerusalem, Daniel and Ezekiel in captivity, and the other prophets, explain to their countrymen of old and to us now the nature of the rule of David's promised Son, and the extent and perpetuity of "the throne of the kingdom that was to be stablished for ever" (2 Sam. 7. 13).

The empire of David, the wisdom and splendour of Solomon, the struggles of the divided kingdom, all had their typical meaning; and they, and still more directly the Divine teaching of the prophets, were all preparing Israel for the discharge of the great duty to which God had appointed its children, of being the teachers of mankind, and as those among whose institutions Christ was to be brought up, whose sons were to be Christ's companions, the depositaries of Christ's doctrines, and His Missionaries to make disciples of all mankind. We can understand Hebrew history only by seeing it in relation to Christ, and as we look back upon the strange course it has run we see in His coming its reason and explanation. And as these were given beforehand in the writings of the goodly fellowship of Judah's prophets, both the history and these writings gain in clearness by being brought close together.

The Jews an Enduring Monument of God's Providence.

Finally, the Jews remain to this day a wonderful monument of God's marvellous providence in their discipline and formation. Greek and Roman, Assyrian and Egyptian pass away. New races take their place, and the small remnants of those who erst held empire are absorbed in the uprise of tribes and nations unheard of until they burst upon and overran the old world and swept its decaying civilization away. Not so the Jew. Moulded and tempered in God's own furnace, he lives on. Great has been his work in the past, great possibly is the work for which he is reserved in the future. And when we see how high are the qualities of the Jews, and how indestructible the race, and how firm and patient they are in endurance, and how energetic in action, we are prepared to find no ordinary record in the Histories of Judah and Israel, and in the details of the training which have made the Jew what he is.

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THE HEBREW MONARCHY.

SAUL.

1.—The Israelites demand a King.

B.C. cir. 1095.]

1 SAMUEL VIII.

[1] IT came to pass, when Samuel was old, that he [a]made his [b]sons judges over
Israel. [2] Now the name of his firstborn was Joel; and the name of his second, Abiah:
they were judges in Beer-sheba. [3] And his sons [c]walked not in his ways, but turned
aside [d]after lucre, and [e]took bribes, and perverted judgment.
[4] Then all the elders of Israel gathered themselves together, and came to Samuel
unto Ramah, [5] and said unto him, Behold, thou art old, and thy sons walk not in thy
ways: now [f]make us a king to judge us like all the nations.

[a] Deut. 16. 18; 2 Chr. 19. 5.
[b] See Judg. 10. 4 & 12. 14 cp. with Judg. 5. 10; 1 Chr. 6. 28.
[c] Jer. 22. 15, 16, 17.
[d] Ex. 18. 21; 1 Tim. 3. 3 & 6. 10.
[e] Deut. 16. 19; Ps. 15. 5.
[f] ver. 19, 20; Deut. 17. 14; Hos. 13. 10; Acts 13. 21.

1 S. viii.—1. *Old.*] Aged about 60 (the chronology is very uncertain); he died about 1060 B.C.——*Judges.*] See *marg. refs.* Eli had been H.P. as well as judge; Samuel—though a Kohathite Levite only (1 Chr. 6. 22, 23), and not of priestly family—either eclipsed the H. P. or temporarily superseded him. See *chs.* 10. 22 and 14. 3, *notes.* 2. *Joel, Abiah.*] *i.e. Jehovah is God, Father is Jehovah.* Samuel probably so named his sons—if born before *ch.* 7. 4—as pledges of his faith. In 1 Chr. 6. 28 Joel's name is omitted, *vashni* meaning *and the second one* (so *Syr. Arab.*).——*Beer-sheba.*] The southernmost sanctuary (Amos 5. 5), about 57 m. S.W. of Ramah. Apparently Samuel held his justice-seat at the frequented sanctuaries (v. 4). 3. *Lucre.*] In A.V. means *ill-gotten gain* (rendered *covetousness*, Ex. 18. 21).——*Perverted.*] Heb. as in Deut. 16. 19; cp. Ex. 23. 6, 8. They *wrested* judgment to screen the rich and powerful (cp. *ch.* 12. 3; Isa. 1. 23). 4. *Elders of Israel.*] Elders of tribes (Deut. 31. 28; *ch.* 30. 26, &c.) and of towns (*ch.* 11. 3, *note*; 1 Kin. 21. 8) are mentioned. The tribal organisation was based on a patriarchal system of representative government (*Introd.*, p. 3), each tribe being ruled by chiefs or 'princes' and the *heads of the fathers' houses* (*i.e.* families or clans, Ex. 6. 14, &c.). See *ch.* 10. 19, *note.* Here, evidently, the entire people is represented and the national assembly speaks through an executive council (cf. 2 Sam. 5. 3; Num. 11. 16, 24, 25).——*Ramah.*] *i.e. the high place*; see *ch.* 9. 12, *note.* If *Er-Ram*, Ramah was 4 m. N.—if *Neby Samwil*, 5 m. N.W.—of Jerusalem. Samuel visited the *sanctuaries* (*Sept.* for A.V. *places* in *ch.* 7. 16; cp. *ch.* 10. 3) of Bethel, Gilgal, and Mizpeh, on circuit yearly; but his birth-place, Ramah, was his head-quarters, where he had *built an altar unto the Lord* (*ch.* 7. 17). Samuel may have moved the Tabernacle, with its sacred vessels and furniture, to Ramah after Eli's death (see *ch.* 14. 3, *note*); Nob and Gibeon, where it is found later, were within a few miles of Ramah. Shiloh remained desolate after its destruction by the Philistines (Ps. 78. 58–64; Jer. 7. 12). The Ark was at Kirjath-jearim (till moved by David, *ch.* 7. 2; 2 Sam. 6. 3), and no effort seems to have been made to preserve the unity of the nation by a restoration of the worship of the Sanctuary (*ch.* 9. 12, *note*). Apparently, even the prerogative of Aaron's line was in abeyance; indeed, no priest is mentioned between *ch.* 4. and *ch.* 14. 3; the corruption of the priesthood and degradation of the public worship (*chs.* 2. 12, 17 & 3. 13) would account for this. But the use by the pious of the patriarchal sanctuaries, the 'high-places,' would proportionately increase (v. 2, *note*). 5. *Old.*] About 70 (v. 1, *note*).——*A king to judge us.*] Israel craved chiefly a military leader (v. 20; cp. *ch.* 9. 16)—Samuel's civil administration being unimpeachable (*ch.* 12. 5)—but with hereditary succession (*see* Judg. 8. 22, 23). The wish and its gratification had been foreseen and foredetermined; see Deut. 17. 14–20 (the elders seem to quote v. 14).——*Like all the nations.*] During the period of the Judges, Israel had been gradually falling to the level of her heathen neighbours in morals and religion. After the sack of Shiloh, as if in despair, the people abandoned itself to the worship of Baalim and Ashtaroth; Samuel rescued it by about 20 years of missionary effort (*ch.* 7. 3–14), and, after a national abjuration of idolatry, was enabled to commence its deliverance from the Philistines (*chs.* 4. 9 & 12. 11; *Introd.*, p. 5). But the tribes were still disunited

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[6] But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. [7] And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for [g] they have not rejected thee, but [h] they have rejected me, that I should not reign over them. [8] According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. [9] Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and [i] shew them the manner of the king that shall reign over them.

[10] And Samuel told all the words of the LORD unto the people that asked of him a king. [11] And he said, [k] This will be the manner of the king that shall reign over you: [l] He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots. [12] And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. [13] And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers. [14] And [m] he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants. [15] And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. [16] And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work. [17] He will take the tenth of your

[g] See Ex. 16. 8.
[h] ch. 10. 19 & 12. 17, 19; Hos. 13. 10, 11.
[i] ver. 11.
[k] See Deut. 17. 16, &c.; ch. 10. 25.
[l] ch. 14. 52.
[m] 1 Kin. 21. 7; see Ezek. 46. 18.

(*Introd.* p. 3), and the increased power (*Introd.*, p. 4) and revived domination (*chs.* 9. 16 & 10. 5) of the Philistines, and the renewed aggressiveness of Ammon (*chs.* 11. 1 and 12. 12), precipitated Israel's demand for a king. Moreover, Samuel had no fit successor (*v.* 3). **6.** *Displeased.*] Israel's demand, though made constitutionally, amounted to a condemnation of the Theocracy and of Samuel (*ch.* 12. 2-12). Nor had the elders first enquired of Jehovah (1 Chr. 10. 14, p. 75). Samuel would be mortified at this disclosure of the unworthiness of his sons (*v.* 5 with *ch.* 12. 2), but he would feel still more keenly Israel's fickleness and ingratitude to her Covenant-God, her want of faith, and her undervaluing of her privileges. The Chosen Nation wished to abandon the old grand ideal of direct government by its Heavenly King; it thus confessed its own unworthiness of such solitary pre-eminence. —National unity through the Theocracy, or direct kingship of God, which had been revealed and established through Moses—'the kingdom of heaven,' the sovereignty of the LORD among men, invisible but perfect—was a conception far too spiritual for Israel as yet.——*Prayed.*] Cf. *chs.* 7. 8, 9 & 12. 23 & 15. 11. Samuel laid his perplexities before God. Probably he also interceded for Israel in her sin. **8.** *So do they.*] Compare Jer. 2. 5-13. Israel's conduct does but exhibit her characteristic and fatal perversity (cf. 2 Kin. 17. 7-18).——*Unto thee.*] No servant may look to fare better than his master (Matt. 10. 24). Samuel's righteous indignation is tenderly rebuked. **9.** *Now therefore.*] *Or*, And now (resuming from 'unto thee' in *v.* 7). Cf. Hos. 13. 11 & *Introd.*, p. 2: Israel's impatience, self-will, and mistrust, was her sin (see also *v.* 20, *note*). The desire was not essentially wrong; the monarchy was contemplated in the counsels of God (*v.* 5, *note*), and in David was to become the vehicle of the Promises. ——*Shew*, &c.] Israel should not have her own desire without previous warning of the changes that a monarchy and court would cause in her simple agricultural and pastoral life: of what her king might become, if he degenerated (as Saul did) into the normal despot.——*Manner.*] *i.e.* the (usual) privileges of a king of *the nations*; Vulg. *jus regis.* **11.** *Run before.*] See 2 Sam. 15. 1, *note*. The king's royal state. **12.** *Captains*, &c.] Usual (*chs.* 17. 18 & 18. 13 & 22. 7; 2 Kin. 1. 9, &c.) and ancient (Deut. 1. 15) officials, civil and military. A standing army is meant (*chs.* 13. 2 & 14. 52; *cp.* 22. 7), the highest and lowest divisions being specified (*ch.* 18. 13; 2 Kin. 1. 9).——*Them.*] *i.e.* Some of your sons. Forced labour was a chief cause of the Secession (1 Kin. 5. 13-16 & 12. 4).——*Ear.*] From Lat. *aro*, Sax. *erian*, to plough; hence *earth*, *earable* ground. **13.** *Confectionaries.*] *Rather*, perfumers. The A.V. *confection* is any compound of an apothecary. Cf. Exod. 30. 35. On perfumes as a royal luxury *see* Ps. 45. 8; 2 Kin. 20. 13; Matt. 2. 11. **14.** Comp. *ch.* 22. 7 and 2 Sam. 16. 4, but contrast 1 Kin. 21. 2-7. **15.** *The tenth.*] A second tithe.——*Officers.*] *i.e.* Court-officials; Heb. *eunuchs* (Gen. 37. 36). **16.** *Will take*, &c.] So Solomon sent 30,000 men to labour in Lebanon (1 Kin. 5. 13); *cp.* Jer. 22. 13.——*Young men.*] *i.e.* Of your households (home-born

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sheep: and ye shall be his servants. 18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD [n] will not hear you in that day.

19 Nevertheless the people [o] refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; 20 that we also may be [p] like all the nations; and that our king may judge us, and go out before us, and fight our battles. 21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, [q] Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

2.—The King is Designated.

1 SAMUEL IX.

1 Now there was a man of Benjamin, whose name *was* [a] Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. 2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: [b] from his shoulders and upward *he was* higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. 4 And he

[n] Prov. 1. 25, 26, 27, 28; Isa. 1. 15; Mic. 3. 4.
[o] Jer. 44. 16.
[p] ver. 5.
[q] ver. 7; Hos. 13. 11.
[a] ch. 14. 51; 1 Chr. 8. 33 & 9. 39.
[b] ch. 10. 23.

slaves or hired servants). Or, *read* with Sept. *oxen, herds* (*ch.* 12. 3, *note*). **17.** *Servants.*] Lit. *slaves.* Freedom will be lost. **18.** *Cry out.*] Under this new 'oppression.' So they appealed to Rehoboam against the burdens of Solomon's magnificence (1 Kin. 12. 4).——*Hear.*] *i.e.* listen and deliver. **19.** *Said.*] Politically, this deliberate decision of the elders was wise (*Introd.*, p. 6). They were weary of the intermittent judgeships and of desperate struggles for liberty alternating with a precarious peace. **20.** *Like*, &c.] Their wish was not to develop and perfect their own institutions, but to escape from the rigour of the Mosaic law—and to enjoy national independence, without the conditions of faithfulness to God or of repentance after unfaithfulness. Their consciousness of inferiority indicates a growing national sentiment. ——*Judge.*] Be civil governor and administer justice (*ch.* 7. 17).——*Go out.*] *i.e.* to war. **21.** *Rehearsed.*] *i.e.* repeated. **22.** *Hearken.*] Samuel's unwillingness needed a threefold command (*vs.* 7, 9).——*Go*, &c.] The assembly was a truly representative body. How well founded was the people's confidence in Samuel. 'Everything was ripe in Israel for the change, but it was due to the moderation and disinterestedness of Samuel that the revolution was made without bloodshed or armed struggle. Samuel yielded to the popular demand: and the nation trusted him so thoroughly that they left the choice of the king entirely to him, and permitted him to settle the terms and limits of the monarchy.'

1 S. ix.—A parenthetical narrative (*chs.* 9—10. 16) now recounts the introduction of the future king to Samuel, and Samuel's inspired action thereupon.——**1.** *Kish.*] A comparison with Chronicles gives the order—Kish, Ner, Abiel, Zeror, Bechorath, Aphiah (or Abiah), Becher, Benjamin—8 generations for over 600 years. Amongst the names omitted from this abridged genealogy are Matri (*ch.* 10. 21) and Jehiel, called 'father of Gibeon,' which possibly means 'founder of Gibeah.'——*Power.*] Marg. *substance* (see 2 Sam. 10. 32, *note*, 'great.'), *i.e.* agricultural wealth—so R.V. *marg.*; R.V. *valour.* Kish's 'house' was not hereditarily a leading one (*ch.* 9. 21). **2.** *Choice.*] Possibly = *unmarried* (Deut. 32. 25, Heb.); or, *young man* simply, *i.e.* in the flower of manhood (R.V., but *marg.* as A.V.).——*Higher.*] So Virgil describes Turnus, and Homer Ajax. Saul must have approached 7 feet. All Eastern sculpture shows the prevailing reverence for stature. Samuel himself was disposed to choose Saul's successor by the 'height of his stature' (*ch.* 16. 6, 7). **3.** *Asses.*] Of great value for riding, or as beasts of burden. Cf. 'And ye who ride forth on white asses, as princes and counsellors ride.'—Plumptre's *Deborah.* The unsuitableness of the land of Israel generally for the use of horses, and perhaps the language of Deut. 17. 16, led to a lasting preference of asses (and later of mules), which excited the ridicule of other nations, *e.g.* 2 Kin. 18. 23.——*Servant.*] Tradition says Doeg, afterwards Saul's chief herdsman (*ch.* 21. 7). **4.** *Passed*, &c.] Saul's home was Gibeah of Benjamin (called also 'of God' *ch.* 10. 5,

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passed through mount Ephraim, and passed through the land of [c]Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not. [5] *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

[6] And he said unto him, Behold now, *there is* in this city [d]a man of God, and *he is* an honourable man; [e]all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go. [7] Then said Saul to his servant, But, behold, *if* we go, [f]what shall we bring the man? for the bread is spent in our vessels, and *there is* not a present to bring to the man of God: what have we? [8] And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a skekel of silver: *that* will I give to the man of God, to tell us our way. [9] (Beforetime in Israel, when a man [g]went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called [h]a Seer.) [10] Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God *was*.

[c] 2 Kin. 4. 42.
[d] ch. 3. 19.
[e] Deut. 33. 1; 1 Kin. 13. 1.
[f] See Judg. 6. 18 & 13. 17; 1 Kin. 14. 3; 2 Kin. 4. 42 & 8. 8.
[g] Gen. 25. 22.
[h] 2 Sam. 24. 11; 2 Kin. 17. 13; 1 Chr. 26. 28 & 29. 29; 2 Chr. 16. 7, 10; Isa. 30. 10; Amos 7. 12.

i.e. Gibeah, where God's high place was); cf. 2 Sam. 21. 6, *note*. If *Tuleil el Ful* (*ch.* 13. 15, *note*), this Gibeah was about 3 m. N. of Jerusalem. The *Heb.* root = *hill* recurs in such names as Gibeon, Geba, Gibeath. See *ch.* 10. 10, *note*.——*Mount Ephraim.*] *Rather*, the hill country of Ephraim. This name extended nearly through Benjamin (2 Chr. 13. 4 & 15. 8), and at least as far as Samuel's home, Ramah (*ch.* 1. 1; cp. Judg. 4. 5). Shalisha and Shalim are unidentified. **5.** *Land of Zuph.*] *i.e.* the neighbourhood of Ramah; so called after Samuel's ancestor (*ch.* 1. 1).——*Take thought.*] In Elizabethan English this means 'become anxious'; cf. Matt. 6. 25. In *ch.* 10. 2 the same Hebrew word is translated 'sorroweth.' **6.** *Behold, &c.*] It is strange that Saul, living so near, needed to be told this, which 'all Israel' had known for many years (*ch.* 3. 20). It shows that hitherto he had taken little interest in public affairs.——*City.*] *i.e.* Ramathaim-Zophim; a dual name for Ramah, implying that it stood on two hills, or consisted of two quarters (*chs.* 1. 1 & 8. 4, *note*). Probably the later Arimathæa. 'Zophim' = either *the watchers* or 'the descendants of Zuph'.——*Man of God.*] *i.e.* a prophet.——*Honourable.*] *i.e.* honoured; referring rather to his public estimation as seer than his dignity as judge. Judges might be no less esteemed than kings, and in authority be equal to dictators; but having no regal state, and their functions being ordinarily limited to private and local matters, they were less well-known. ——*Way, &c.*] R.V. *journey whereon* we go, *i.e.* how to attain our object.——**7.** *A present.*] A rare word, perhaps the technical term for a fee of this kind, half payment and half gift. As compared with 'the bread,' the quarter-shekel would be a very large fee (*P. Smith*). Food was a customary present to a prophet (1 Kin. 14. 3; cp. Ezek. 13. 19). Some present is essential in the East, when approaching a superior or an equal. A peasant brought once to Artaxerxes simply his hands full of water from a stream, having nothing else, and was rewarded with 1000 darics and a gold cup for his inventive determination to be courteous. **9.** *Beforetime, &c.*] An editorial note = 'Seer' (*ro'eh*), now degraded (cp. Isa. 30. 10), was formerly as respectful a title as 'prophet' (*nabi*).——*Seer.*] More exactly, *looker*, the Heb. root being *raah*, 'to look,' 'see in vision.' *Sept.* ὁ βλέπων, Vulg. *Videns.* The word did not utterly die out (1 Chr. 9. 22). Nor was *prophet* (*nabi*) never used before; *Sept.* προφήτης, Vulg. *propheta* (Gen. 20. 7; Deut. 18. 15; Ex. 7. 1 & 15. 20; Num. 11. 24; Judg. 4. 4). Some have both titles, *e.g.* Gad, 2 Sam. 24. 11, where however the *Heb.* of seer is *chozeh*, from *chazah*, 'to see,' *Gk.* ὁράω. The *chozeh* differs from *ro'eh* in that he is called *the king's seer*; *ro'eh*, simply the *seer*, is coupled with the names of Samuel and Hanani only; the *nabi* is no one's but *the Lord's*. Heman, Jeduthun, Asaph are called *chozeh*; Iddo is usually 'seer,' Nathan always 'prophet.' The *seer* beheld things invisible to mortal sight. The *prophet* (the *Heb.* root means to boil or bubble over) poured forth from his heart, willing or unwilling, like a bubbling spring, what God had poured into it (2 Pet. 1. 21). He was the interpreter, medium, spokesman for God (Ex. 4. 16 & 7. 1; *see Introd.* p. 12). He might speak in ecstacy (*see ch.* 10. 5, *note*). He might predict the future; but the prominence which imagination attaches to this gift has obscured the other functions of the prophets, esp. public and private religious teaching (cp. *ch.* 12. 23). *Prophet* is the wider

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11 *And* as they went up the hill to the city, [i] they found young maidens going out
to draw water, and said unto them, Is the seer here? 12 And they answered them, and
said, He is; behold, *he is* before you: make haste now, for he came to day to the
city; for [k] *there is* a sacrifice of the people to day [l] in the high place: 13 as soon as
ye be come into the city, ye shall straightway find him, before he go up to the high place
to eat: for the people will not eat until he come, because he doth bless the sacrifice;
and afterwards they eat that be bidden. Now therefore get you up; for about this time
ye shall find him. 14 And they went up into the city: *and* when they were come into
the city, behold, Samuel came out against them, for to go up to the high place.
15 [m] Now the LORD had told Samuel in his ear a day before Saul came, saying,

[i] Gen. 24. 11. [k] Gen. 31. 54; ch. 16. 2. [l] 1 Kin. 3. 2. [m] ch. 15. 1; Acts 13. 21.

word, including *seer*, and frequently occurs in the Pentateuch. That Samuel was a seer was noteworthy, for 'from the time of Moses to that of Samuel the direct communications from God to mau appear to have been very rare' (*ch.* 3. 1; cf. Ex. 33. 11; Num. 12. 8); nor is any prophecy or prophetical message recorded since Deborah's, except Judg. 6. 8 and ch. 2. 27; cf. Amos 3. 11. *On* 'prophecy' in its widest meaning and on Samuel's guilds of the prophets, *see ch.* 10. 4, *notes*, *Introd.*, pp. 10, 12, 14–16. **11.** *Found.*] *Rather*, 1it on. —— *Going.*] *Rather*, coming. The wells were generally outside the city wall; this explains Judg. 5. 11. **12.** *Came to the city.*] Probably from making his circuit (*ch.* 7. 16, 17).—— *Sacrifice.*] Comp. *ch.* 16. 2, *note*. Some service of thanksgiving (v. 13).—— *High place.*] The *Heb. bamah*—distinct from *shephi* (cf. Num. 23. 3), which means a bare hill—is used in the singular of the artificial high places and altars both of God and of idols (1 Kin. 15. 14, *note*). [Its plural *bamoth*, used rarely for natural heights, means, in Num. 21. 19, Bamoth-Baal, *translated* 'the high places of Baal' in Num. 22. 41.] It is not always clear whether of the two kinds the Heb. describes.—Samuel probably erected his altar (*ch.* 8. 4, *note*) on this *high place*: such altars and worship of the true God were relics of the old patriarchal religion, and are spoken of in the Books of Samuel without any doubt of their propriety, whereas in the Books of Kings they are condemned. Worship at a central sanctuary was now suspended, the Ark and Tabernacle being separated (*ch.* 7. 2). As to *place*, the requirement was (Ex. 20. 24), 'In all places where I record My Name,' *i.e.* in appointed places only; and apparently God's Name, *i.e.* His Presence (cf. 2 Chr. 20. 8), could be associated in strict legality with the Ark only, in its proper sanctuary, the Holy of holies. The *monumental* Reubenite altar at Jordan (Josh. 22) serves to show, by the indignation aroused, how the Law was then generally understood. Later, exceptions became common, as common probably as previous to the occupation of Canaan, when 'every man did whatsoever was right in his own eyes' (Deut. 12. 8), though *then* the (neglected) Law was very strict, and every slain clean beast was regarded as a peace-offering (Lev. 17. 3–6), and might be slain only at the Tabernacle door. On entering Canaan, permission was of necessity given (Deut. 12. 15) to slay beasts *for food* elsewhere. The first 'place' of God's choice in Canaan was Shiloh (Jer. 7. 12); and the next specifically named is Jerusalem (1 Ps. 78. 69). Between 2 whiles irregularity was allowed. After the building of the Temple, we read of nothing in the way of approval of the general use of *high places*, though God may be said to have 'winked at' them. Previously, their special use on particular occasions, and by men acting under Divine influence, is frequently recorded, as by Moses, Gideon, Manoah, Samuel, David, Solomon (Deut. 27. 5; Judg. 6. 25 & 13. 16; 1 Chr. 21. 22; 1 Kin. 3. 4); but after the building of the Temple, by Elijah alone, and under plainly exceptional circumstances (1 Kin. 18. 30). In the northern kingdom at that date they were almost a necessity; for its national 'places' were unsanctioned by God, and polluted by calf-worship, and it was the policy of Jeroboam and his successors to make Jerusalem inaccessible. Elijah even laments their destruction (1 Kin. 19. 14). The deep-rooted attachment to *the high places* not even the most pious kings could eradicate. No doubt one objection to their use was the danger that the worship of idols, as celebrated on Canaanite 'high places,' might creep in with its impure orgies. Some 'high places' may have owed their existence to misinterpretation of the permission of Deut. 12. 15; but mainly, without doubt, they were due to men's natural willingness to sacrifice religion to convenience. **13.** *Eat.*] *i.e.* feast on the *peace* (*i.e.* thank-) *offering* (Lev. 7. 11–19; cp. *chs.* 1. 9 & 16. 2–5, 11).—— *Bless*, &c.] The first recorded 'grace.' For similar priestly acts of Samuel, see *chs.* 13. 8, 9 & 16. 5. Some think that he temporarily superseded the corrupt priesthood (*ch.* 3. 12; cp. *ch.* 8. 1, 4, *notes*). —— *Bidden.*] *i.e.* the chief citizens (v. 22). **14.** *City.*] Some scholars read 'gate,' with *Sept.* (see v. 18 and cf. v. 13).—— *Out.*] They met in the gateway; the *high place* being outside the city, and higher than it (v. 25). **15.** *Told in.*] Heb. *uncovered*. One

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16 To morrow about this time I will send thee a man out of the land of Benjamin,
[n] and thou shalt anoint him *to be* captain over my people Israel, that he may save my
people out of the hand of the Philistines: for I have [o] looked upon my people, because
their cry is come unto me. 17 And when Samuel saw Saul, the LORD said unto him,
[p] Behold the man whom I spake to thee of! this same shall reign over my people.
18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where
the seer's house *is*. 19 And Samuel answered Saul, and said, I *am* the seer: go up
before me unto the high place; for ye shall eat with me to day, and to morrow I will
let thee go, and will tell thee all that *is* in thine heart. 20 And as for [q] thine asses that
were lost three days ago, set not thy mind on them; for they are found. And on
whom [r] is all the desire of Israel? *Is it* not on thee, and on all thy father's house?
21 And Saul answered and said, [s] *Am* not I a Benjamite, of the [t] smallest of the
tribes of Israel? and [u] my family the least of all the families of the tribe of Benjamin?
wherefore then speakest thou so to me?
22 And Samuel took Saul and his servant, and brought them into the parlour, and
made them sit in the chiefest place among them that were bidden, which *were* about
thirty persons. 23 And Samuel said unto the cook, Bring the portion which I gave thee,
of which I said unto thee, Set it by thee. 24 And the cook took up [x] the shoulder,
and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that
which is left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee
since I said, I have invited the people. So Saul did eat with Samuel that day.
25 And when they were come down from the high place into the city, *Samuel* com-
muned with Saul upon [y] the top of the house. 26 And they arose early: and it came
to pass about the spring of the day, that Samuel called Saul to the top of the house,
saying, Up, that I may send thee away. And Saul arose, and they went out both of
them, he and Samuel, abroad. 27 *And* as they were going down to the end of the city,
Saul said to Saul, Bid the servant pass on before us, (and he passed on,) but stand
thou still a while, that I may shew thee the word of God.

[n] ch. 10. 1. [o] Ex. 2. 25 & 3. 7, 9.
[p] ch. 16. 12; Hos. 13. 11.
[q] ver. 3. [r] ch. 8. 5, 19 & 12. 13.
[s] ch. 15. 17. [t] Judg. 20. 46, 47, 48; Ps. 68. 27.
[u] See Judg. 6. 15. [x] Lev. 7. 32, 33; Ezek. 24. 4.
[y] Deut. 22. 8; 2 Sam. 11. 2; Acts 10. 9.

whispering a secret would lift the headdress and long locks. **16.** *Anoint.*] See ch. 10. 1, *note.* —*Captain.*] *Rather*, ruler (as ch. 25. 30; 1 Kin. 1. 35); see ch. 10. 1; 2 Kin. 20. 5; Dan. 9. 25, Messiah, *the prince.* R.V. *prince* throughout. The technical term in Sam. and Kin. for, the chief *leader* (Isa. 55. 4) of Israel.—*Var.* —*Save . . . cry.*] Apparently, in Samuel's old age (*see ch.* 10. 5), the Philistines had occupied and disarmed (*ch.* 13. 19) Benjamin at least. This commission (transferred to David, 2 Sam. 3. 18) was gradually accomplished: Saul (aided by David, *see ch.* 18. 25 to 19. 8) kept the Philistines at bay from their rout at Michmash till his defeat at Gilboa (*see Introd.*, p. 5); David made them tributary (2 Sam. 8. 1). **19.** *Go.*] *Heb.* 'go thou,' a mark of distinguished honour; 'ye' includes Saul's servant. **20.** *Found.*] By forestalling Saul's enquiry (v. 6), Samuel proves himself a seer and justifies his detention of Saul. He then suggests to Saul a call of undreamed importance. Cp. Gideon's call and reply (Judg. 6. 12–17).——*On . . . desire.*] Or (*Sept. Vulg.*), For whom is all *that is desirable in* Israel? Is it not for thee and for, *i.e.* The choicest of everything will be thine as Israel's king, so care not for a few asses. This is to understand 'desire' (as some do in Hag. 2. 7) as 'delectable things,' such as are summarised in Isa. 60. 5–15. The A.V. (so R.V. *marg.*) means, Who is it whom all Israel is desiring? **21.** *Smallest.*] Specially since almost annihilated (Judg. 20). A deliverer would depend at first on his own tribe for support; see *ch.* 10. 27, *note.* **22.** *Parlour.*] Chamber attached to the sacred building on the high place.——*Chiefest place.*] The 'highest room' of Luke 14. 8. **23.** *Set it by.*] Omit *thee.* **24.** *Shoulder.*] If the right shoulder (or *rather*, thigh), that and 'what went with it,' being the due of the officiating priest (*marg. ref.*), would be Samuel's portion.——*Left.*] *Rather*, as *marg.* reserved: the portion of honour. Saul should see that his visit had been anticipated. **25.** *Samuel . . early.*] Sept. *they spread a couch for Saul upon the top of the house; and he lay down* (so R.V. *marg.*).——*Upon*, &c.] Possibly to do Saul public honour; probably for privacy (Deut. 22. 8). **26.** *And.*] *Rather*, for (Heb.). The particulars follow the general statement: a peculiarity of Hebrew style.——*Day spring.*] See Judg. 19. 25.—— *Saul to the top.*] *Rather*, to Saul on the top. Saul had slept there.——*Abroad.*] *i.e.* out of doors.

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3.—Samuel Anoints Saul—The Election of the King.

1 SAMUEL X.

1 THEN [a] Samuel took a vial of oil, and poured *it* upon his head, [b] and kissed him,
and said, *Is it* not because [c] the LORD hath anointed thee *to be* captain over [d] his
inheritance? 2 When thou art departed from me to day, then thou shalt find two
men by [e] Rachel's sepulchre in the border of Benjamin [f] at Zelzah; and they will say
unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left
the care of the asses, and sorrowth for you, saying, What shall I do for my son? 3 Then
shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and
there shall meet thee three men going up [g] to God to Beth-el, one carrying three kids,
and another carrying three loaves of bread, and another carrying a bottle of wine: 4 and
they will salute thee, and give thee two *loaves* of bread; which thou shalt receive of
their hands. 5 After that thou shalt come to [h] the hill of God, [i] where *is* the garrison
of the Philistines: and it shall come to pass, when thou art come thither to the city,
that thou shalt meet a company of prophets coming down [k] from the high place with

[a] ch. 9. 16 & 16. 13; 2 Kin. 9. 3, 6.
[b] Ps. 2. 12.
[c] Acts 13. 21.
[d] Deut. 32. 9; Ps. 78. 71.
[e] Gen. 35. 19, 20.
[f] Jos. 18. 28.
[g] Gen. 28. 22 & 35. 1, 3, 7.
[h] ver. 10.
[i] ch. 13. 3.
[k] ch. 9. 12.

1 S. x.—**1.** *A.*] *Rather*, the vial, *i.e.*, of consecrated oil (Exod. 29. 7 & 30. 23-33).——*Kissed.*] An act of homage (cp. Ps. 2. 12); of humble-minded acquiescence also.——*Anointed.*] In token of God's choice. The rite of consecration, hitherto appropriated to the Aaronic priesthood, is extended to the Theocratic king, hence entitled *The Lord's Anointed* (see *ch.* 12. 3, *note*); it was a consecration for life (*see ch.* 15. 30, *note*).——*Captain . . inheritance.*] The full description of the Theocratic king—on 'captain,' *see ch.* 9. 16, *note*; 'his inheritance' = *my people Israel* (*ib.*). God designated and the people elected both Saul and David. After 2 Sam. 7. 12-16, the office became hereditary, being entailed by God on the 'son' of David. **2.** *Thou shalt find.*] Saul, doubtless, marvelled 'How shall this be?' Three confirmatory 'signs' are given him (cf. Mark 14. 13), indicating that common cares were now to cease (v. 2), giving him an earnest of the homage and privilege that awaited him (vs. 3, 4), and assuring him of the gift of God's Spirit (v. 6). Apparently, Samuel sent Saul out of his direct homeward way to receive them; but there seems to have been also a *district* of Gibeah (*ch.* 14. 2).——*Rachel's sepulchre.*] About 1½ miles N. of Bethlehem, on the Jerusalem road; hence the adaptation of Jer. 31. 15 in Matt. 2. 18.——*Zelzah.*] The site is unknown. *Sept.* reads, ἀλλομένους μεγάλα, *leaping violently*; a similar word might mean 'with cymbals.'——*Sorroweth.*] See *ch.* 9. 5, *note*. **3.** *Plain.*] *Rather*, terebinth, as in Isa. 6. 13; *i.e. terebinth, or turpentine tree* (*Pistacia terebinthus*). It generally stands isolated, and is a natural landmark. It supplies the place of the oak in hot and dry situations, and, when leafless, resembles it. The site of this Tabor is unknown.——*Going up to God to Bethel.*] *i.e.* carrying their offerings (first-fruits? cf. 2 Kin. 4. 42) to Jacob's sanctuary. Bethel was one of the sanctuaries upon Samuel's circuit; Worship here would be legitimate according to Ex. 20. 24, in the absence of an appointed central Sanctuary. The Ark sojourned here (Judg. 20. 18, 26, 27, where Bethel is *translated* in A.V. 'house of God').——*Bottle.*] See *ch.* 25. 18, *note*. **4.** *Receive.*] *i.e.* accept. The Lord's Anointed, *i.e.* the earthly representative of Israel's King, would not, in so doing, 'rob God' (Mal. 3. 8). **5.** *The hill.*] *Or* (*see ch.* 9. 4, *note*), Gibeah, Saul's home. The *high place* was above the town.——*Garrison.*] So David bridled the kingdoms of Damascus and Edom, his vassals (2 Sam. 8. 6, 14); see *ch.* 13. 3, *note*.——*Company of prophets.*] It had been part of Samuel's work to give permanence and effectiveness to the prophetic functions, so notably revived in his own person (*ch.* 3. 21 & 4. 1). The Talmud gives Samuel the title of Master of the Prophets. We hear nothing of prophets as an organised body before his time. Samuel was the Founder and Originator (cf. Acts 3. 24 & 13. 20) of the Order of the Prophets; he gathered young men into societies, colleges or guilds, under a head whom they called Father (*ch.* 10. 12 & 19. 20), or Master (2 Kin. 2. 3). The Prophets were students and expounders of the Law, preachers of morality and religion, speakers for God on every occasion. Amos 7. 14 seems to imply that popular expectation looked to see Divine inspiration descend on them alone. They were frequently employed as God's messengers (2 Kin. 9. 1, &c.). Such guilds are found later at Bethel, Jericho, and Gilgal (2 Kin. 2. 3, 4 & 4. 38), and apparently now at Gibeah and Ramah (*see* 'Naioth,' *ch.* 19. 18, 20, *notes*). Sacred music and poetry formed part of their

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a psaltery, and a tabret, and a pipe, and a harp, before them; [t] and they shall prophesy: [6] and [m] the Spirit of the LORD will come upon thee, and [n] thou shalt prophesy with them, and shalt be turned into another man. [7] And let it be, when these [o] signs are come unto thee, *that* thou do as occasion serve thee; for [p] God is with thee. [8] And thou shalt go down before me [q] to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: [r] seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

[9] And it was *so*, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. [10] And [s] when they came thither to the hill, behold, [t] a company of prophets met him; and [u] the Spirit of God came upon him, and he prophesied among them. [11] And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What *is* this *that* is come unto the son of Kish? [x] *Is* Saul also among the prophets? [12] And one of the same place answered and said, But [y] who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets? [13] And when he had made an end of prophesying, he came to the high place.

[t] Ex. 15. 20, 21; 2 Kin. 3. 15; 1 Cor. 14. 1.
[m] Num. 11. 25; ch. 16. 13.
[n] ver. 10; ch. 19. 23, 24.
[o] Ex. 4. 8; Luke 2. 12.
[p] Judg. 6. 12.
[q] ch. 11. 14, 15 & 13. 4.
[r] ch. 13. 8.
[s] ver. 5.
[t] ch. 19. 20.
[u] ver. 6.
[x] ch. 19. 24; Matt. 13. 54, 55; John 7. 15; Acts 4. 13.
[y] Ezek. 16. 44; Matt. 12. 34, 35; John 7. 16.

studies, and thus (at Naioth?) David probably laid the foundation of his sacred music (1 Chr. 23. 5) and psalms. They recorded the national history, past and current, especially as illustrating the Divine guidance of Israel (*see Introd.*, p. 10).——*A psaltery, &c.*] Omit *a* throughout. *Psaltery*, a harp played with the fingers, *Heb.* Nebel (= 'viol,' Isa. 5. 12; 'psalm,' Ps. 81. 2); *tabret*, a tambourine; *pipe*, an oboe, such as Italian pifferari play (the root means 'bored'); *harp*, a guitar, generally played with a plectrum (a short stick or quill, drawn across the strings), and specially used to accompany the voice. (Heb. *kinnor*, David's 'harp,' ch. 16. 16).——*Prophesy.*] *Rather*, be prophesying: cf. *ch.* 9. 9, *note*. These *prophets* were descending in procession after some religious exercise at the *bamah* (*ch.* 9. 12, *note*), and were doubtless chanting some psalm to instrumental accompaniment. 'Prophesy' includes all ecstatic utterance, whether inspired, devotional, or frenzied (*ch.* 18. 10); it is used of instrumental music in 1 Chr. 25. 1-3 also, 'to give thanks and to praise Jehovah.' **6.** *Spirit . . . come upon.*] As before him on Othniel, Gideon, Jephthah, Samson, and after him on David (*ch.* 16. 13).——*Prophesy.*] *i.e.* act the prophet, be as one of them.——*Another man.*] As one cast into a fresh mould, enlarged in capability. At first, Saul displayed princely parts, modesty, discretion, conciliation; later, he curtailed the blessing by want of faith and obedience. **7.** *Do as, &c.*] Heb. *do for thee as thine hand shall find* (cp. Judg. 9. 33), *i.e.* act in the confidence of Divine inspiration (*ch.* 11. 6). **8.** *Go down, &c.*] Hereafter (vaguely) see *ch.* 13. 8, 14, *notes*. The correspondence of v. 8 with *ch.* 13. 8, 9 suggests that the commencement of an organised rebellion against the Philistines, in pursuance of Saul's mission to deliver Israel from her most mighty foe (*ch.* 9. 16), is meant here. The king was to act only under Samuel's direction as 'authorised adviser' or 'prophet-counsellor.' The deliverance was to be unmistakeably God's act and to be obtained through Samuel's intercession. This limitation of the royal initiative should test Saul's fitness to be king (*ch.* 13. 13), and remind Israel publicly of the nature of the Monarchy.——*Gilgal.*] The first spot in Canaan pronounced 'holy' (Josh. 5. 15). There the Tabernacle rested until moved to Shiloh (Josh. 18. 1; *see* 2 Sam. 19. 15, 40). Politically, Gilgal had succeeded its ruined neighbour Jericho as the city of the fords of the lower Jordan and of the N.W. oases of the Dead Sea basin. Samuel seems to have foreseen that, after the election of the king at Mizpeh (v. 17) which the Philistines would regard as an act of rebellion, it would be necessary to shift Israel's gathering-place to Gilgal (5 m. from Jordan and 2 m. from Jericho, with Gilead as a refuge in rear; cp. *ch.* 13. 7, 12). **9.** *Heart.*] 'The centre of the whole mental and spiritual life, of will, desire, thought, perception, and feeling.' **10.** *The hill.*] *Rather*, Gibeah (v. 13); the regular word for such high places, in particular instances followed by a name (*ch.* 9. 4, *note*).——*Prophesied.*] Once again (*ch.* 19. 23) Saul acted as a 'son of the prophets,' though no member of any such guild, and the proverb of v. 12 was confirmed. **11.** *Knew him.*] 'Gibeah of God' therefore was his own city. **12.** *Their father.*] Sept., *Vulg.* (?), *Syriac* and *Arabic* versions *his*. The amazement resembles that expressed in Matt. 13. 54-56 (cf. *ch.* 25. 10). Some scholars emphasize 'their'; *i.e.* As to parentage, why not be as much as they? what has birth to do with prophecy? Cp. Amos 7. 14, 15. **13.** The access of religious fervour led Saul to worship God at *the high*

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14 And Saul's uncle said unto him and to his servant, Whither went ye? And he
said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.
15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. 16 And
Saul said unto his uncle, He told us plainly that the asses were found. But of the
matter of the kingdom, whereof Samuel spake, he told him not.
17 And Samuel called the people together [a]unto the LORD [a]to Mizpeh; 18 and
said unto the children of Israel, [b]Thus saith the LORD God of Israel, I brought up Israel
out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of
all kingdoms, *and* of them that oppressed you: 19 [c]and ye have this day rejected your
God, who himself saved you out of all your adversities and your tribulations; and ye
have said unto him, *Nay*, but set a king over us. Now therefore present yourselves
before the LORD by your tribes, and by your thousands.
20 And when Samuel had [d]caused all the tribes of Israel to come near, the tribe of
Benjamin was taken. 21 When he had caused the tribe of Benjamin to come near
by their families, the family of Matri was taken, and Saul the son of Kish was taken:
and when they sought him, he could not be found. 22 Therefore they [e]enquired of
the LORD further, if the man should yet come thither. And the LORD answered,
Behold, he hath hid himself among the stuff. 23 And they ran and fetched him thence:
and when he stood among the people, [f]he was higher than any of the people from his
shoulders and upward.
24 And Samuel said to all the people, See ye him [g]whom the LORD hath chosen, that
there is none like him among all the people! And all the people shouted, and said,

[a] Judg. 11. 11 & 20. 1; ch. 11. 15.
[b] ch. 7. 5, 6.
[c] ch. 8. 7, 19 & 12. 12.
[d] Josh. 7. 14, 16, 17; Acts 1. 24, 26.
[e] ch. 23. 2, 4, 10, 11.
[f] ch. 9. 2.
[g] 2 Sam. 21. 6.

place. 14. *Uncle.*] Probably Ner, but possibly Abner (see *ch.* 14. 50, *note*). 16. *Told him not.*] In discretion and modesty (comp. ex. 22, 27).

1 S. x. 17–27.] The future king—privately designated and anointed by Samuel, and instructed by him as to his mission, and encouraged in it 'by signs following'—is now to be selected publicly, by the sacred lot, from a representative assembly of all Israel. The procedure may be gathered from Num. 1. 18; Josh. 7. 13–18, and *ch.* 14. 38–42, and v. 20, *note.*—17. *Called together.*] The narrative is resumed from *ch.* 8. 22.—*Unto the Lord.*] This expression (as also *before the Lord*, v. 19) sometimes is equivalent to *in God's sight* or *in God's name* (Gen. 27. 7; *ch.* 15. 33), but more commonly implies that the Ark, or the Tabernacle, or the H. P. with Urim and Thummim, were present (but see v. 22, *note*).—*Mizpeh.*] Of Benjamin (*Josh.* 18. 26); Heb. *the* Mizpah, *i.e. the watchtower.* The site is disputed; if it be (1) the hill *Neby Samwil (i.e. Prophet Samuel*, Samuel's reputed burial-place about 5 m. N.W. of Jerusalem, which some identify with Ramah), it was the most conspicuous spot in the neighbourhood, commanding a view of Jerusalem (*Tristram*), but if (2) *Scopus* (in Gk. *watchman*), it was the broad ridge to the N. *over against* Jerusalem (1 Macc. 3. 46); *see* 2 Sam. 15. 32, *note.* This Mizpeh, a sanctuary and a justice-seat of Samuel (*ch.* 7. 16), had been the national centre during his judgeship. See *v.* 8, *note* 'Gilgal'. 18. *And . . . that.*] *Rather*, which *oppressed you*: the kingdoms are enumerated in Judg. 2. 1, 14–19; cf. *ch.* 12. 11. 19.] They wanted 'a divorce of their national well-being from religion.'—*Thousands.*] In the Mosaic numerical distribution of the people (Ex. 18. 25), the *thousands* probably nearly corresponded to their *families* (*v.* 21) or clans—the natural divisions of a tribe (cp. *ch.* 23. 23, *note*). The 'family' was subdivided into *houses* or *households* (Josh. 7. 14). 20. *Was taken.*] Similarly Achan was detected (Judg. 7), and Jonathan (*ch.* 14. 41); probably by the rolling out of a black or marked stone from a box, or from the *sinus* or bosom-folds of the High Priest's dress (cf. Prov. 16. 33). 21. *Matri.*] Cf. *ch.* 9. 1, *note.* 22. *Enquired*, &c.] The technical phrase for ascertaining God's will through the H. P. by means of the mysterious Urim and Thummim (see *ch.* 14. 3, *note*, 22. 10 & 23. 9 & 30. 7). But the H.P. is not *mentioned* between *chs.* 4 & 14. 3, a period of about fifty years; see *ch.* 8. 1, 4, *notes.*—*If*, &c.] Heb. *Is anyone* (save ourselves) *yet come* hither?—*Stuff.*] *Rather*, baggage. The assembly was like a camp, many having come from a distance (see *ch.* 17. 20, 22, *notes*) and attack by the Philistines being probable (cp. *ch.* 7. 7 & 2 Sam. 5. 17). 23. *Higher.*] Cf. *ch.* 9. 2, *note.* 24. *Chosen.*] Cf. Deut. 17. 15; neither the tribe (Gen. 49. 10), nor the man (*ch.* 13. 14), would have been God's choice; and in fact God never reckoned Saul as His choice (2 Chr. 6. 5).—*Shouted*, &c.] Saul was a king after Israel's own heart. But God gave Israel its own desire

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[b] God save the king. 25 Then Samuel told the people [c] the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD.

And Samuel sent all the people away, every man to his house. 26 And Saul also went home [d] to Gibeah; and there went with him a band of men, whose hearts God had touched. 27 [e] But the [m] children of Belial said, How shall this man save us? And they despised him, [n] and brought him no presents. But he held his peace.

4.—Saul delivers Jabesh-Gilead; and is unanimously Accepted.

1 SAMUEL XI.

1 THEN [a] Nahash the Ammonite came up, and encamped against [b] Jabesh-gilead: and all the men of Jabesh said unto Nahash, [c] Make a covenant with us, and we will serve thee. 2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* [d] a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite, that we may

[a] 1 Kin. 1. 25, 39; 2 Kin. 11. 12.
[b] See Deut. 17. 14, &c.; ch. 8. 11.
[c] Judg. 20. 14; ch. 11. 4.
[d] ch. 11. 12.
[e] Deut. 13. 13.
[a] 2 Sam. 8. 2; 1 Kin. 4. 21 & 10. 25; 2 Chr. 17. 5; Ps. 72. 10; Matt. 2. 11.
[b] ch. 12. 12.
[c] Judg. 21. 8.
[d] Gen. 26. 28; Ex. 23. 32; 1 Kin. 20. 34; Job 41. 4; Ezek. 17. 13.
[e] Gen. 34. 14; ch. 17. 26.

in displeasure (Hos. 13. 11).——*God, &c.*] Heb., Sept., Vulg., *Let the king live.* 25. *Manner . . . book.*] Cf. *ch.* 8. 9, *note* & *App.* This writing (Vulg. *legem regni*) was probably placed with the copy of the Law beside the Ark (Deut. 31. 26), 'for a witness' or protest against any breach. It was the constitution—probably based on Deut. 17. 14-20, and possibly embodying conditions prescribed by the elders (cp. 2 Sam. 5. 3)—a charter establishing and defining the king's position, in relation to Jehovah and the people, as a viceroy *sitting upon the throne of the kingdom of the Lord over Israel* (1 Chr. 28. 5). The other contents of 'the book' we may gather from Ex. 24. 7; Deut. 28. 61; Ex. 17. 14; Josh. 24. 26. 26. *A band.*] R.V. the host, but *marg. men of valour.* The king needed a bodyguard, for the Philistines had a garrison at or near Gibeah (*ch.* 10. 5). *Or, the force, i.e.* the noble and valiant as opposed to the worthless who rejected Saul. 27. *Belial.*] *Rather,* worthlessness; a description of the unbelieving section of the assembly, considerable in influence if not in numbers (some render 'the' by *certain*), and including the disappointed tribes and individuals. The Heb. phrase occurs 15 times. In 2 Sam. 22. 5 & 23. 6 (see *notes*), it again describes the opponents of the Lord's Anointed. Belial often appears in A.V. as if a proper name, prob. because used for Satan in 2 Cor. 6. 15. This use of a noun expressing quality in the genitive in lieu of an adjective is due partly to poverty in adjectives, partly to that vividness of phraseology which belongs to Oriental languages.——*Save us.*] *i.e.* be our deliverer from the Philistine oppressor (*ch.* 9. 16) and Ammonite invader, like the judges (cp. *chs.* 8. 20 & 12. 12). Saul was unknown and his tribe weak (*ch.* 9. 21).——*Presents.*] *i.e.* tokens of a recognised sovereignty (cp. Matt. 2. 11). Probably their contempt of Saul was not due to his youth and inexperience alone, but to his origin also. Had he sprung from Reuben, they might have seen in him the representative of Jacob's firstborn; if from Ephraim, 'the shepherd, the stone of Israel' (Gen. 49. 24), the heir of the firstborn of Rachel; if from Judah, the Sceptre, the Lawgiver, the Lion (Gen. 49. 9, 10), and the heir, since Reuben, Simeon, and Levi had been disinherited. ——*Held his peace.*] Observe Saul's self-control and conciliatory prudence; also his pious, wise, and generous decision in *ch.* 11. 13.

1 S. xi.—1. *Then.*] *Rather,* And. *Sept.* inserts *about a month after*: but the Heb. text indicates no time. The Chronology of Saul's reign is most uncertain.—Saul had returned to his ordinary pursuits (*ch.* 10. 26 with *vs.* 4. 5), awaiting the 'occasion' and inspired impulse for action (*ch.* 10. 7).——*Nahash came up.*] See *ch.* 12. 12; 2 Sam. 10. 2. After the renewed apostacy of Judg. 10. 6, Israel was abandoned to Ammon and the Philistines, and they threatened to divide her land between them. Ammon claimed Gilead S. of the Jabbok, but Jephthah repelled the invasion (Judg. 11. 13-33). Now, after about a century of peace, Ammon seems to have again invaded Gilead and met with little resistance, the invasion culminating in the siege of Jabesh.——*Jabesh-Gilead.*] Jabesh in the N., and Ramoth in the S., were commanding towns in Gilead, *i.e.* the wooded mountains E. of Jordan having on the other three sides the plateaux of Bashan, Moab, and of the Arabian wilderness, all exposed to the incursions of nomads, *the children of the East* (including Ammon). Gilead extends from the edge of the plateau of Moab to the R. Yarmuk, and is divided by the R. Jabbok. 2. *Right eyes.*] To incapacitate them for war (cp. Judg. 1. 7, 8). Nahash's contemptuousness is a measure of Israel's weakness. 3. *Elders of Jabesh.*] The heads of the chief families were the governing body of a city. For

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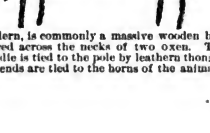
send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee. [4] Then came the messengers [e] to Gibeah of Saul, and told the tidings in the ears of the people: and [f] all the people lifted up their voices, and wept. [5] And, behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

[6 g] And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. [7] And he took a yoke of oxen, and [h] hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, [i] Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.

And the fear of the LORD fell on the people, and they came out with one consent. [8] And when he numbered them in [k] Bezek, the children [l] of Israel were three hundred thousand, and the men of Judah thirty thousand. [9] And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time*

[e] ch. 10. 26 & 15. 34; 2 Sam. 21. 6.
[f] Judg. 2. 4 & 21. 2.
[g] Judg. 3. 10 & 6. 34 & 11. 29 & 13. 25 & 14. 6; ch. 10. 10 & 16. 13.
[h] Judg. 19. 29.
[i] Judg. 21. 5, 8, 10.
[k] Judg. 1. 5.
[l] 2 Sam. 24. 9.

examples of their functions, see Deut. 19. 12 & 21. 2-9, 23; Josh. 20. 4; Ruth 4. 4; 1 Kin. 21. 8-14; Ezra. 10. 14.—*Seven days.*] He allowed the respite, either restrained by Divine Providence, or (as Josephus says) because the tribes E. of Jordan had already been invoked, but feared to aid, so that Nahash was confident that the more distant tribes neither would nor could come. The time was desperately short for all Saul had to do; but there would be no commissariat difficulties, as now; each man brought his own provisions. Swift runners also abound in the East (2 Sam. 18. 19 & 2. 18).—*Come out.*] *i.e.* surrender (cf. 2 Kin. 18. 31). **5.** *Herd.*] *Rather*, oxen, *i.e.* with his team. See v. 1, *note*. Compare David called from the sheepcote (2 Sam. 7. 8) and Elisha from the plough (1 Kin. 19. 19).—*Jabesh.*] Jabesh, having alone disobeyed the national summons against Benjamin (Judg. 21. 8), had been extinguished—except 400 virgins subsequently married to the survivors of Benjamin. This connection gave Jabesh a special claim on the Benjamite king of Israel, and the elders sent direct to *Gibeah of Saul*. Saul's successful response to their appeal probably prompted their chivalrous rescue of the bodies of the Benjamite king of Israel and his three sons (*ch.* 31. 12). **6.** *Came.*] *Rather*, came mightily, as upon Samson (Judg. 14. 19, same *Heb.*), *Sept.* ἐφήλατο; Vulg. *insiliit.* **7.** *Yoke.*] *i.e.* a couple. The yoke, both ancient and



modern, is commonly a massive wooden bar, placed across the necks of two oxen. The middle is tied to the pole by leathern thongs; the ends are tied to the horns of the animals which are kept in place by a leathern or a wooden collar, *i.e.* a half-oval hoop or two vertical bars fixed under the yoke. The yoke is sometimes straight, sometimes curved to fit above the neck; it enables the cattle to draw; it also prevents their pushing one another with their horns. Like other everyday things, the Bible often uses it as a figure, *e.g.* of the slavery of Egypt (Lev. 26. 13), of afflictions (Lam. 3. 27), of Judaism (Gal. 5. 1), and of Christ's lighter service (Matt. 11. 30).—*Sent.*] So the unhappy woman's bones were sent (Judg. 19. 29). Benjamin was the sufferer then, and Jabesh the sympathizing friend.—*Whosoever.*] Cp. Scott's *Lady of the Lake*, 3. 10:

> 'Woe to the wretch who fails to rear
> At this dread sign the ready spear!
> For, as the flames this symbol sear,
> His home, the refuge of his fear,
> A kindred fate shall know.'

This first 'occasion' proves the transformation of Saul (*ch.* 10. 6, 7, *notes*). Apparently, Samuel accompanied Saul (v. 12); otherwise, the king names Samuel here in support of his claim to be Israel's champion, which some denied (*ch.* 10. 27). The result was the uniting of Israel—'with one consent,' *rather* (as *marg.*) 'as one man.' The general response is a step towards the fuller acceptance of the king.—*After Saul . . . Samuel.*] Probably the battle cry (cp. Judg. 7. 18). Saul recognises the special relation of the Prophet to the Theocratic king. **8.** *Numbered.*] *i.e.* mustered, formed the general levy into an army.—*Bezek.*] If *Ibzik*, W. of Jordan, 14 miles N.E. of Shechem on the road to Bethshan and about 16 miles from Jabesh Gilead.—*Israel.*] Already distinguished from Judah, as in 2 Sam. 2. 10 & 5. 5, &c.—but including Benjamin.—*Judah.*] Her contingent, the same as in *ch.* 15. 4, is quite disproportionate. But Judah ever shows a tendency to isolate herself until she gives a king to all Israel (2 Sam. 5. 3). **9.** *To morrow.*]

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the sun be hot, ye shall have help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad. 10 Therefore the men of Jabesh said, To morrow [m] we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that [n] Saul put the people [o] in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 And the people said unto Samuel, [p] Who *is* he that said, Shall Saul reign over us? [q] bring the men, that we may put them to death. 13 And Saul said, [r] There shall not a man be put to death this day: for to day [s] the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go [t] to Gilgal, and renew the kingdom there. 15 And all the people went to Gilgal; and there they made Saul king [u] before the LORD in Gilgal; and [x] there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

5.—The Monarchy Inaugurated at Gilgal.—Samuel's Address.

1 SAMUEL XII.

1 AND Samuel said unto all Israel, Behold, I have hearkened unto [a] your voice in all that ye said unto me, and [b] have made a king over you.

2 And now, behold, the king [c] walketh before you: [d] and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day. 3 Behold, here I *am:* witness against me before the LORD, and before [e] his anointed: [f] whose ox have I taken? or whose ass have I taken? or whom have I

[m] ver. 3. [n] See ch. 31. 11. [o] Judg. 7. 16.
[p] ch. 10. 27. [q] See Luke 19. 27.
[r] 2 Sam. 19. 22. [s] Ex. 14. 13, 30; ch. 19. 5.
[t] ch. 10. 8. [u] ch. 10. 17. [x] ch. 10. 8.
[a] ch. 8. 5, 19, 20. [b] ch. 10. 24 & 11. 14, 15.
[c] Num. 27. 17; ch. 8. 20. [d] ch. 8. 1, 5.
[e] ver. 5; ch. 10. 1 & 24. 6; 2 Sam. 1. 14, 16.
[f] Num. 16. 15; Acts 20. 33; 1 Thess. 2. 5.

It was one long night's march (cp. *ch.* 31. 12). **11.** *In three companies.*] So Gideon also (Judg. 7. 16). The defeat was so complete that Ammonites are not mentioned again till their king Hanun insults David, and Ammon, after a long and dangerous war, is subdued by him (2 Sam. 10).—*Morning watch.*] *i.e.*, the 3rd, from 2 till sunrise. The Jews called 10 to 2 the middle watch (Judg. 7. 19), and from sunset till 10 the 1st watch. The Romans divided the night into 4 watches (Mark 13. 35). **13.** *Saul said.*] An illustration of Saul's good qualities (cp. *chs.* 9. 21 & 10. 13, 16, 22, 27) before he gave way to self-will. **14.** *Go to Gilgal.*] Samuel now acts on the national recognition of Saul's mission as a deliverer (cf. *ch.* 10. 27) to procure his formal and universal acceptance as king. Samuel does not seem to have referred to this visit to Gilgal in *ch.* 10. 8 (*see note* there), when telling Saul, for his encouragement, that he would not be expected, and, for his warning, that he was not to attempt, to act independently of his aid and countenance: and, upon the whole, it seems probable that he then referred to the future, but indefinite, commencement of the national rebellion against the Philistines (*ch.* 9. 16). **15.** *Made Saul king.*] Possibly anointed him publicly; so *Sept.*, cp. *ch.* 12. 3, 5.—*Before the Lord.*] Cf. *ch.* 10. 17, *note.*—*Rejoiced greatly.*] Held a coronation feast (comp. 1 Chr. 12. 38–40, David's; 1 Kin. 1. 40, Solomon's), Saul's election at Mizpeh having been now ratified unanimously by a full national assembly. As animal food is little eaten in warm climates, *peace*, i.e. thanksgiving, *offerings* were the chief occasions of feasts of meat.

1 S. xii.—**1.** *I.*] Samuel had now founded (*chs.* 8. 22 & 10. 25) the Hebrew Monarchy—one limited by Moses' Law and the Prophetic word—his own office under it being that of Prophet-counsellor to the king. The king was formally installed, and both king's and people's constitutional rights and duties had been defined. Samuel retained the civil and religious authority of his judgeship till his death (*chs.* 7. 15 & 15. 33); indeed, *ch.* 25. 2 suggests that Saul's civil government was not successful. **2.** *Walketh before you.*] As a shepherd (John 10. 4) *i.e.* civil ruler and military leader (Jer. 23. 4). The king's public life is begun (*e.g.*, v. 3).—*With you.*] Samuel, quoting the two pretexts for a monarchy (*ch.* 8. 5), challenges the assembly to impeach his administration, and points out that it can call his sons—now become private individuals—to account. **3.** *Behold.*] R.V. omits. Samuel submits himself for trial before Jehovah and Saul.—*His Anointed.*] The king. This title—Heb. *Maschiach* (whence *Messiah* through

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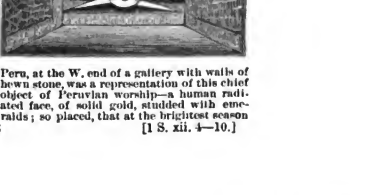
defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to
[h] blind mine eyes therewith? and I will restore it you. [4] And they said, Thou hast
not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.
[5] And he said unto them, The LORD *is* witness against you, and his anointed *is*
witness this day, [i] that ye have not found ought [k] in my hand. And they answered,
He is witness.

[6] And Samuel said unto the people, [l] *It is* the LORD that advanced Moses and
Aaron, and that brought your fathers up out of the land of Egypt. [7] Now therefore
stand still, that I may [m] reason with you before the LORD of all the righteous acts
of the LORD, which he did to you and to your fathers.

[8] [n] When Jacob was come into Egypt, and your fathers [o] cried unto the LORD, then
the LORD [p] sent Moses and Aaron, which brought forth your fathers out of Egypt, and
made them dwell in this place. [9] And when they [q] forgat the LORD their God, [r] he sold
them into the hand of Sisera, captain of the host of Hazor, and into the hand of
[s] the Philistines, and into the hand of the king [t] of Moab, and they fought against them.
[10] And they cried unto the LORD, and said, [u] We have sinned, because we have forsaken
the LORD, [x] and have served Baalim and Ashtaroth: but now [y] deliver us out of the

[h] Deut. 16. 19.
[i] John 18. 38; Acts 23. 9 & 24. 16, 20.
[k] Ex. 22. 4.
[l] Mic. 6. 4.
[m] Isa. 1. 18 & 5. 3, 4; Mic. 6. 2, 3.
[n] Gen. 46, 5, 6.
[o] Ex. 2. 23.
[p] Ex. 3. 10 & 4. 16
[q] Judg. 3. 7.
[r] Judg. 4. 2.
[s] Judg. 10. 7 & 13. 1.
[t] Judg. 3. 12.
[u] Judg. 10. 10.
[x] Judg. 2. 13.
[y] Judg. 10. 15, 16.

the Greek *Messias*), Sept. *the Christ*—belonged already to the H. P. (Lev. 4. 3) and imported sanctity of person (cp. *ch.* 24. 6; 2 Sam. 1. 14); it is here first applied to Saul, and seems henceforward to be limited to the Theocratic King (*see* Lam. 4. 20; *ch.* 10. 1, *note*) to whom Samuel's mother had prophetically given it (*ch.* 2. 10). It proclaimed that the king represented the power and authority of Israel's Covenant-God. It also contained 'the pregnant germ of a great future,' for the Promises, 'Israel's hope,' were hereafter to centre in an ideal Davidic king (2 Sam. 7. 12-16).—*Ox . . . ass.*] selected, as in the 10th Commandment, as an agricultural people's chief valuables. Cf. Num. 16. 15.—*Bribe.*] Lit. *a covering, Rather*, a ransom; the rich or powerful offender escaped from justice by sharing his plunder with the judge (see *ch.* 8. 2; Isa. 1. 23, p. 443). *Sept.* adds, καὶ ὑπόδημα, *ay, even a pair of shoes*; the addition appears in Ecclus. 46. 19; cf. Amos 2. 6 (p. 433) & 8. 6.—*To blind.*] A play of words. Cf. Gen. 20. 16. Perhaps 'vale (i.e. *a present*) to veil mine eyes,'—*Restore.*] So Zacchæus (Luke 19. 8). 6. *It is.*] *Rather* (with Heb.) even. Samuel takes up their reply with emphasis. *Sept.* has, The Lord *is witness.*—*Advanced.*] *Or* appointed. Lit. *made.*—*Brought, &c.*] God had become Israel's King at the Exodus. 7. *Stand still.*] *Rather*, stand forth (so *v.* 16). Present yourselves as defendants.—*Reason.*] *Rather* plead, *i.e.* in vindication of Jehovah's direct kingship, the Theocracy, which (with its visible expression, Samuel's judgeship) the people's demand condemned (*ch.* 8. 7) unjustly. Lit. *deal as judge.*—*Righteous.*] Jehovah had kept the Covenant: not so Israel. Nay more, notwithstanding Israel's repeated apostacy and adoption of the gods of Canaan (Baalim and Ashtaroth) since Jehovah planted her therein, He had never, to this day ('you,' cp. *ch.* 7. 3-14), failed to deliver her—on her repentance—from the consequences of her unfaithfulness. 9. *Sold.*] A total abandonment (1 Kin. 21. 25; cf. Judg. 2. 14 & 3. 8; Ps. 44. 12). The corresponding opposite expression is *redeem.* Note here, and in *ch.* 9. 16, &c., *sold, oppression, cried unto the Lord, save, Spirit came upon*, and other expressions characteristic of the Book of Judges; and the correspondence between *v.* 10 and Judg. 10. 10. 10. *Baalim and Ashtaroth.*] Plurals; the worships of Baal and Ashtoreth (sun and moon) belug many. Each state had its own, each place almost, a different cult for each aspect under which sun or moon could be adored. In the temple of the sun at Cuzco in



Peru, at the W. end of a gallery with walls of hewn stone, was a representation of this chief object of Peruvian worship—a human radiated face, of solid gold, studded with emeralds; so placed, that at the brightest season

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hand of our enemies, and we will serve thee. 11 And the LORD sent [c]Jerubbaal, and Bedan, and [d]Jephthah, and [e]Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that [f]Nahash the king of the children of Ammon came against you, [g]ye said unto me, Nay; but a king shall reign over us: when [h]the LORD your God *was* your king.

13 Now therefore [i]behold the king [j]whom ye have chosen, *and* whom ye have desired! and, behold, [k]the LORD hath set a king over you. 14 If ye will [l]fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God: 15 but if ye will [m]not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, [n]as *it was* against your fathers. 16 Now therefore [o]stand and see this great thing,

[a] Judg. 6. 14, 32. [b] Judg. 11. 11. [c] ch. 7. 13.
[d] ch. 11. 1. [e] ch. 8. 5, 19.
[f] Judg. 8. 23; ch. 8. 7 & 10. 19.
[g] ch. 10. 24. [h] ch. 8. 5 & 9. 20.
[i] Hos. 13. 11.
[j] Josh. 24. 14; Ps. 81. 13, 14.
[k] Lev. 26. 14, 15, &c.; Deut. 28. 15, &c.; Josh. 24. 20. [l] ver. 9. [m] Ex. 14. 13, 31.

of the year the rays of the rising sun would fall on it and illuminate the whole temple. The existence of this is specially interesting as confirming the statement, and widening its application—"The better we get to know the ancient faiths of the world and their history, the more plainly does it appear that at their root they possessed a common origin, and that similar ruling ideas ran through them all."—*Dykes on Ps.* 19, *Expos.*, 1879. The primary religions of our race had an astronomical basis. Original notions of law, order, life, dominion were derived from the heavenly bodies. Ashtoreth was the female reflection of the sun-god, viewed in as many aspects; till the days of Solomon, who re-introduced her worship, the plural Ashtaroth alone is met with. Baal and Ashtoreth, the husband and the wife, represented the reproductive powers of nature: hence the lewd and wanton orgies associated with their worship. Israel's recurrent adoption of these religions during the period of the Judges had been punished by the withdrawal of Jehovah's protection, without which Israel was unable to maintain her independence. Samuel's reformation (*ch.* 7. 4; *see Introd.*, p. 5) had rescued Israel from these Canaanitish influences, yet Samuel fears a relapse (v. 21) and points out that, under the Monarchy, apostacy must inevitably produce the same consequences as under the Theocracy (v. 25; cp. Judg. 2. 11-20). See 1 Kin. 11. 5 & 18. 18, *notes*. **11.** *Sent*, &c.] Note the order:—

Judges.		*ver.* 9.	*ver.* 11.	*Hebrews* (11. 32).
	Ehud - - -	Barak - - -	Gideon - - -	Gideon.
	Shamgar - -	Shamgar or Samson	Barak - - -	Barak.
(Compare however Judg. 10. 11.)	Barak - - -	Ehud - - -	Jephthah - -	Samson.
	Gideon - - -	- - - - - -	Samuel - - -	Jephthah.
	Jephthah - -	- - - - - -	- - - - - -	David.
	Samson - - -	- - - - - -	- - - - - -	Samuel.

Jerub-baal.] 'Let Baal plead,' *i.e.* defend himself. Gideon's name, derived from his father's answer when his fellow citizens would stone Gideon for pulling down Baal's altar (cf. 2 Sam. 11. 21).—*Bedan.*] Doubtless an error for Barak. So *Sept.* and *Syr.* The Hebrew letters of the two words closely resemble one another. —*Samuel.*] Cf. *chs.* 7. 7-14 & 8. 5, *note*. God's 'righteous acts' are brought down to the present day. Israel's dissatisfaction was without excuse. The *Peshito, i.e.* revised Syrian version, reads *Samson.*—*Dwelled safe.*] = 'the land had rest . . . years' of Judges. **12.** *Nahash.*] (Cf. *ch.* 11. 1, 2, *notes*.—*Ammon.*] The Ammonites (Gen. 19. 38), not named between Jephthah's day and *ch.* 11. 1, were subdued by David (2 Sam. 10-12), by Uzziah and Jotham (2 Chr. 26. 8 & 27. 5), and finally by Judas (1 Mac. 5. 6). **13.** *Ye have chosen.*] Cf. *ch.* 10. 24, *note*.—*Desired.*] *Rather*, asked, *i.e.* of Samuel. But it was Jehovah who had answered them and had guided the Prophet. **14.** *If*, &c.] The condition of Israel's preservation and progress will remain the same under the Monarchy, viz., Faithfulness (to the exclusion of all other worship, v. 21) to the invisible King who had granted a visible king.—*Rebel.*] *i.e.* by serving other gods.—*Then*, &c.] *Rather*, and will be, both you and your king that reigns over you. *Followers* after the Lord your God—well. A similar sentence is found in Ex. 32. 32. **15.** *As . . . fathers.*] Sept. *and against your king* (cp. v. 25). **16.** *Great thing.*] A confirmatory 'sign' was expected (Jn. 7. 3; Matt. 12. 39) of a prophet. Samuel invokes—beyond the Divine tes-

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which the LORD will do before your eyes. 17 *Is it* not [n] wheat harvest to day? [o] I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that [p] your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and [q] all the people greatly feared the LORD and Samuel. 19 And all the people said unto Samuel, [r] Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; 21 and [s] turn ye not aside: [t] for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain. 22 For [u] the LORD will not forsake his people [x] for his great name's sake: because [y] it hath pleased the LORD to make you his people. 23 Moreover as for me, God forbid that I should sin against the LORD [z] in ceasing to pray for you: but [a] I will teach you the [b] good and the right way: 24 [c] only fear the LORD, and serve him in truth with all your heart: for [d] consider how [e] great *things* he hath done for you. 25 But if ye shall still do wickedly, [f] ye shall be consumed, [g] both ye and your king.

[n] Prov. 26. 1.
[o] Josh. 10. 12; ch. 7. 9, 10; James 5. 16, 17, 18.
[p] ch. 8. 7.
[q] Ex. 14. 31; see Ezra 10. 9.
[r] Ex. 9. 28 & 10. 17; James 5. 15; 1 John 5. 16.
[s] Deut. 11. 16.
[t] Jer. 16. 19; Hab. 2. 18; 1 Cor. 8. 4.
[u] 1 Kin. 6. 13; Ps. 94. 14.
[x] Josh. 7. 9; Ps. 106. 8; Jer. 14. 21; Ezek. 20. 9, 14.
[y] Deut. 7. 7, 8 & 14. 2; Mal. 1. 2.
[z] Acts 12. 5; Rom. 1. 9; Col. 1. 9; 2 Tim. 1. 3.
[a] Ps. 34. 11; Prov. 4. 11.
[b] 1 Kin. 8. 36; 2 Chr. 6. 27; Jer. 6. 16.
[c] Eccles. 12. 13.
[d] Isa. 5. 12.
[e] Deut. 10. 21; Ps. 126. 2, 3.
[f] Josh. 24. 20.
[g] Deut. 28. 36.

timony to his uprightness and teaching—a convincing intimation from Jehovah to the people that their demand, though granted, had been an act of rebellion against His will (*v.* 20; *ch.* 8. 7, 8). Cp. Num. 16. 30. Note the ascending scale of Samuel's appeal, of which this was the climax—to prudence (*ch.* 8. 11–18), to gratitude (*ch.* 10. 18, 19), to terror (cp. Mk. 8. 36; Isa. 5. 4; 2 Cor. 5. 11). The event attested the reality of the Divine government of Israel which the king was to represent, and the continued efficacy of Samuel's prayers (*v.* 23; *ch.* 7. 3; comp. Jas. 5. 17, 18). **17.** *Wheat harvest.*] Wheat is sown (whenever the *former rain* has softened the ground for ploughing) in November or December. The *latter rain* comes in March or April; wheat harvest in May, threshing immediately after. 'To-day' means *at present.* **18.** *Greatly feared.*] Thunder in Palestine is quite unknown in summer (*Jerome*); in ordinary seasons, this holds good still. The thunder was as a confirmation by God's 'voice' (Ps. 29. 3; cf. John 12. 29). Rain in harvest became proverbial of the unlikely (Prov. 26. 1). **19.**] Appalled, the people confesses its sin and cries for mercy.——*Evil.*] *Rather*, wickedness, as in *vs.* 17, 20. **20.** *Said.*] Not wishing to weaken Saul's authority, but bound, as prophet, to make known God's mind. It is doubtful whether the words were well received by Saul, whether the seeds of future disagreement were not here sown. ——*Yet.*] *Or, only.* Israel's forgetfulness of God in prosperity and her proneness to idolatry proved incurable: hence the final rejection of the Ten Tribes (2 Kin. 17. 7–23) and the overthrow of the Kingdom of Judah (2 Kin. 21. 2–15). **21.** *For then should ye go.*] *Rather* omit, with *Sept.*—*Vain things.*] *Lit, emptiness* (Heb. *tohu*, A.V. 'void,' Gen. 1. 2). In Elizabethan English, 'vain' means empty (cf. 'vain persons,' *i.e.* adventurers, good-for-nothings, Judg. 9. 4). Here, idols are meant. Compare 'an idol is nothing in the world,' *i.e.* non-existent, a non-entity (1 Cor. 8. 4); 'a lie' (Isa. 44. 20). **22.** *For his great name's sake.*] *i.e.* lest He should seem to the Gentiles to be less than Almighty, True, Faithful. To this Moses appeals (Ex. 32. 12, 13) when Israel's very existence was at stake. God's 'name' means Himself and His perfections. **23.** *Pray.*] God names Moses and Samuel as intercessors of prevailing power (Jer. 15. 1; cf. Ps. 99. 6).——*Teach.*] R.V. *instruct . . . in.* The lesson follows (*vs.* 24, 25). Intercession and teaching summarise the work of the prophets, and Samuel had provided for a constant succession of teachers and preachers in his guilds of the prophets. **24.** *How great things.*] Perhaps, the great marvel, this present token of His power, the rain, which no idol could have sent, as Jeremiah declares (Jer. 14. 22; cp. Num. 16. 30). **25.** Israel should not enter upon her new career in perilous self-complacency. Monarchy without faithfulness would not deliver her.——*Consumed.*] Perhaps a reference to the lightning of the storm; the recent display of God's power suggested destruction—at least of Israel's property (*v.* 17; *ch.* 23. 1, *notes*).

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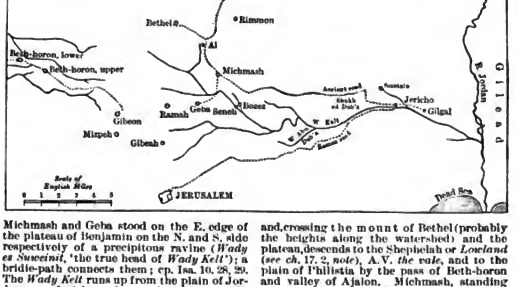
6.—Saul's Disobedience. The first Sentence on Saul.

1 SAMUEL XIII. 1–22.

[1] SAUL reigned one year; and when he had reigned two years over Israel,
[2] Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in [a] mount Beth-el, and a thousand were with Jonathan in [b] Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

[a] Gen. 12. 8. [b] ch. 10. 26.

1 S. xiii.] There must be a considerable interval between chapters 12 and 13, and possibly between *vs.* 1 and 2, and between *vs.* 2 and 3 of *ch.* 13. Saul was a young man in *ch.* 9. 2 (A.V. *choice*, see *note*), now he has a grown son. He has organised a national force. His own character has greatly developed; the self-mistrustful and retiring king-elect is now the self-reliant and even presumptuous king. Seemingly, the historian passes abruptly to the closing years of Saul's reign, to explain Saul's forfeiture of the kingdom (*v.* 13; 2 Sam. 7. 15) and of God's special favour and grace (*ch.* 10. 6) and to sketch his decline, parallel with the disciplining of David, the king designate, 'a man after God's own heart.' Hervey allows ten years at the outside for *chs.* 13–31. Kirkpatrick for *chs.* 17–31. 1.] Apparently, two numbers are wanting in the Hebrew text—which is the customary heading to future reigns. *Render*, Saul was (*? thirty*) years old when he began to reign, and he reigned (*? thirty*) and two years over Israel. Heb. (so A.V. *marg.*) *the son of one year* (=a year old) *in his reigning.* Probably Saul was now not less than 35 years of age. *Sept.* omits *v.* 1 altogether (but in a later recension *thirty* is inserted); and *v.* 2 in the Hebrew has no grammatical connection with *v.* 1. 2, *Saul.*] *Rather*, Now Saul.—*Three thousand men.*] Always under arms; a picked (*ch.* 14. 52) nucleus for *the people* (*v.* 4) *i.e.* the general levy or militia; probably added to the bodyguard (cf. *ch.* 10. 26), either after Saul's victory over Ammon or two years after his accession. The retention of the 3,000 men and the dismissal of the rest point to an interval of peace and preparation (*ch.* 10. 8); but their disposition here indicates a first step towards revolt from the Philistines, who at the outbreak of hostilities had a garrison at Geba (*v.* 3). Perhaps this garrison had moved from Gibeah (*ch.* 10. 5) when Saul occupied Michmash and thereupon Jonathan had occupied Gibeah, Gibeah, Saul's home, and Geba (*v.* 3, *note*) were 3 miles apart.—*Michmash*, &c.] The probable positions are as follows:—



Michmash and Geba stood on the E. edge of the plateau of Benjamin on the N. and S. side respectively of a precipitous ravine (*Wady es Suweinit*, 'the true head of *Wady Kelt*'); a bridle-path connects them; cp. Isa. 10. 28, 29. The *Wady Kelt* runs up from the plain of Jordan near Jericho—whence also the great W. trade route to the Mediterranean ascends the ridge N. of the *Wady* (cp. *ch.* 17. 2, *note*) to Michmash, Ai, and Bethel on the watershed, and, crossing the mount of Bethel (probably the heights along the watershed) and the plateau, descends to the Shephelah or *Lowland* (*see ch.* 17. 2, *note*), A.V. *the vale*, and to the plain of Philistia by the pass of Beth-horon and valley of Ajalon. Michmash, standing considerably lower than Geba, on a sort of saddle, backed by an open and fertile corn valley, was a very important strategic position.—*Tent.*] *i.e.* home (2 Sam. 18. 17 & 20. 1, 22, &c.).

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Jonathan strikes the first blow. The Philistines invade Benjamin.

3 And Jonathan smote [c]the garrison of the Philistines that *was* in Geba, and
the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying,
Let the Hebrews hear. 4 And all Israel heard say *that* Saul had smitten a garrison
of the Philistines, and *that* Israel also was had in abomination with the Philistines.
And the people were called together after Saul to Gilgal.

5 And the Philistines gathered themselves together to fight with Israel, thirty thou-
sand chariots, and six thousand horsemen, and people as the sand which *is* on the sea
shore in multitude: and they came up, and pitched in Michmash, eastward from
Beth-aven. 6 When the men of Israel saw that they were in a strait, (for the
people were distressed,) then the people [d]did hide themselves in caves, and in
thickets, and in rocks, and in high places, and in pits. 7 And *some* of the Hebrews
went over Jordan to the land of Gad and Gilead.

As for Saul, he *was* yet in Gilgal, and all the people followed him trembling. 8 [e]And

[c] ch. 10. 5. [d] Judg. 6. 2. [e] ch. 10. 8.

3.] Henceforward to *ch.* 14. 46, the record of a war of independence waged against the Philistines serves to display Saul's character in 3 typical episodes (v. 13 & *ch.* 14. 19, 24) and to explain his forfeiture of the continuance of the kingdom in his family; while in *ch.* 15, the record of the Amalekite war explains similarly his rejection as Theocratic king and abandonment to himself and his own devices (*ch.* 15. 26, 28; cf. *ch.* 18. 12). The immediate cause of each successive sentence pronounced by Samuel is an act of impulsive self-willed independence, the exact contrary of the patient unpretentious faith due from the Theocratic king.——*Jonathan.*] Cp. *ch.* 14. 6, 10. Jonathan's simple reliance on Israel's covenant-God seems to be contrasted with the contrary failing of Saul. The deliverance was eventually granted by his means (*ch.* 14. 1, 4, 17, 45).——*Garrison.*] See *ch.* 10. 5. Four words, slightly differing, are so translated, of which the two that are masc. seem generally to mean the *men* who form the garrison (2 Sam. 8. 6; *ch.* 13. 23; cf. 1 Kin. 4. 5, where it is rendered 'officers'); and the two that are fem. the *keep*, or 'statio,' containing the garrison (*ch.* 14. 12; Ezek. 26. 11). By this military post, the Philistines appear to have bridled the N., *i.e.* Benjamite section of the central plateau, and controlled the W. passes up to it (v. 5)—perhaps in consequence of the national movements of *chs.* 8 & 11, and of the election of a Benjamite as king of Israel (cf. *ch.* 7. 7; 2 Sam. 5. 17).——*Geba.*] Saul's position (Bethel to Gibeah with Gilgal for a base) being thus completed (v. 2, *note*), he—evidently with Samuel's inspired co-operation—gives the signal for a general revolt, naming Gilgal as the rendezvous. Cp. *ch.* 9. 16 & 10. 8.——*Let the Hebrews hear.*] *i.e.* the news and the order implied in the proclamation to come and join Saul in the war which should now follow. By such feats the Judges had roused the dispirited people. 4. *A.*] *Rather*, the *garrison* (Var., R.V.).——*Gilgal.*] Gilgal was in the plain of Jordan, 'in the E. border of Jericho.' Here Saul could secure both water and provisions and his communications with the northern tribes through Gilead. Gilgal (see *ch.* 10. 8, *note*) was probably chosen also for its sacred and military associations, and because remote from the Philistines. 5. *Beth-aven.*] E. of Bethel (*ch.* 14. 23, *note*). The Philistines, swarming up the W. passes, seized the great N. route along the watershed, and the cross-route through Michmash—which Saul probably abandoned upon their advance—and thus isolated Benjamin and Judah. 6. *Strait.*] 3,000 opposed to a countless host. But 30,000 chariots—a number without parallel, and quite disproportionate to the cavalry—must be a scribe's error for 1,000 or for 300, letters serving in Hebrew as numerals, with one or more dots or dashes to denote hundreds, thousands, &c. (cf. Judg. 4. 3; Ex. 14. 7; 2 Sam. 10. 18; 1 Kin. 10. 26; 2 Chr. 14. 9 & 12. 3; Ps. 68. 17).——*Distressed.*] *i.e.* overwhelmed; lit. driven (Heb. as *ch.* 14. 24; Isa. 53. 7). The promptitude and numbers of the Philistine invaders checked the response to Saul's summons, and, being hopelessly outnumbered, *all the people* (v. 7; cp. 2 Sam. 15. 23), *i.e.* Saul's following, gradually fell away (v. 11).——*Hide.*] So the inhabitants of numberless villages are driven by the Bedouins to hide at this day (cf. *ch.* 14. 11). Caves abound around Michmash, and indeed in all the limestone region of Palestine.——*Thickets.*] Or, *clefts.*——*High places.*] *Rather*, holds or *holes*: perhaps *towers*;—a rare word rendered 'hold' in Judg. 9. 46. Vulg. *antris*; *Sept.* βόθροις.——*Pits.*] Vulg., rightly, *cisternis*; *Sept.* λάκκοις. Cf. Lev. 11. 36 (*Heb.*). 7. *Hebrews.*] Omit *some of.* The writer reverts to the original meaning of the word Hebrew—*one that comes from the other side.* Cf. Gen. 14. 13, where Abram is so called, as the settler from beyond the Euphrates. But *Sept.* οἱ διαβαίνοντες διέβησαν τὸν Ἰορδάνην, 'the crossers,' *i.e.* those who were purposing to cross, 'crossed Jordan.'——*Gad and Gilead.*] In rear of Gilgal.

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he tarried seven days, according to the set time that Samuel *had appointed:* but
Samuel came not to Gilgal; and the people were scattered from him. 9 And Saul said,
Bring hither a burnt offering to me, and peace offerings. And he offered the burnt
offering. 10 And it came to pass, that as soon as he had made an end of offering
the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might
salute him.
11 And Samuel said, What hast thou done? And Saul said, Because I saw that
the people were scattered from me, and *that* thou camest not within the days
appointed, and *that* the Philistines gathered themselves together at Michmash; 12 there-
fore said I, The Philistines will come down now upon me to Gilgal, and I have not
made supplication unto the LORD: I forced myself therefore, and offered a burnt
offering. 13 And Samuel said to Saul, [f] Thou hast done foolishly: [g] thou hast not
kept the commandment of the LORD thy God, which he commanded thee: for now
would the LORD have established thy kingdom upon Israel for ever. 14 [h] But now
thy kingdom shall not continue; [i] the LORD hath sought him a man after his own
heart, and the LORD hath commanded him *to be* captain over his people, because thou

[f] 2 Chr. 16. 9. [g] ch. 15. 11. [h] ch. 15. 28. [i] Ps. 89. 20; Acts 13. 22.

8. *Had appointed.*] See *ch.* 10. 8, *note.* Specially as a test of Saul's obedience and faith; the danger, defection, and delay enhanced it. As in Gideon's case, the greatness of the trial was probably the measure of God's gracious purpose (cp. Jas. 1. 2-7). Man's extremity is God's opportunity. **9.** *A.*] *Rather,* the (so v. 12), and insert the before *peace offerings.* The victims awaiting Samuel's arrival are meant.——*Offered.*] Not necessarily by his own hand; *see ch.* 14. 3, but comp. *chs.* 8. 4 & 9. 13, *notes.* Saul prefers generalship and worldly policy to the prophet's intercession and guidance; cp. *ch.* 14. 19. **10.** *Came.*] Before the seventh day was ended (cp. *ch.* 1. 3; 1 Kin. 3. 4).——*Salute.*] Saul always pays Samuel the highest outward respect (cp. *ch.* 28. 14). **11.** *What hast thou done?*] Saul had forfeited God's support and the benefits to be anticipated from Samuel's intercession —perhaps a second Ebenezer (cf. *ch.* 7. 7-14, which offers some striking parallels).——*Scattered.*] Saul lacked Jonathan's simple faith (cf. *ch.* 14. 6-10). **12.** *Forced myself.*] Saul ever makes excuses. Without obedience, Saul's sacrifice must be unacceptable to God (cf. *ch.* 15. 22). The superstitious formal character of Saul's religion is here illustrated (cp. *chs.* 14. 33 & 15. 25, 30 & 27. 3). He called on God to help him in what he was about to do, instead of waiting to know what his King would have him do. Saul was expressly forbidden to begin the war of independence without Samuel's instructions (*ch.* 10. 8). **13.** *Foolishly.*] *i.e.* sinfully, as often in A.V. Folly is the contrary of wisdom, *i.e.* 'the fear of the Lord.' Obedience to the *Word of the Lord* spoken by Samuel was a condition of Saul's appointment (*chs.* 10. 8 & 15. 1). The Divine choice of Saul which, upon his obedience, would have been now confirmed is annulled.——*Established.*] Samuel himself had hoped it would be so, and was disappointed (*ch.* 16. 1). Saul had violated the first principle of the Monarchy, *viz.* the dependence of king on prophet (*ch.* 10. 8, *note*), their co-ordinate position under God. 'Saul's insensibility to the obligations of his office constituted unworthiness of it.'——*For ever.*] Probably till his family, in direct line, became extinct (see Gen. 49. 10). **14.** *Not continue.*] The sentence of transference. Yet action is deferred (*ch.* 16. 1): and *ch.* 15. 29 suggests that, if Saul had repented, the sentence was not irrevocable—'God's threatenings, like His promises, are conditional.' But Saul instead of seeking forgiveness indulged his self-will. When he failed to see the wisdom or policy of the *Word of the Lord* he declined to obey it: he decided to act for himself. So the alienation between Israel's visible king and Invisible King grew yearly, until a second and yet more public manifestation of Saul's determination not to submit his will to God's will drove the reluctant Samuel to pronounce the doom of disobedience in yet stronger terms, *viz.* personal rejection.——*Sought.*] The fact was revealed to Samuel, not the man (*ch.* 16. 6).—David must have been very young at this time, certainly under 20 (*ch.* 16. 12 & 17. 56). He was only 30 when he began to reign (2 Sam. 5. 4). Probably we must allow 4 years for Saul's service, 4 years for outlaw life, 2 years nearly for sojourn among the Philistines.——*A man . . . heart.*] *i.e.* one not self-willed, but ready to submit his will to God's. Observe the paraphrase in Acts 13. 22. *Which shall fulfil all my will.* The man whose heart is right is the man after God's own heart, sins, even gross sins, notwithstanding. To the last, when carried away by no sinful passion, David's will was to do God's will as king. No family grief, or consciousness of having fallen, or desertion by his people, could lead him to retire in the spirit of a Charles V. It shows how healthy and true were David's penitence and faith, that after Absalom's rebellion he could return to organize his people anew, to direct them to the last with all

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hast not kept *that* which the LORD commanded thee. [15] And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.

And Saul numbered the people *that were* present with him, [k]about six hundred men. [16] And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash. [17] And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* [l]Ophrah, unto the land of Shual: [18] and another company turned the way *to* [m]Beth-horon: and another company turned *to* the way of the border that looketh to the valley of [n]Zeboim toward the wilderness.

[19] Now [o]there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears: [20] but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and

[k] ch. 14. 2. [l] Josh. 18. 23. [n] Neh. 11. 34.
[m] Josh. 16. 3 & 18. 13, 14. [o] See 2 Kin. 24. 14; Jer. 24. 1.

his power.——*Captain.*] The title of the Theocratic king; see *ch.* 9. 16, *note.* **15.** *Samuel arose, &c.*] Preceding Saul (Heb. text)—Samuel returned, probably to Ramah, by way of Gibeah (perhaps to visit and encourage Jonathan). The insurrection having failed, and the bulk of his picked force having deserted, Saul is obliged to effect a junction with Jonathan, and to look on whilst Benjamin is ravaged.——*Gibeah of Benjamin.*] 'After my visit to the spot, 1881, I retain very decidedly the opinion that *Tuleil el Fûl* represents Gibeah of Saul. It is true that no distinct traces of ruins exist, but the hill has been artificially scarped and seems to have been a strong fortress. *Tuleil el Fûl* meets the conditions of the topography and of Isa. 10 as no other place that I can find does.'—*Tristram.*——*Numbered.*] *i.e.* mustered, organised (*ch.* 11. 8, *note*). **16.** *Gibeah.*] More probably, as *Heb.*, Geba (*v.* 3), distant a little more than 2 miles from Michmash across the ravine (*Porter*). The relative positions of Saul and the Philistines are now reversed (*vs.* 2, 3). **17.** *Three companies.*] Disregarding Saul—who was south of them—one body went N.E. towards Ophrah and the highlands of Ephraim. Westward, a second body crossed the watershed towards the Beth-horon Pass; and a third went S.E. towards the V. of Zeboim, probably *Wady abu Dub'a*, which would open to their raids the whole district of the 'midbar,' or pastoral highlands of Judah. The operations of this third party would certainly *not* extend to the Ghor, or valley of the Jordan, but would cover the region between Bethany and the heights overhanging the north end of the Dead Sea, through which the modern road from Jerusalem to Jericho passes. The raiders could thus ravage the whole Benjamite highland (*ch.* 14. 23, *note*), the superiority of the Philistine forces paralysing Saul and limiting him to a policy of defence and observation (*Tristram*). Perhaps these parties disarmed the Benjamites (*v.* 19).——*Ophrah.*] Probably the prominent conical hill *El Taiyibeh*, and the 'Ephraim' of Josh. 18. 23; 2 Chr. 13. 19; John 11. 54 (5 m. E. of Bethel, *Jerome*). **18.** *Beth-horon.*] The pass between the upper and nether Beth-horon (2 m. long) at the head of the valley of Ajalon affords the easiest access from the W. to the central highland (*v.* 2, *note*). By it the Philistines were destined to flee panic-stricken (*ch.* 14. 23, 31).——*Looketh to.*] *Rather,* overlooketh.——*Zeboim.*] Means *hyenas*, and is identical with the Arabic *Dub'a'*; *see plan*, p. 16.——*Wilderness.*] Desert valley of the Jordan (Josh. 8. 15). Stanley calls it 'barren tract.' The Heb. *midbar* means uncultivated or pasturable land. The N. end of the basin of the Dead Sea has luxuriant oases, at Jericho, Ain Duk, and Shittim. Lower down, beyond these, except just within reach of the Jordan, only in spring is verdure seen. No towns or villages are met with on Jordan's banks. **19.** *Smith.*] Cf. Judg. 5. 8. Agricultural implements, clubs, arrows and bows, and slings, would be the Hebrew weapons (cf. *v.* 22, *note*), whereas the Philistines had armour and the best of weapons (*ch.* 17. 5-7, 38. 39), which they could import from Greece. The ascendency of the Philistines had apparently increased with Samuel's declining years (*ch.* 7. 13, 14 & 9. 16), and Saul's election and victory at Jabesh would provoke repressive measures (cp. *ch.* 7. 7; 2 Sam. 5. 17). But some regard this disarmament as the result of the invasion of *vs.* 5-7, and as limited to Benjamin (all the places named are in Benjamin) whence Saul would draw the bulk of his standing army. At any rate, Saul's fortunes were now at their lowest ebb; even the selected 2,000 had dwindled to 600. Israel's weakness at this time cannot be explained without fuller information as to its relation with the Philistines between Samuel's victory at Mizpah and the oppression described here.——*Hebrews.*] Probably they used the name contemptuously; but it was used otherwise (*ch.* 13. 7 & 14. 21); always, however, in O. T., it is the distinctive national name of Israel. **20.** *Sharpen.*] *i.e.* by forging.——*Share, &c.*] The ancient Eastern plough—still in use, unmodified, in Palestine—is much ruder and simpler than ours, having neither breast (the long iron curved like a wave), nor coulter (Lat. *culter*, *i.e.* the perpendicular knife affixed to

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his axe, and his mattock. [21] Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. [22] So it came to pass in the day of battle, that [p] there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

7.—Saul's Self-reliance.

1 SAMUEL XIII. 23—XIV. 1-23.

Jonathan's second exploit.—Panic and Rout of the Philistines.

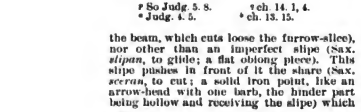
[23] [q] And the garrison of the Philistines went out to the passage of Michmash.

[1] Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

[2] And Saul tarried in the uttermost part of Gibeah [a] under a pomegranate tree which is in Migron: and the people that were with him were [b] about six hundred men; [3] and [c] Ahiah, the son of Ahitub, [d] I-chabod's brother, the son of Phinehas, the son of Eli, the LORD'S priest in Shiloh, [e] wearing an ephod. And the people knew not that Jonathan was gone.

[p] So Judg. 5. 8. [q] ch. 14. 1, 4.
[a] Judg. 4. 5. [b] ch. 13. 15. [c] ch. 22. 9, 11, 20, called *Ahimelech.*
[d] ch. 4. 21. [e] ch. 2. 28.

the beam, which cuts loose the furrow-slice), nor other than an imperfect slipe (Sax. *slipan*, to glide; a flat oblong piece). This slipe pushes in front of it the share (Sax. *scieran*, to cut; a solid iron point, like an arrow-head with one barb, the hinder part being hollow and receiving the slipe) which



burrows through the ground. Though the coulter appears in very ancient relics, it is unknown now in Palestine. The Heb. for 'coulter' (rendered *ploughshare* in Isa. 2. 4; Joel 3. 10) may mean the iron spud or scraper at the reverse end of the goad. The wheel is of later date (cf. *Virg. Georg.* i. 174).—*Mattock.*] *Or*, pick. Vulg. *sarculum*: probably a heavy hoe, used where Englishmen would use a spade. **21.** *Yet . . . axes.*] A parenthesis—'and . . . goads' completing *v.* 20. —*File.*] Here only. The verse is very variously understood. It *may* mean, 'Went down to the Philistine garrisons, *whenever their mattocks, &c., were blunt.*' Vulg. *retuse erant acies.* *Sept.* is unaccountably different. —*Sharpen.*] *Rather*, as *marg.* set. For hammer-and-anvil work they were dependent on Philistine smithies.—*Goads.*] Shamgar slew 600 Philistines with an ox-goad (Judg. 3. 31), *viz.* a stout stick with an iron point, used to prick the oxen at the plough. Here another word describes an iron-pointed stick 8 ft. long with a spud 6 in. broad at the reverse end, used for scraping the plough. **22.** *Sword nor spear.*] In using bows and slings Benjamin specially excelled (cf. 2 Sam. 1. 22; 1 Chr. 12. 2).—*With, &c.*] Perhaps the picked force is here again contrasted with 'the people' (*v.* 2, *note*), and was better armed.

23. *Garrison.*] *Rather*, outpost (so to *ch.* 14. 15). Probably a small force on the edge of the ravine to watch Geba and Saul's movements. Cf. *v.* 3, *note.*—*Passage.*] *Rather*, pass, *i.e.* across the *Wady es Suweinit* (*v.* 2, *note*). The Assyrian is depicted in Isa. 10. 28, 29 as advancing by it against Jerusalem, leaving his heavy baggage at Michmash.

1 S. xiv.—**1.** *Bare his armour.*] A confidential office (cp. *ch.* 16. 21).—*The other.*] R.V. *Yonder.* **2.** *Uttermost.*] *i.e.* nearest Geba (*v.* 16).—*A.*] *Rather*, the.—*Pomegranate.*] *Heb.* Rimmon, whence the Syrian deity (representing the fructifying principle of nature) and numerous towns of Palestine took their name.—*Migron.*] *i.e. precipice* or *cliff*; probably a frequent name. *Makrun*, between Bethel and Ai, is probably the Migron of Isa. 10. 28, for, though Gibeah may here mean a somewhat extensive district, this Migron was south of the pass. **3.** *Ahiah.*] Here only. Ahiah *or* Ahijah = *brother of Jehovah*; Ahimelech = *brother of the king, i.e.* God; see *marg. ref.* and at *ch.* 21. Both names may represent one person (for other cases *see* 1 Chr. 6. 27, 34; 2 Kin. 23. 34). Or, Ahimelech *the son of Ahitub* (*ch.* 22. 9) may be a younger brother and successor of Ahiah. If Samuel had been H.P. (*ch.* 8. 1, 4, *notes*), the office seems to have returned to Eli's line, in Samuel's old age; see *ch.* 10. 22, *note.* But some think that even now Ahiah did not offer sacrifice, but only *enquired* of God.—*Priest*

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4 And between the passages, by which Jonathan sought to go over *f* unto the
Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the
other side; and the name of the one *was* Bozez, and the name of the other Seneh.
5 The forefront of the one *was* situate northward over against Michmash, and the
other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go
over unto the garrison of these uncircumcised: it may be that the LORD will work
for us: for *there is* no restraint to the LORD *g* to save by many or by few. 7 And his
armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am*
with thee according to thy heart. 8 Then said Jonathan, Behold, we will pass over
unto *these* men, and we will discover ourselves unto them. 9 If they say thus unto us,
Tarry until we come to you; then we will stand still in our place, and will not go up
unto them. 10 But if they say thus, Come up unto us; then we will go up: for the
LORD hath delivered them into our hand: and *h* this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines:
and the Philistines said, Behold, the Hebrews come forth out of the holes where they
had hid themselves. 12 And the men of the garrison answered Jonathan and his
armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan
said unto his armourbearer, Come up after me: for the LORD hath delivered them into
the hand of Israel. 13 And Jonathan climbed up upon his hands and upon his feet, and
his armourbearer after him: and they fell before Jonathan; and his armourbearer slew
after him. 14 And that first slaughter, which Jonathan and his armourbearer made,
was about twenty men, within as it were an half acre of land, *which* a yoke *of oxen*
might plow. 15 And *i* there was trembling in the host, in the field, and among all the

f ch. 13. 23.
g Judg. 7. 4, 7; 2 Chr. 14. 11.
h See Gen. 24. 14; Judg. 7. 11.
i 2 Kin. 7. 7; Job 18. 11.

in Shiloh.] *i.e.* Eli. If the Tabernacle was still at Shiloh, this title *may* belong to Ahiah; but Shiloh never reappears as a chief religious centre after the disaster of Aphek. The 'tent of meeting,' being portable, was rescued: probably by Samuel (*ch.* 8. 4, *note*).—*Ephod.*] Means *a vestment* (Gk., *ἐπωμίς*; Lat., *superhumerale*); a short sleeveless shirt, like a front and back apron, with shoulder-straps and girdle. The High Priest's (Lev. 8. 7, 8) ephod was woven with blue, purple, and scarlet, embroidered with gold; the names of 6 tribes were cut on a stone, set in gold as a button on each shoulder. The 'breastplate of judgment' or divination was attached to this ephod; hence its mention (*vs.* 18, 37). The priestly ephod was of fine linen (*sheesh*); those of *ch.* 2. 18; 2 Sam. 6. 14 of ordinary linen (*bad*). **4.** *Passages.*] *Rather*, passes, *i.e.* lateral ravines. The *Wady*, 4 m. S.E. of Bethel, is 'a great crack or fissure with precipices about 800 feet high.'—*Bozez, Seneh.*] *i.e.* the *shining* (with the gleam of white chalk), and the *thorn* (probably from a solitary acacia on the top). The modern name of the *Wady es Suweinit* means of the *little thorn* (acacia), and both rocks have been identified. **5.** *The forefront of the one.*] Lit. *The one tooth*, rendered *crag* in Job 39. 28, and *sharp* in *v.* 4.—*Situate.*] Rendered *pillar* (*ch.* 2. 8); here perhaps = *a rocky mass*, R.V. *rose up.*—*Gibeah.*] *Rather*, Geba (*ch.* 13. 16). **6.** *Uncircumcised.*] The thought would add fuel to faith and courage — circumcision (though practised by some other nations of antiquity) being the rite by which the Hebrews were distinctively marked as a people separated to God. Cf. Gen. 34. 14; Jer. 9. 25, 26. This term of reproach is applied specially to the Philistines (*ch.* 17. 26, &c.). Jonathan's faith was based on Israel's covenant-relation to Jehovah (so David in *ch.* 17. 45–47, cp. Heb. 11. 34); he also reflected that the Philistines had no such privilege. Hence the sting of the Philistine triumph over the Lord's Anointed (2 Sam. 1. 20). **7.** *Behold*, &c.] Like 'Here am I,' implying readiness to hearken and obey. **9.** *Tarry.*] Var. *Be quiet.* **10.** *Sign.*] *i.e.* of God's will = an *enquiry* (marg. ref.). Jonathan's faith was rewarded; and God wrought the promised deliverance by his hand and not by Saul's (*v.* 1, 17, 45). Saul's share was limited to the pursuit, and that he marred. **11.** *Holes.*] Cf. *ch.* 13. 6; Judg. 6. 2 & 15. 8; *ch.* 22. 1 & 23. 25 & 24. 3; 1 Kin. 18. 4; Mark 5. 3. **12.** *Shew.*] Using the word jeeringly (as it is used in Judg. 8. 16). They thought the position unassailable (cp. Joab's exploit, 2 Sam. 5. 6). **14.** *Acre*, &c.] Literally *furrow of a yoke of land*, *i.e.* the side of a square plot such as one yoke of oxen could plough in a day, about half a rood. **15.** *Host.*] *Rather*, camp, *i.e.* at Michmash, to which the fugitives of the out-

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people: the garrison, and [k] the spoilers, they also trembled, and the earth quaked: so it was [l] very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they [m] went on beating down *one another*. 17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were* not *there*.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel. 19 And it came pass, while Saul [n] talked unto the priest, that the noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand. 20 And Saul and all the people that *were* with him assembled themselves, and they came to the battle: and, behold, [o] every man's sword was against his fellow, *and there was* a very great discomfiture. 21 Moreover the Hebrews *that* were with the Philistines before that time which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan. 22 Likewise all the men of Israel which [p] had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle. 23 [q] So the LORD saved Israel that day: and the battle passed over [r] unto Beth-aven.

[k] ch. 13. 17.
[l] Gen. 35. 5.
[m] ver. 20.
[n] Num. 27. 21.
[o] Judg. 7. 22; 2 Chr. 20. 23.
[p] ch. 13. 6.
[q] Ex. 14. 30; Ps. 44. 6, 7; Hosea 1. 7.
[r] ch. 13. 5.

post communicated their panic.—*Quaked.*] Evidencing Jehovah's interposition. Cf. Exod. 19. 18; Ps. 68. 8.—*Very great.*] Heb. *of God* (*p.* 70, *note*); cp. *ch.* 7. 10, *note*, *App.* B. **16.** *Beating*, &c.] In panic, the Philistines attacked one another (cf. Judg. 7. 22); hence the great noise (*vs.* 19, 20; cp. Isa. 9. 5, 'confused noise'). The Heb. is rendered *multitude* here, and *noise* in v. 19. Both are correct. It means a concourse of people, including the idea of noise and tumult (2 Chr. 20. 2; Ezek. 26. 13). One of God's methods of interposition in Israel's favour was to cause such a panic. The often composite and unequally disciplined forces led against Israel would be peculiarly liable to sudden mutual mistrust and panic (see 2 Kin. 7. 6; 2 Chr. 20. 22, 23). **18.** *Ark.*] It might have been fetched temporarily from Kirjath-jearim (compare the next clause with Judg. 20. 27; *see* also 2 Sam. 11. 11 & 15. 24). But we should probably read with the *Septuagint*—'*the* ephod, *for he bare the* ephod *at that time before Israel*' (see *v.* 3), especially as Saul was seeking an oracle, which was procured through the Urim and Thummim in the High Priest's ephod (*ch.* 23. 6, 9 & 30. 7, 8, where the same word is used for 'bring,' a word inapplicable to the Ark). **19.** *Withdraw*, &c.] *i.e.* Abandon the inquiry. Saul could endure no delay (cf. v. 35). The contrast of Jonathan's reliance on Jehovah brings into strong relief Saul's unfitness to be the Theocratic monarch. Jonathan this day eclipses Saul. **21.** *Moreover*, &c.] R.V. *Now . . . as beforetime.*—*Hebrews*, &c.] *i.e.* renegades, *or* forced levies of soldiers or servants. *Or*, perhaps, actual slaves. *Sept.* δούλοις. (*Hebrews* and *slaves* in Heb. are very similar.) The Israelites would only style themselves 'Hebrews' to foreigners, or in tacit opposition to other nations (*v.* 11; cf. *ch.* 13. 7, *note*). Even when the land had been so long theirs that they would be indifferent to the taunt latent in their ancestral name Hebrews, they preferred the sacred name Israelites which characterised them distinctly as God's own. St. Paul (2 Cor. 11. 22) arranges the names in order of estimation—*Hebrews, Israelites, seed of Abraham*; the first denoting nationality merely, the second privilege, the third Messianic hope.—*Into*, &c.] R.V. marg. *in the camp round about.* **22.** *Mount.*] *Rather*, the hill country of (*ch.* 9. 4, *note*). **23.** *Saved.*] *i.e.* delivered (*marg. ref.*, cp. *ch.* 9. 16).—*Passed over.*] The table-land of Judah and Benjamin—about 35 m. long by 12–17 m. broad—elevated from 2,000 ft. to 3,000 ft. above sea-level, was Israel's stronghold and sanctuary, not impregnable, but difficult to take and (because of its waterlessness, cp. 2 Chr. 32. 4) harder to hold. Its abrupt flanks, broken by precipitous ravines only—on the E. too crooked, narrow, and waterless for traffic, and on the W. mere torrent-beds—were unapproachable or easily defensible; a waterless wilderness protected it on the S. But it was accessible directly from the N. along the watershed, and from the E. and W. by passes (*ch.* 17. 2, *note*) of which the least difficult were by Beth-horon and Michmash (*ch.* 13. 2, *note*). Hence its 10 north-most miles (to 3 m. N. of Bethel) were a constant battleground.—The Philistines had now one or more garrisons planted there.—*Unto Beth-aven.*] *Rather*, by, *i.e.* beyond Beth-aven. Beth-aven, *i.e.* House of *naught*, originally the name of the wilderness (*midbar*) E. of Bethel, was later interpreted, of *vanities*, *i.e.* idols (Hos. 4. 15; Amos. 5. 5). The Pass of Beth-horon (see *ch.* 13. 18, *note*) would be the Philistines' home-ward road after crossing the central highland—issuing on which, from the north

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8.—Saul's hasty Oath.—The Pursuit Marred.

1 SAMUEL XIV. 24–46.

The Pursuit.—Philistine Occupation ends.

[24] And the men of Israel were distressed that day: for Saul had [a]adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.
[25] [b]And all *they of* the land came to a wood; and there was [c]honey upon the ground. [26] And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. [27] But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. [28] Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint. [29] Then said Jonathan, My father hath [d]troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. [30] How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?
[31] And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. [32] And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* [e]with the blood.
[33] Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me

[a] Josh. 6. 26. [b] Deut. 9. 28; Matt. 3. 5. [c] Ex. 3. 8; Num. 13. 27; Matt. 3. 4. [d] Josh. 7. 25. [e] Lev. 3. 17 & 7. 26 & 17. 10 & 19. 26; Deut. 12. 16, 23, 24.

end of the Pass of Michmash, they would pass S. of Bethel. See sec. 6, *plan.*—This victory, though disastrously incomplete through Saul's impulsiveness (*vs.* 19, 24), was the turning point of Israel's fortunes. Saul evidently kept the Philistines at bay (*chs.* 17. 1 & 14. 52) till his persecution of his able lieutenant David, and his growing despotism and his favoritism as regarded his own tribe, alienated many of the noblest spirits in Israel and paved the way to the catastrophe at Gilboa. And though Saul's really great life was frittered away in repelling aggressive neighbours, he left behind him a nation trained for war, and had prepared Israel once more for conquest.

24. *Distressed.*] *Rather*, wearied (cf. *ch.* 13. 6). Their faintness did not stop Gideon's men (Judg. 8. 4–9); contrast also Joshua's pursuit over the same ground (Josh. 10. 10–14). The value of a victory mainly depends on the victor's power to pursue and destroy all cohesion in the enemy (*v.* 36). But Saul's zeal was bad generalship. And while the cause of God's silence was being ascertained, the golden opportunity of reaping the full fruits of victory passed away.——*For*, &c.] *Rather*, but Saul made the people swear.——*That I may.*] R.V. *and I be.* Thus Saul showed that self, not God, was uppermost in his thoughts. **25.** *All the land.*] *i.e.* the whole country as named in *vs.* 21, 22.——*Wood.*] Var. *entered into the wood* (R.V. *forest*). Southern Palestine was not so bare of wood as now; a fact which has an important bearing on its former rainfall and fertility. But the woodland was chiefly in the seaward valleys. **26.** *Honey.*] In Palestine mostly wild. The combs lie thick in the fissures of limestone rocks (Ps. 81. 16), and on trees. **27.** *Charged.*] *Rather*, made the people swear.——*Honeycomb.*] Heb. *droppings of honey* (Ps. 19. 10, marg.).——*Eyes . . . enlightened.*] *i.e.* recovered their brightness. Hence the phrase means to revive, refresh (cp. Ps. 13. 3 & 19. 8). **28.** *Straitly.*] *i.e.* strictly (narrowly, closely; Lat. *strictus* = drawn together, tight).——*Were.*] Perhaps, are, with a comma at *day*.——*Faint.*] Or weary (as *marg.*); here and in *v.* 31 the Heb. is not that rendered *distressed* in *v.* 24. **29.** *Troubled.*] The word used of Achan and of Ahab in 1 Chr. 2. 7; 1 Kin. 18. 17, 18. **30.** *Had*, &c.] Or, *now the slaughter is not very great.* **31.** The pursuit covered 18 to 20 miles. **32.** *And.*] At even (*v.* 24).——*With the blood.*] Contrary to primeval as well as Mosaic law (Gen. 9. 4; Acts 15. 20). **33.** *Ye*, &c.] Their sinful impatience he was quick to see; his own he was equally quick to excuse (cf. Matt. 7. 3).——*Transgressed.*] R.V. (as marg.), *dealt*

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this day. 34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew *them* there. 35 And Saul [a]built an altar unto the LORD: the same was the first altar that he built unto the LORD.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, [b]Let us draw near hither unto God. 37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [c]he answered him not that day. 38 And Saul said, [d]Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day. 39 For, [e]*as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. 41 Therefore Saul said unto the LORD God of Israel, [g]Give a perfect *lot*. [f]And Saul and Jonathan were taken: but the people escaped. 42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken. 43 Then Saul said to Jonathan, [g]Tell me what thou hast done. And Jonathan told him, and said, [h]I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die. 44 And Saul answered, [i]God do so and more also: [k]for thou shalt surely die, Jonathan. 45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: [l]*as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

[a] ch. 7. 17.
[b] ch. 28. 6.
[c] 1 Kin. 22. 7.
[d] 2 Sam. 12. 5.
[e] Josh. 7. 14; ch. 10. 19.
[f] Prov. 16. 33; Acts 1. 24.
[g] Josh. 7. 16; ch. 10. 20, 21.
[h] ver. 27.
[i] Ruth. 1. 17.
[k] ver. 39.
[l] 2 Sam. 14. 11; 1 Kin. 1. 52; Luke 21. 18.

treacherously.—*This day.*] Heb. *immediately.* **34.** *Here.*] Sept., Vulg., *hereon.* Thus the blood would drain away duly (Lev. 17. 10-14). **35.** *Built.*] Lit. began to build (cf. 1 Chr. 27. 24). Either his impatience to pursue hindered him from finishing it, or (so *Sept.*, *Vulg.*), Saul now first adopted the custom of erecting altars—apparently commemorative. The great stone probably formed part of this altar, which was erected as a thank-offering (cp. Ebenezer, *ch.* 7. 12). **36.** *Then said.*] Saul needs to be reminded of God's oracle at hand. **37.** *Asked counsel.*] *Rather*, enquired. Of inquiry by Urim and Thummim we know nothing certainly. The words mean *Light* and *Perfection*, or *Manifestation* and *Truth.* LXX. δήλωσις, ἀλήθεια; Vulg. *Doctrina, Veritas. Ch.* 28. 6 implies a distinction,—and *Sept.* of v. 41 a contrast as between yes and no, and, taken with the *context*, suggests a sort of sacred lot—'If the iniquity be in me, or in Jonathan, give Urim; if in thy people Israel, give Thummim.'—The phrase is the technical term for the use of the Divine oracle, which seems to have been gradually superseded by the prophetic *Word of Jehovah.*—*Answered not.*] See *marg. ref.* **38.** *Wherein.*] He little thought the sin was in himself, though in connecting the loss of God's favour with sin he was right (cf. Josh. 7. 11; *ch.* 28. 6, 15). **39.** *As the Lord liveth.*] Saul was as hasty of speech as of deed (cf. *vs.* 24, 44; 2 Sam. 21. 2; 2 Kin. 5. 20; Ruth 1. 17). A second rash oath in a single day! Only Ahlah durst gainsay the king; Saul is already the despot. **40.**] God's oracle being dumb, Saul has recourse to the ordinary lot. But God's silence had indicated sin in the enquirer, the king. **41.** *Give, &c.*] Marg. *Shew the innocent* (R.V. *the right*). Lit. *give* (a) *perfect* (lot). Or, *Give proof*—with *Sept.* δὸς δῆλους; Vulg. *Da ostensionem.* **43.** *But.*] *Rather*, certainly. Jonathan was no party to the oath (*v.* 27), yet he declares his guilt and readiness to die. **44.** *Surely die.*] God's command might be broken (*ch.* 13. 9, 12)—but not King Saul's. Perhaps, however, it was not only the sense of his own dignity which weighed with Saul, and something of the tribute of praise bestowed on Brutus may be his due. **45.** *Wrought this salvation . . . with God.*] Cp. 2 Kin. 14. 26, 27 and *ch.* 14. 10, *note.*—*Salvation.*] Lit. *deliverance, victory* (Var.).—*Rescued.*] Their recognition that the deliver-

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9.—The Monarchy Established.—Saul delivers Israel.—His Family.

1 SAMUEL XIV. 47–52.

47 So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of [m]Ammon, and against Edom, and against the kings of [n]Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*. 48 And he gathered an host, and [o]smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now [p]the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these;* the name of the firstborn Merab, and the name of the younger Michal: 50 and the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle. 51 [q]And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, [r]he took him unto him.

[m] ch. 11. 11. [n] 2 Sam. 8. 5 & 10. 6. [o] ch. 15. 3, 7. [p] ch. 31. 2; 1 Chr. 8. 33. [q] ch. 9. 1. [r] ch. 8. 11.

ance wrought through Jonathan was of God outweighed their fear of Saul (cf. *vs.* 36, 40). [An oath to commit a crime is an oath to be repented of as a sin, and not to be performed as a duty.] A trespass offering would have cleared Jonathan. As the word used here means *redeemed*, some think that a victim was offered in his stead. **46.** *Place.*] *Rather*, country.

1 S. xiv.—**47.** *So.*] Heb. *And.* Rather, *Now when Saul had taken . . . he* fought, &c. With this summary (*vs.* 47, 48) comp. 2 Sam. 8. 1–14. —*Took*, &c.] = Took full possession (Dan. 5. 31). Saul delivered Israel on all sides, E., N., S.W., and S., from the various 'oppressors' of the times of the Judges, and laid the foundations of the empire of David. —*Zobah.*] N.E. of Damascus and of Hamath on the Orontes (*marg. refs.*). These 'kings' are united under Hadadezer in 2 Sam. 8. 19.—*Vexed.*] *Or*, put to the worse (R.V. *marg.*). *Sept.* reads *was victorious*, or, *was preserved*, ἐσώζετο; cf. 2 Sam. 8. 6, *note*. The darkness of Saul's decline has thrown back a shade upon the glories of his earlier reign. The man who could unite all the Jewish tribes and deliver the trans-Jordanic provinces from their formidable neighbours the Ammonites, who almost exterminated the most harassing and unconquerable wild tribes of the desert, the Amalekites, and waged obstinate war against the Philistines, was a great commander and patriot; see v. 23, *note, ad fin.* **48.** *Gathered an host.*] *Rather* (as *marg.*), did valiantly (cf. Num. 24. 18; Ps. 60. 12).—*Amalekites.*] See *marg. refs.* **49.** As hereafter on a king's accession, Saul's family and officers are now enumerated.—*Ishui.*] If *Ishui* be the *Abinadab* of *ch.* 31. 2, these are the three sons slain with Saul at Gilboa. Esh-baal (2 Sam. 2. 8; 1 Chr. 8. 33)—later called Ish-bosheth—is omitted; perhaps he took no part in these wars. **50.**] Grammatically, *Saul's uncle* may be Abner or Ner (see *ch.* 10. 14), but probably Abner and Saul were contemporaries and first cousins. Modern scholars read *v.* 51 with Josephus; *And Kish the . . . Saul . . . Abner* were sons *of Abiel.* Cf. *ch.* 9. 1, *note.* **52.** *War.*] Intermittently; *e.g. chs.* 17. 1 & 18. 30 & 23. 27 & 29. 1.—*Philistines.*] They too (cf. 'Hebrews,' *ch.* 13. 7, *note*) were settlers, not natives, as their name implies (Ethiopic, *falasa*, 'to emigrate'). *Sept.* ἀλλόφυλοι. Their home was Caphtor, according to Amos (Amos. 9. 7; cf. Jer. 47. 4; Gen. 10. 14), *i.e.* the great Caphi, the N. Delta. They appear to have adopted the language of the Avim, whom they dispossessed, and to have dropped the custom of circumcision, *i.e.* if it prevailed so early in Egypt. The River of Egypt (*Wady-el-Arish*) was their southern boundary, and they occupied the sea coast up to Ekron, aiming even at the mastery of the whole Shephelah (*ch.* 17. 2, *note*). The Heb. of A.V. *borders*, literally *circles*, refers probably to the districts round each town of their Pentapolis (Ekron, Ashdod, Ashkelon, Gath, Gaza). Philistines are first named in Canaan in Gen. 21. 32; in Exod. 14. 17 they are mentioned as a warlike nation. Judah could not occupy this part of its allotment, for, like all peoples of the plains whom Israel failed to subdue, the Philistines had chariots (*ch.* 13. 5; 2 Sam. 1. 6). Shamgar, Samson, and Samuel obtained only temporary successes against them. They were the most highly organised of Israel's foes, and in Samuel's time were 'strengthened by a constant influx of immigrants, and by the importation of arms from Greece' (*Payne Smith*). —*Took him.*] *i.e.* into his 'school of heroes,' the picked 3,000 (*chs.* 13. 2 & 24. 2 & 26. 2). So he 'took' David (*ch.* 18. 2; *cp. ch.* 16. 18).

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10.—Saul's Commission against Amalek.—Said again Disobedient.

1 SAMUEL XV. 1-15.

[1]SAMUEL also said unto Saul, [a]The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. [2]Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, [b]how he laid *wait* for him in the way, when he came up from Egypt. [3]Now go and smite Amalek, and [c]utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

[4]And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. [5]And Saul came to a city of Amalek, and laid wait in the valley. [6]And Saul said unto [d]the Kenites, [e]Go, depart, get you down from among the Amalekites, lest I destroy you with them: for [f]ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. [7][g]And Saul smote the Amalekites from

[a] ch. 9. 16.
[b] Ex. 17. 8, 14; Num. 24. 20; Deut. 25. 17, 18, 19.
[c] Lev. 27. 28, 29; Josh. 6. 17, 21.
[d] Num. 24. 21; Judg. 1. 16 & 4. 11.
[e] Gen. 18. 25 & 19. 12, 14; Rev. 18. 4.
[f] Ex. 18. 10, 19; Num. 10. 29, 32.
[g] ch. 14. 48.

1 S. XV.—1. *Also.*] *Rather*, And Samuel. See *ch.* 13. 3, *note.* [a]Me' is emphatic. This solemn preface reminds Saul of the conditions of his kingship and of Samuel's authority. Israel's king is but God's viceroy, subject to *His Word.*—*Now therefore.*] Samuel's warning and appeal implies a development of Saul's wilfulness, which is the only measure of the interval between *chs.* 14 & 15. 2. *Remember.*] R.V. *have marked*, marg. *will visit*; cp. 2 Sam. 21. 1.—*Amalek, &c.*] A nomad people, partially settled (v. 5). Amalek inhabited the S. border of Canaan (Num. 13. 29), which Moses calls by their name in Gen. 14. 7, and roamed the wildernesses of Paran, Sinai, and Shur to the border of Egypt (*chs.* 15. 7 & 27. 8). At Rephidim they disputed Israel's entry into their pastures (Ex. 17. 8; cp. Num. 22. 4), and at Hormah joined the Canaanites in the successful defence of the passes into the Negeb (Num. 14. 45). Till then the chief nation of these regions, they were condemned through Balaam to extinction for opposing God's people and His will (Num. 24. 20). Later, they aided Eglon of Moab (Judg. 3. 13) and Midian (Judg. 6. 3) to oppress Israel, and the time for the execution of the ban of extermination recorded in Deut. 25. 17-19 was probably precipitated by bloody forays on the S. Tribes (v. 33, cp. *ch.* 30. 1). Saul must sooner or later have warred against Amalek; but God through His prophet directs 'the play of national sentiment' and prescribes the time and conditions which should test Saul (cp. *ch.* 10. 8) and bring home to the people the principles of the Theocratic Monarchy.—*Did to Israel.*] What is done to God's people is done to God (Matt. 25. 40). Hence the exemption of the Kenites (v. 6).—*Laid wait for.*] Rather, *set himself* in the way *against* him. 3. God orders a sacred war (comp. Num. 31); the prohibition of all spoil marked it as one of God's judgments on sin (v. 18).—*Go, &c.*] This is probably the war summarised in *ch.* 14. 48.—*Utterly destroy.*] The Hebrew *chérem* means *devote*; whether as holy or accursed, that wherein *or* whereon God is to be honoured, ὄναθημα or ἀνάθεμα, to be treasured or destroyed, the circumstances decide in each case. When we duly measure the heinousness of sin and the greatness of God's Majesty, then we cease to wonder at the sternness of such commands as this.—*Spare them not.*] The sword of the conqueror is not unfrequently described as the executioner of God's doom on sinners, the scourge of His justice (*e.g.* the Assyrians and the Chaldæans, Isa. 10. 5 & Ezek. 21; cp. 14. 21). 4. *Telaim.*] May be Telem (cf. Josh. 15. 24) in Judah's S. E. border; but Gilgal (*Sept.* and *Joseph.*) would be more likely. The numbers in *Sept.* and *Josephus* also seem more probable, viz. 400,000 and 30,000.—*Judah.*] Cf. *ch.* 11. 8, *note.* 5. *A.*] *Rather*, the (only *or* chief) *City*, or *Ir-Amalek* (so *Ar-* or *Ir-Moab*, A.V. 'the city of Moab' in Num. 21. 28 & 22. 36).—*Laid wait.*] Marg. *fought*; R.V. marg. *strove*; but a torrent-bed (A.V. *valley*) is more suited for an ambush than for a battle.—*Valley.*] Heb. *Nachal*, Greek χειμάῤῥους, Arab. *Wády, a torrent-bed*, wet or dry; *see ch.* 17. 40, *note* 'brook.' Elijah was to hide *in* the Cherith, *and* to drink of it (*Stanley*). 6. *Kenites.*] Balaam had foretold that they should survive till an Assyrian captivity (Num. 24. 22). To this branch of the Midianites, which retained the knowledge of God, belonged Jethro—whose services and those of his family (Ex. 18; Num. 10. 31) won the lasting friendship of

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[a]Havilah *until* thou comest to [b]Shur, that *is* over against Egypt. 8 And [c]he took Agag the king of the Amalekites alive, and [d]utterly destroyed all the people with the edge of the sword.

9 But Saul and the people [m]spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly. 10 Then came the word of the LORD unto Samuel, saying, 11 [n]It repenteth me that I have set up Saul *to be* king: for he is [o]turned back from following me, [p]and hath not performed my commandments. And it [q]grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to [r]Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. 13 And Samuel came to Saul: and Saul said unto him, [s]Blessed *be* thou of the LORD: I have performed the commandment of the LORD. 14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 15 And Saul said, They have brought them from the Amalekites: [t]for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

[a] Gen. 2. 11 & 25. 18.
[b] Gen. 16. 7.
[c] See ch. 30. 1.
[d] ver. 35; Gen. 6. 6, 7; 2 Sam. 24. 16.
[m] See 1 Kin. 20. 34, 35, &c.
[n] ver. 3, 15.
[o] Josh. 22. 16; 1 Kin. 9. 6.
[p] ver. 3, 9; ch. 13. 13.
[q] ver. 35; ch. 16. 1.
[r] Josh. 15. 55.
[s] Gen. 14. 19; Judg. 17. 2; Ruth 3. 10.
[t] ver. 9, 21; Gen. 3. 12; Prov. 28. 13.

Israel—and the Rechabites (1 Chr. 2. 55). See ch. 27. 10, *note*. **7.** *Until.*] *Rather*, as. ——*Havilah to Shur.*] See ch. 27. 8. So the Ishmaelites are described in Gen. 25. 18. Neither place can be identified; *Shur* (= *wall*) is associated with the N.E. frontier of Egypt (Ex. 15. 23; Num. 33. 8). —— *Over against.*] *i.e.* facing. **8.** *Agag.*] An official title, like Pharaoh (Num. 24. 7). Cp. 1 Kin. 20. 35–43.——*All the people.*] *i.e.* 'all, as many as they found.' The settled population would suffer most; the nomads might escape. The Amalekites appear later in *ch.* 27. 8 & 30. 1; 2 Sam. 8. 12; 1 Chron. 4. 43; Esth. 3. 1. **9.** *Spared.*] Probably with mingled motives; sympathy (like Ahab's, 1 Kin. 20. 32), pride (like Adoni-bezek's, Judg. 1. 7), and covetousness (like Achan's, Josh. 7. 1).——*Oxen.*] *Rather*, herd. The word *bakar* is used without distinction of age or sex.——*Fattings.*] *Lit.* the *seconds*, but this may mean lambs of the 2nd season, *i.e.* superior lambs, the ewe being mature; or (*Bochart*), 'two-year olds'; Lat. *bidentes* (*v.* 15). **11.** *It repenteth me.*] As God's *hand* represents to man His active interference, God's *eye* and *ear* His observation and attention, so His *repentance* represents His purposed change of dealing. *Opera mutat, non consilium* (*Augustine*). Repentance in man denotes change in himself. Repentance in God denotes change in man. Change of design and regret are alike impossible to God; but 'a change in the attitude of man to God necessarily involves a corresponding change in the attitude of God to man'—here God's repentance expresses that He can no longer bear with Saul as Theocratic king (cp. 1 Pet. 3. 20).——*It grieved.*] *Or* (as Jon. 4. 1), *was angry*; *see* 2 Sam. 6. 8, *note*. Samuel's honour would suffer by the rejection of his anointed one; and he realised the danger to the nation if the new form of government proved a failure. But sorrow for the sinner supervened quickly (*ch.* 16. 1).——*Cried*, &c.] Cp. *chs.* 7. 8, 9 & 12. 18. Samuel interceded for Saul if haply he might yet repent and be forgiven. **12.** *Carmel.*] In the S. of Judah, in 'the hill country'; see *ch.* 25. 2, *note*.——*Place.*] *Rather*, monument (so R.V.); lit. *hand* (cf. 2 Sam. 18. 18, *note*); a proof of Saul's self-satisfaction. A sculptured hand (found in Phœnicia) might perhaps be an emblem of power and possession.——*Gilgal.*] The national place of assembly at which Samuel had pledged the king and people to unconditional obedience to Jehovah, was twice to witness His condemnation of the king for disobedience. **13.** *Blessed*, &c.] A friendly or even congratulatory greeting.——*I have*, &c.] Observe 'the inevitable descent of an unrepentant heart from bad to worse.' Saul's moral character thoroughly breaks down. He never rightly saw his faults or shortcomings; self-excuse ever rose to his lips. Here, he claims credit for good intentions, even for religious and commendable zeal, and then aggravates his disobedience by falsehood and hypocrisy. Dread of consequences (*vs.* 25, 30), immediate and temporal, alone forced an admission of guilt, but conviction of sin did not produce repentance. Contrast David (2 Sam. 12. 13). **15.** *They.*] True or false, the excuse proved Saul's unfitness to be Theocratic king.——*Oxen.*] Cf. *v.* 9, *note*.——*To sacrifice.*] Probably an afterthought, to conciliate Samuel.

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11.—The Final Sentence.—Saul Rejected.

1 SAMUEL XV. 16–35.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to
me this night. And he said unto him, Say on. 17 And Samuel said, [a] When thou *wast*
little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the
LORD anointed thee king over Israel? 18 And the LORD sent thee on a journey, and
said, Go and utterly destroy the sinners the Amalekites, and fight against them
until they be consumed. 19 Wherefore then didst thou not obey the voice of the LORD,
but didst fly upon the spoil, and didst evil in the sight of the LORD?
20 And Saul said unto Samuel, Yea, [c] I have obeyed the voice of the LORD, and have
gone the way which the LORD sent me, and have brought Agag the king of Amalek, and
have utterly destroyed the Amalekites. 21 [d] But the people took of the spoil, sheep
and oxen, the chief of the things which should have been utterly destroyed, to sacri-
fice unto the LORD thy God in Gilgal.
22 And Samuel said,
[e] Hath the LORD *as great* delight in burnt offerings and sacrifices,
As in obeying the voice of the LORD?
Behold, [f] to obey *is* better than sacrifice,
And to hearken than the fat of rams.
23 For rebellion *is as* the sin of witchcraft,
And stubbornness *is as* iniquity and idolatry.
Because thou hast rejected the word of the LORD,
[b] He hath also rejected thee from *being* king.
24 [c] And Saul said unto Samuel, I have sinned: for I have transgressed the com-
mandment of the LORD, and thy words: because I [d] feared the people, and obeyed
their voice. 25 Now therefore, I pray thee, pardon my sin, and turn again with me, that
I may worship the LORD.
26 And Samuel said unto Saul, I will not return with thee: [g] for thou hast rejected

[a] ch. 9. 21. [c] ver. 13.
[b] ver. 15.
[d] Ps. 50. 8, 9; Prov. 21. 3; Isa. 1. 11, 12, 13, 16, 17; Jer. 7. 22, 23; Mic. 6. 6, 7, 8; Heb. 10. 6, 7, 8, 9.
[e] Eccles. 5. 1; Hosea 6. 6; Matt. 5. 24 & 9. 13 & 12. 7; Mark 12. 33.
[f] See 2 Sam. 12. 13.
[g] See ch. 2. 30.
[h] ch. 13. 14.
[i] Ex. 23. 2; Prov. 29. 25; Isa. 51. 12, 13.

1 S. XV.—**16.** *Hath said.*] See *v.* 11. Samuel stops Saul's self-justification ('stay') and (*v.* 17) recalls the circumstances of his elevation. **17.** *When.*] R.V. though.—*Wast.*] R.V. marg. *be . . . art, i.e.* Art thou not anointed head of all Israel; = False humility should not have hindered the exercise of regal authority. *Or,* Samuel contrasts Saul's former modesty with his present presumption (*v.* 23). **18.** *Sinners.*] See *v.* 2, *note.* **19.** *Fly upon.*] Ravenously—implying that covetousness, greed for the *devoted things* (cp. Deut. 13. 17), was the real motive. **20.**] Saul repeats that he has obeyed *substantially.* He points to Agag in proof of his own obedience, and alleges that the people spared the cattle *for sacrifice only* (*v.* 21). **21.** *Things . . . destroyed.*] *Rather,* devoted things (cf. *v.* 3, *note*), which, as *cherem,* were not their's to employ in this or any other way (Deut. 13. 15–17; cp. Num. 31. 11–23) cp. Josh. 7. 15. **22.** Samuel here protests against insincerity and formalism in religion, and unfolds the eternal spiritual truths which underlay the transitory system of the Law. Disobedience is the cardinal sin; it renders the most solemn acts of worship useless and even wicked. A rebellious wilful temper is as offensive to God as any kind of idolatry. Samuel's successors echo his words (*marg. refs.*). **23.** *Rebellion.*] Saul had deliberately opposed his royal will to God's explicit command.—*As.*] *i.e.* as bad as.—*Witchcraft.*] *i.e.* divination; an allusion, if not to Saul's destruction of the wizards (*ch.* 28. 9), to the general abhorrence of such superstitions.—*Iniquity.*] Lit. *nothingness;* Heb. *aven;* often used for an idol. *Rather,* idolatry.—*Idolatry.*] *Rather,* teraphim (cf. *ch.* 19. 13, *note*).—*Rejected.*] Without 'place of repentance' (*v.* 29). **24.** *Feared the people.*] He preferred popularity to duty. **25.**] The conversation had been private, but Samuel's withdrawal would mean public disapproval of the king. Saul asks for the pro-

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the word of the LORD, and the LORD hath rejected thee from being king over Israel.
27 And as Samuel turned about to go away, *f* he laid hold upon the skirt of his mantle,
and it rent. 28 And Samuel said unto him, *g* The LORD hath rent the kingdom of Israel
from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.
29 And also the Strength of Israel *h* will not lie nor repent: for he *is* not a man, that
he should repent.
30 Then he said, I have sinned: *yet* *i* honour me now, I pray thee, before the elders
of my people, and before Israel, and turn again with me, that I may worship the LORD
thy God. 31 So Samuel turned again after Saul; and Saul worshipped the LORD.
32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And
Agag came unto him delicately. And Agag said, Surely the bitterness of death is
past. 33 And Samuel said, *k* As thy sword hath made women childless, so shall thy
mother be childless among women. And Samuel hewed Agag in pieces before the
LORD in Gilgal.
34 Then Samuel went to Ramah; and Saul went up to his house to *l* Gibeah of Saul.
35 And *m* Samuel came no more to see Saul until the day of his death: nevertheless
Samuel *n* mourned for Saul: and the LORD *o* repented that he had made Saul king
over Israel.

12.—David Anointed.

1 SAMUEL XVI. 1–13.

1 AND the LORD said unto Samuel, *a* How long wilt thou mourn for Saul, seeing *b* I
have rejected him from reigning over Israel? *c* fill thine horn with oil, and go, I will
send thee to Jesse the Beth-lehemite: for *d* I have provided me a king among his
sons.

f See 1 Kin. 11. 30.
g ch. 28. 17, 18; 1 Kin. 11. 31.
h Num. 23. 19; Ezek. 24. 14; 2 Tim. 2. 13; Titus 1. 2.
i John 5. 44 & 12. 43.
k Ex. 17. 11; Num. 14. 45; see Judg. 1. 7.
l ch. 11. 4.
m ver. 11; ch. 16. 1.
n ch. 15. 35.
o ver. 11.
a ver. 11.
b ch. 15. 23.
c ch. 9. 16; 2 Kin. 9. 1.
d Ps. 78. 70 & 89. 19, 20; Acts 13. 22.

phet's public support at the triumphal thanksgiving. **26.**] Cp. *v.* 35. **27.** *Mantle.*] Rather, robe. Heb. *meil* (*see chs.* 18. 4 & 28. 14, *notes*). **28.** *Rent.*] Cp. Ahijah's symbolic action (*marg. ref.*).—*Neighbour.*] Prudence (*ch.* 16. 2) would have led him to conceal the name, if known. **29.** *Strength*, &c.] Here only as God's title: *see* 1 Chr. 16. 11, *note*, p. 97, and cp. Mal. 3. 6. R.V. as A.V., but marg. *Victory* (so A.V. marg.) or *Glory* (lit. *splendour*). (*or Trust* (cf. Lam. 3. 18). A.V. marg. also *Eternity*; some render (*changeless One.*—*Repent.*] Cf. *v.* 11, *note*. The sentence was irrevocable. **30.** *Sinned.*] Cf. *v.* 13, *note.*—*Honour me.*] See *marg. refs.* Saul feared to lose his authority and even his crown. Samuel consents, for Saul was yet a king of Israel *like all the nations* (*ch.* 8. 5, 20); anointing was a life-long consecration. **32.** *Delicately.*] Heb. *pleasantnesses*, perhaps indicating *cheerfulness* (so R.V. marg.), as if Agag thought danger over as he had been spared so long. But the use elsewhere suggests rather *luxuriously*, or perhaps *fawningly* or *disdainfully*. The meaning *in fetters* is possible (Job 38. 31; A.V. *bands*). Sept. has *trembling* and makes Agag say, *Surely death is bitter.* Vulg. has *sleek and trembling.* Agag's words are a protest and imply doubt. **33.** *Among.*] Var. above.—*Samuel*, &c.] Fulfilling, as a religious act and an example to king and people, the sentence disregarded by Saul. Such an execution at a triumphal feast would not be unusual among Gentiles. By the law of retaliation, Agag's life was forfeit.—*Hewed in pieces.*] So Vulg. *Heb.* here only; Sept. *executed.* **35.** *No more.*] See *chs.* 19. 24 & 16. 1, 14, *notes.* Saul ceasing to reign as Theocratic king, Samuel's office as Prophet-Counsellor ceases also. Samuel's withdrawal was the natural result and formal expression of God's rejection of Saul.'—*Nevertheless.*] *Rather, for.*

1 S. XVI.—**1.** *How long*, &c.] Saul first grieved and then quenched the Holy Spirit; first Samuel (well called Saul's external conscience), then his own special gift (*ch.* 10. 9) was withdrawn (*v.* 14).—Samuel intercedes for the king, until forbidden, like Jeremiah (7. 16). Note that a prophet's supernatural knowledge was limited in time and degree (2 Kin. 4. 27; Jer. 42. 7).—*Horn.*] Probably of the Syrian ram, with the point pierced, the broadend plugged.—*Oil.*] Cf. 1 Kin. 1. 39, *note.*—*Me.*] See *ch.* 10. 24, *notes.* Thus the veiled announcements of *chs.* 13. 14 & 15. 28 are to

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[2] And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, [c]I am come to sacrifice to the LORD. [3] And call Jesse to the sacrifice, and [d]I will shew thee what thou shalt do: and [e]thou shalt anoint unto me *him* whom I name unto thee. [4] And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town [f]trembled at his coming, and said, [g]Comest thou peaceably? [5] And he said, Peaceably: I am come to sacrifice unto the LORD: [h]sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

[6] And it came to pass, when they were come, that he looked on [i]Eliab, and [m]said, Surely the LORD'S anointed *is* before him. [7] But the LORD said unto Samuel, Look not on [n]his countenance, or on the height of his stature; because I have refused him: [o]for *the LORD seeth* not as man seeth; for man [p]looketh on the outward appearance, but the LORD looketh on the [q]heart. [8] Then Jesse called [r]Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. [9] Then Jesse made [s]Shammah to pass by. And he said, Neither hath the LORD chosen this. [10] Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

[11] And Samuel said unto Jesse, Are here all *thy* children? And he said, [t]There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, [u]Send and fetch him: for we will not sit down till he come hither. [12] And he

[c] ch. 9. 12 & 20. 29. [d] Ex. 4. 15.
[e] ch. 9. 16. [f] ch. 21. 1.
[g] 1 Kin. 2. 13; 2 Kin. 9. 22. [h] Ex. 19. 10, 14.
[i] ch. 17. 13; called *Eliab*, 1 Chr. 27. 18.
[m] 1 Kin. 12. 26.
[n] Ps. 147. 10, 11.
[o] Isa. 55. 8. [p] 2 Cor. 10. 7.
[q] 1 Kin. 8. 39; 1 Chr. 28. 9; Ps. 7. 9; Jer. 11. 20 & 17. 10 & 20. 12; Acts 1. 24.
[r] ch. 17. 13. [s] ch. 17. 13.
[t] ch. 17. 12.
[u] 2 Sam. 7. 8; Ps. 78. 70.

be fulfilled and the Davidic-Messianic kingdom is founded.—David's character is shown in the narrative following to be the exact opposite of Saul's. **2.** *Take,* &c.] *i.e.* exhibit the serpent's wisdom. 'Concealment of a good purpose for a good purpose is clearly justifiable.——*To sacrifice.*] Samuel's position is anomalous; civil judge (*ch.* 7. 15), though Saul was king; sacrificer, yet not a priest (*ch.* 14. 3). His office and ministry represented the higher spiritual law, of which Moses' Law—the stepping-stone to Christ—was only the transitory and imperfect embodiment, and its ceremonies the pledge. **3.** *Call.*] *i.e.* invite to feast on the peace offering; cp. *ch.* 9. 12, 13, 22. Jesse's grandfather, Boaz, was 'a mighty man of wealth' (Ruth 2. 1).——*Anoint.*] See *ch.* 10. 1, *note.* **4.** *Beth-lehem.*] Formerly *Ephrath* (Gen. 48. 7), about 5 m. S. of Jerusalem, destined, because David's ancestral home, to be the birth-place of Jesus *the Christ* (*ch.* 12. 3, *note*; Mic. 5. 2).——*Trembled, &c.*] Lit. *went with trembling to meet him.* What might such a visit portend? perhaps a charge of local mal-administration. **5.** *Sanctify.*] See Lev. 7. 20; Ex. 19. 10, 15. Cf. 'He is not clean' (*ch.* 20. 26).—— *He sanctified.*] *i.e.* caused them to sanctify themselves, to purify their persons, clothes, &c., (Exod. 19. 10; Heb. 10. 22).——*Jesse.*] Jesse's genealogy, in the recurrence of younger sons and unlikely persons, remarkably illustrates God's 'purpose according to election.' Jesse had two daughters, Zeruiah (mother of Abishai, Joab, Asahel), and Abigail (mother of Amasa). **6.** *When,* &c.] In the interval between the sacrifice and the feast, Samuel obtained in Jesse's house the desired private interview.——*Eliab.*] See *ch.* 17. 13, 28. In 1 Chr. 27. 18, Elihu.——*The Lord's Anointed.*] *i.e.* the king (*chs.* 10. 1 & 12. 3, *notes*). **7.**] Cf. Heb. 4. 13. Eliab was, in externals, another Saul. **9.** *Shammah.*] Probably *Shimeah* (2 Sam. 13. 3) is the more correct form. Jesse's sons recur in 2 Sam. 13. 3 & 21. 21. **10.** *Again.*] *Rather*, So. Jesse's 8th son is not named in 1 Chr. 2. He may have died shortly after this, or have been the son of a concubine. **11.** *Youngest.*] *David* = *beloved*, the *darling* of the family: compare the title Jedidiah (2 Sam. 12. 25) by which God signified his acceptance of Solomon. Jesse thought David too young or too insignificant to be sent for, though near at hand; cp. Eliab's words in *ch.* 17. 28.——*Keepeth the sheep.*] David's life disciplined his character for his high destiny. Following a humble, perhaps despised, calling (*ch.* 17. 28; Amos 7. 14, 15) in the wilderness, exposed to wild beasts (Mark 1. 13; *ch.* 17. 34; Amos 3. 12; Jer. 49. 19), the good shepherd would learn self-sacrifice and self-reliance, while the solitude would prompt reflection and communing with God, and the isolation and danger would develop his faith and trust on Him.——*Sit down.*] *i.e.* to the sacrificial

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sent, and brought him in. Now he *was* [z] ruddy, *and* withal of a beautiful countenance, and goodly to look to. [y] And the LORD said, Arise, anoint him: for this *is* he.
13 Then Samuel took the horn of oil, and [a] anointed him in the midst of his brethren:
and [a] the Spirit of the LORD came upon David from that day forward.
So Samuel rose up, and went to Ramah.

13.—David summoned to Court.

1 SAMUEL XVI. 14–23.

14 [b] But the Spirit of the LORD departed from Saul, and [c] an evil spirit from the
LORD troubled him. 15 And Saul's servants said unto him, Behold now, an evil spirit
from God troubleth thee. 16 Let our lord now command thy servants, *which are*
[d] before thee, to seek out a man, *who is* a cunning player on an harp: and it shall
come to pass, when the evil spirit from God is upon thee, that he shall [e] play with his
hand, and thou shalt be well. 17 And Saul said unto his servants, Provide me now a
man that can play well, and bring *him* to me. 18 Then answered one of the servants,
and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in

[z] ch. 17. 42; Cant. 5. 10.
[y] So ch. 9. 17.
[a] ch. 10. 1; Ps. 89. 20.
[a] See Num. 27. 18; Judg. 11. 29 & 13. 25 & 14. 6; ch. 10. 6, 10.
[b] Judg. 16. 20; ch. 11. 6 & 18. 12 & 28. 15; Ps. 51. 11.
[c] Judg. 9. 23; ch. 18. 10 & 19. 9.
[d] Gen. 41. 46; ver. 21, 22; 1 Kin. 10. 8.
[e] ver. 23; 2 Kin. 3. 15.

feast. **12.** *Ruddy.*] *i.e.* red-haired; from the Saxon *rudu*; Vulg. *rufus*; *Sept.* πυῤῥάκης. His eyes would probably be blue (*margin*, 'fair of eyes;' so *Sept.* μετὰ κάλλους ὀφθαλμῶν); but the beauty of them would rather be due to genius, kindliness, and sincerity.——*To look to.*] *Rather*, in appearance.——*Anoint.*] As in Saul's case, a prophetic designation of the man whom God, in His own way and at His own time, would place upon the throne—a secret sign and declaration of God's preordained purpose—and probably the sacrament of fitness for the mission. Apparently, unlike Saul, David was not informed why he was anointed. It was left to his discernment to guess, to his discretion to keep silence. **13.** *In the midst.*] Can only mean *in their presence* (Kirkpatrick). As yet, probably, David's destiny was unsuspected by himself, his father, or his brethren; Eliab's words (*ch.* 17. 28) scarcely decide the point either way, ignorance or jealousy might have prompted them (cf. Gen. 37. 20). The purpose of the anointing would not be plain to them then as to us now. The perception of Jonathan and Abigail (*chs.* 20. 13 & 23. 17 & 25. 30) was not general. The recognition of David's destiny seems to have been gradual, and due to a growing sense of his fitness and of his favour with God and man (v. 18).——*Came upon.*] *Rather*, came mightily upon (see *ch.* 11. 6, *note* & cp. *ch.* 10. 6, 9).—Samuel seems to have had a guild of prophets at Ramah (*Naioth*, *ch.* 19. 18–24, *notes*). If David did not actually join this guild, he doubtless spent much time in Samuel's company, and was influenced and educated for his high calling by the prophet; *see Introd.*, pp. 10, 12.

1 S. XVI.—14. *Spirit departed.*] The inspired assurances and assistances ceased. Grace was withdrawn, and direct assaults of the Evil One were permitted. Saul, no doubt remorsefully conscious of his decline, grows melancholy, and a hasty temperament gets the dominion over him. 'As the paroxysms of insanity become more frequent and violent, the brave though untractable warrior sinks into a moody and jealous tyrant.'——*Evil spirit.*] *Rather*, The evil spirit, as in v. 23. This melancholy spirit proceeded (παρὰ Κυρίου) from the presence of God, came to execute God's bidding (1 Kin. 22. 19; Mark 5. 8), but proceeded not from God (πνεῦμα Κυρίου) as did the Spirit of Divine Inspiration. Cp. *ch.* 18. 12.—— *Troubled.*] Marg. *terrified* (so R.V. *marg.*). **16.** *Before thee.*] *i.e.* who 'stand before' thee (v. 22), thy personal attendants.——*Harp.*] The *kinnor* (see *ch.* 10. 5, *note*), invented by Jubal, a guitar rather than a harp. Some such instrument has been found among almost all nations. The *nebel* was larger, less simple. The *nebel-azor*, a ten-stringed harp, was larger still. **18.** *Servants.*] Not the word used in vv. 15–17, but *young men* as in *ch.* 14. 1; perhaps of the bodyguard. Possibly fellow pupils under Samuel at Naioth (*P. Smith*).——*Cunning.*] Saxon, *connan*, 'to know.' So 'cunning in musick.'—*Shakx.* In Elizabethan English the word had seldom the *evil* meaning of 'subtle.' Under Samuel (v. 13, *note*), David's talent for music would be developed; probably Samuel's services at Ramah were the model

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playing, and [f]a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and [g]the LORD *is* with him.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, [h]which *is* with the sheep. 20 And Jesse [i]took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul. 21 And David came to Saul, and [k]stood before him: and he loved him greatly, and he became his armourbearer. 22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. 23 And it came to pass, when [l]the *evil* spirit from God was upon Saul, that David took [m]an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

14.—David a Deliverer.—Goliath Vanquished.

1 SAMUEL XVII. 1–54.

1 NOW the Philistines [a]gathered together their armies to battle, and were gathered together at [b]Shochoh, which *belongeth* to Judah, and pitched between Shochoh and

[f] ch. 17. 32, 34, 35, 36.
[g] Gen. 39. 3; ch. 3. 19 & 18. 12, 14.
[h] ver. 11; ch. 17. 15, 34.
[i] See ch. 10. 27 & 17. 18; Gen. 43. 11; Prov. 18. 16.
[k] Gen. 41. 46; 1 Kin. 10. 8; Prov. 22. 29.
[l] ver. 14, 16. [m] See ch. 18. 10; 2 Kin. 3. 15.
[a] ch. 13. 5.
[b] Josh. 15. 35; 2 Chr. 28. 18.

of David's musical services for the Temple (1 Chr. 23. 5 & 25. 1, *notes*, pp. 163, 166). Perhaps David had already composed some psalms, *e.g.* Ps. 8; and in fact *prudent in matters* (Heb. speech, *margin*) means, literally, skilled in composition. Cp. Ecclus. 47. 8, 'With his whole heart he sung songs and loved Him that made him.'—*A man of war.*] Lit. *a mighty man of valour, i.e.* in capability (comp. *chs.* 14. 52 & 18. 2). David is no longer a mere boy (v. 11, *note*), but a *stripling* of promise able to defend his sheep.—*The Lord is with him.*] So Abimelech and Potiphar (Gen. 21. 22 & 39. 3) recognised God's blessing on the lives of Abraham and Joseph. **20.** *Bottle.*] Cf. *ch.* 25. 18, *note.*—*Sent, &c.*] Cf. *ch.* 9. 7, *note.* **21.** *Loved, &c.*] Saul's power of feeling and inspiring affection (cf. *chs.* 24. 5 & 31. 5 & 15. 35) testifies to the natural nobleness of his disposition. The verse probably relates the result of David's defeat of Goliath, or Saul would have recognised him in *ch.* 17. 55; thus to name an ultimate result out of date, in immediate connection with the cause, is very common with Hebrew writers (*e.g. v.* 54). But only under mental aberration would the king have seen David, and he therefore might well fail to recognize the lad under other circumstances. To suppose that Saul did not recognise the minstrel in the champion because he had meanwhile passed rapidly, as Orientals do, from youth to manhood, is to contradict *ch.* 17. 42; it is better to regard this verse as parenthetic and anticipatory. But see *chs.* 17. 1, 55 & 18. 6, *notes.* **22.** *Stand before me.*] *i.e.* enter my service, *see* v. 21, *marg. refs.*; cp. 1 Kin. 17. 1, *before whom I stand.* **23.** *When.*] *i.e.* whenever (see *ch.* 18. 2, 15).—*Refreshed.*] *i.e.* soothed and his thoughts diverted. Saul's susceptibility to music is indicated in *ch.* 10. 10-12. The *Mémoires* of the French Royal Academy (1767) give a remarkable instance of cure of madness in six days simply by music. Only singing boys could soothe Charles IX. when wakeful under the horrible recollections of St. Bartholomew's Day. Philip V. of Spain was cured of a deep dejection, incapacitating him from all business, simply by the music of Farinelli. —*Deported.*] When probably David would return home, till summoned again; see *ch.* 17. 15, *note.* David's first visit was probably short, and Saul's malady may not have recurred before *ch.* 17. 55; it would grow in intensity, and the paroxysms would become more frequent as, in addition to brooding over his own decline, he came to entertain jealous suspicions of David (*ch.* 18. 9).

1 S. XVII.—1. *Now, &c.*] *Chs.* 15 & 16 form a parenthesis. The main subject, *i.e.* the rise of the Davidic Monarchy, is now resumed.—The most ancient MS. of the *Sept.* omits large portions of chapters 17 and 18. Being some 600 years older than the earliest extant Hebrew MS. it carries great weight. The Septuagint is now known not to have been written (as long supposed) by 72 elders by order of Ptolemy Philadelphus. It was, however, written at Alexandria, and as early as the 3rd and 2nd centuries B.C. The author of Ecclus. (46. 19; 160 B.C.) quotes *ch.* 3. 12 from it. The MS. known as the *Vatican* (B) is ascribed to the 4th century; that known as the *Alexandrian* (A, in the British Museum) to the 5th. The LXX. agrees in the main with the Hebrew text, but here it is remarkable that the matters in which the Hebrew text differs from the shorter and perfectly self-consistent narrative of the Septuagint appear, when put together, to be almost undoubtedly fragments of another

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Azekah, in Ephes-dammim. [2] And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. [3] And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a mountain between them.

[4] And there went out a champion out of the camp of the Philistines, named [e] Goliath, of [d] Gath, whose height *was* six cubits and a span. [5] And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass. [6] And *he had* greaves of brass upon his legs, and a target of brass between his shoulders. [7] And the [f] staff of his spear *was* like a weaver's beam: and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

[8] And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye [f] servants to Saul? choose you a man for you, and let him come down to me. [9] If he be able to fight with

[e] 2 Sam. 21. 19. [d] Josh. 11. 22. [e] 2 Sam. 21. 19; 1 Chr. 11. 23. [f] ch. 8. 17.

and self-consistent narrative. If we may here accept the more ancient and shorter *Sept.* text as the true text, the well-known difficulties of the earliest period of David's history are removed; such events recorded in the *Heb.* as do not fit into the *Sept.* consecutive narrative would be additions of a later time (see *v.* 55, *note*).——*Shochoh.*] Or *Socoh*; now *Shuweikeh* in the *Wady Sunt.* Lower down, on the opposite side of the wide vale, is Ephes-dammim (cp. 1 Chr. 11. 10, p. 158). Saul is now able, on his W. frontier (*see* ch. 13. 2, *note*), to resist the Philistine inroads. **2.** *By the valley.*] *Rather*, in the vale (*emek*) *of Elah, i.e. the terebinth* (*ch.* 10. 3, *note*), now called El Sunt, from its acacias. The seaward valleys of Judah, *i.e.* of the *Shephelah* (A.V. *vale, valley*, Josh. 15. 33), are comparatively shallow and broad, for the plain of Philistia runs up into the hills of that *Lowland* in long arms (Heb. *emek*). Rocky ravines, fringed with shrubbery and containing the shingly beds of the upper tributaries of the main torrents, continue these valleys into the much loftier central highland. Counted from N. to S., five such valleys, Ajalon, Sorek, Elah, of Zephathah (Mareshah), and of Lachish, divide the *Shephelah*, and figure in Israel's military history; the valleys of Elah and Sorek were the scene of Samson's exploits, and are connected, as Sorek with Ajalon, by easy passes. This *Lowland*, being favourable to their kind of warfare, *i.e.* forays varied occasionally by a pitched battle, was long a debateable land between both nations. **3.** *A.*] *Rather*, the *mountain* (*bis*).——*There*, &c.] *Variorum*, the ravine (Heb. *gai*, the torrent-bed of the vale, 'impassable except in certain places') *was between them.* **4.** *Champion.*] Lit. *the interval between two armies*, and so the man who for the time occupies that position. In *v.* 51 the Heb. is different.——*Gath.*] See *v.* 52, *note*.——*Height.*] The Anakim (Num. 13. 22) were found by Joshua (11. 22) only in *Gath*, Gaza, and Ashdod. There is no evidence that giant *races* have ever existed, but 'individual instances of monstrosity' are well authenticated. For other such champions, see 2 Sam. 21. 16, p. 151.——*Cubit . . . span.*] A cubit, *i.e.* the knuckles or fingers are included (cp. the 3 *ells*). Two spans (Heb. *zit* = 9 in.) make a cubit; a span here (*zereth*) = a hand-spread, the full extent of the outspread fingers and thumb (*Var. T. B.*, p. 36); Goliath therefore would be 9 ft. 9 in. at least. Loushkin, the Russian Imperial drum-major, was 8 ft. 5 in.; Chang is 8 ft. 6 in. The Hebrews regarded Og as the last survivor of a traditional giant race, *the Rephaim*, because of the dimensions of 'a bedstead of iron' (perhaps a sarcophagus of black basalt) 13½ ft. in length. The skeleton of O'Brien, in the Museum of the College of Surgeons, proves him to have been 8 ft. 1 in. Pliny names two men measuring 10 ft.; and Josephus one of 7 cubits. **5.** *Brass.*] Cf. 2 Sam. 8. 10, *note*.——*Coat*, &c.] Heb. *clothed* (marg.) *in a shirt of scales* (sewn, overlapping, on cloth or leather; Lat. *lorica squamata*). The weight, about 150 lbs., is three times the weight of Augustus the Strong's. Allow for Goliath's other armour and arms (proh. 2 cwt. in all) and the unwieldiness of this 'moving tower of bronze' is obvious. David perceived his advantage as a light-armed mountaineer. Probably Goliath could not have risen if overthrown, as was the case with Italian knights in their battle with the French in 1495. **6.** *Greaves.*] To cover the shins. It is an old French word, without singular.——*Target.*] So *Sept.*, *Vulg.*; Heb. as in *v.* 45, A.V. *shield*, where an *offensive* weapon seems to be meant. R.V. javelin (Lat. *pilum*, which later, the Roman *hastati*, as Homer's Greeks, carried *between* the *shoulders* like a quiver). The Hebrew word is translated *lance, shield, spear*, but never 'javelin' (cf. Josh. 8. 18; Job 39. 23). Marg., a *gorget*, a small shield for the throat, which could be swung round behind at pleasure. **7.** *Beam.*] To which, in the familiar hand-loom, the warp was attached.——*Shield.*] To cover the whole body. Cf. *Hom. Il.* viii. 266-272. **8.** *A Philistine.*] *Rather*, the P., *i.e.* their *μεταξύ* (*v.* 4); cf.

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me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and [g] serve us. 10 And the Philistine said, I [h] defy the armies of Israel this day; give me a man, that we may fight together. 11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 Now David *was* [i] the son of that [k] Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had [l] eight sons: and the man went among men *for* an old man in the days of Saul. 13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the [m] names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah. 14 And David *was* the youngest: and the three eldest followed Saul. 15 But David went and returned from Saul [n] to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this [o] parched *corn*, and these ten loaves, and run to the camp to thy brethren; 18 and carry these ten cheeses unto the captain of *their* thousand, and [p] look how thy brethren fare, and take their pledge. 19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. 21 For Israel and the Philistines had put the battle in array, army against army. 22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. 23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake [q] according to the same words: and David heard *them*.

[g] ch. 11. 1.
[h] ver. 26; 2 Sam. 21. 21.
[i] ver. 58; Ruth 4. 22; ch. 16. 1, 18.
[k] Gen. 35. 19.
[l] ch. 16. 10, 11; see 1 Chr. 2. 13, 14, 15.
[m] ch. 16. 6, 8, 9; 1 Chr. 2. 13.
[n] Ruth 2. 14; ch. 25. 18; 2 Sam. 17. 28.
[o] ch. 16. 19.
[p] Ruth 2. 14; ch. 25. 18; 2 Sam. 17. 28.
[q] Gen. 37. 14. ver. 8.

Hom. Il. iii. 86. **10.** *Defy.*] Or, *reproach*; see *v.* 26; cp. *ch.* 11. 2. **12.** *Vs.* 12–31. These verses are not in *Sept.*; see *v.* 55, *note*, and *ch.* 18. 6, *note*.——*Ephrathite.*] Here from *Ephratah*, as in Ruth 1. 2; but in 1 Kin. 11. 26, it means *Ephraimite*, as in 1 Sam. 1. 1, &c. ——*Beth-lehem-judah.*] See *ch.* 16. 4. Bethlehem means *House of Bread*, and Ephratah, *fruitfulness*;—lying in the midst of a district of great fertility, with water not far away, it is the finest site in the highland of Judah. A narrow pass (*Wady el Jindy*), nearly 12 miles long, connects (*v.* 2, *note*) Bethlehem with *Shuweikeh*.—At Bethlehem, Jerome translated his Latin Bible (A.D. 389–405) direct from the *Heb.* The old Latin Versions were made from the *Sept.* The *Targum* (*i.e.* paraphrase) of Jonathan Ben-Uzziel, of a little earlier date, but less accurate, is in Aramaic.——*Went among*, &c.] Lit. *was* old, *coming among the feeble* (R.V. stricken in years among men). **15.** *Went and returned.*] *Rather*, went to and fro (see *ch.* 16. 23, *note*). ——*To feed sheep.*] The knowledge thus acquired of the pastoral solitudes of the S. and E. of Judah, in which some woodland existed, and of the numerous caves, stood David in good stead when a fugitive from Saul. The whole of this region—but in particular the wilderness, *Jeshimon*, along the W. shore of the Dead Sea, a chaos of crags, corrics, and precipices as extensive as the central highland of Judah and Benjamin (*ch.* 14. 23, *note*)—was the natural resort of refugees like David, the Maccabees, &c. **17.** *Ephah.*] About 3 pecks. ——*Parched corn.*] A favourite food at harvest time; *roasted* in a pan or on an iron plate, before fully dry and hard; eaten with bread or instead of it. Or *scorched*, a few sheaves being thrown on a fire of brushwood, the charred heads beaten till winnowed; flavour as of milky wheat and fresh crust combined. **18.** *Pledge.*] *i.e.* assurance of their welfare (= a letter) in return. A lock of hair, or similar token, is sometimes sent in the East. Cp. Jacob and Joseph (Gen. 37. 14). **19.** *Valley.*] See *v.* 2, *note*. **20.** *Trench.*] *Rather*, waggon rampart. The *Laager* of S. Africa. R.V. *place of the waggons*. See *ch.* 26. 5, *note*. **22.** *Carriage.*] *Rather*, goods; the 'stuff' or baggage of *ch.* 10. 22. *Carriage* means something to be carried. The old French *caringe* = baggage. Cf. Acts 21. 15, *We took up our carriages*, ἀποσκευασάμενοι; Isa. 46, 1, *Your carriages are heavy laden* = your goods are made into a load for the beasts of burden.——*Keeper of*, &c.] Vulg. *Custodis ad sarcinas*; *i.e.* Baggage master. ——*Army.*] Lit. *array*, *ranks* (so *vs.* 23, 48).

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24 And all the men of Israel, when they saw the man, fled from him, and were sore
afraid. 25 And the men of Israel said, Have ye seen this man that is come up? surely
to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king
will enrich him with great riches, and [r] will give him his daughter, and make his
father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the
man that killeth this Philistine, and taketh away [s] the reproach from Israel? for who *is*
this [t] uncircumcised Philistine, that he should [u] defy the armies of [x] the living God?
27 And the people answered him after this manner, saying, [y] So shall it be done to
the man that killeth him. 28 And Eliab his eldest brother heard when he spake
unto the men; and Eliab's [z] anger was kindled against David, and he said, Why camest
thou down hither? and with whom hast thou left those few sheep in the wilderness?
I know thy pride, and the naughtiness of thine heart; for thou art come down
that thou mightest see the battle. 29 And David said, What have I now done? [a] *Is*
there not a cause? 30 And he turned from him toward another, and [b] spake after the
same manner: and the people answered him again after the former manner. 31 And
when the words were heard which David spake, they rehearsed *them* before Saul: and he
sent for him.

32 And David said to Saul, [c] Let no man's heart fail because of him; [d] thy servant
will go and fight with this Philistine. 33 And Saul said to David, [e] Thou art not able
to go against this Philistine to fight with him: for thou *art but* a youth, and he a
man of war from his youth. 34 And David said unto Saul, Thy servant kept his

[r] Josh. 15. 16. [s] ch. 11. 2. [t] ch. 14. 6. [u] ver. 17.
[x] ver. 10. [y] Deut. 5. 26. [z] ver. 26, 27. [a] Deut. 20. 1, 3. [b] ch. 16. 18.
[c] ver. 25. [d] Gen. 37. 4, 8, 11; Mat. 10. 36. [e] See Num. 13. 31; Deut. 9. 2.

25. *Daughter.*] See *ch.* 18. 17, *note.*——*Free.*] Probably from what we might call feudal service, or the burdens of kingly service referred to in *ch.* 8. 11–17. **26.** *Who .. defy.*] Goliath's challenge struck David as blasphemy.——*Uncircumcised.*] Compare the like faith in Jonathan (*ch.* 14. 6, *note*).——*Armies of . . . God.*] See *v.* 45, *note.*—— *The living God.*] As distinguished from the false gods of the Gentiles. St. Paul, coupling *living* with *true* (1 Thess. 1. 9), explains its meaning. There is but one God that has real existence (*see* 'vain,' *ch.* 12. 21, *note*, & Hab. 2. 18–20). This was the thought wrapped up in that Name, Jehovah, held almost unutterable by pious Jews (misapprehending Lev. 24. 16), of which the meaning is undoubted—'The Eternal, the 'I am,' the 'Self-existent'—though the original pronunciation is doubtful (? Yahveh); A.V. LORD or GOD. The Jews commonly in reading substituted *Adonai* (Lord), but *Elohim* (God) when *Adonai* is joined with Jehovah. Jehovah is a proper name denoting God as the Covenant-God of His people Israel (EX. 3. 14, R.V. *marg.*); its loftiest combination, '*Jehovah of Hosts*' (*v.* 45), corresponds in part to Ζεὺς στράτιος or Παλλὰς φοβεστιστράτη, but towers above those titles; *Jehovah-tsebâôth* is the King of Glory (Ps. 24. 10; cf. Isa. 6. 3, 5, and the *Te Deum*). The meaning of *hosts* or *armies* (A.V. *Sabaoth*) is uncertain; *Sept.* Σαβαώθ, παντοκράτωρ or δυνάμεων, Vulg. *exercituum* or *virtutum*. But *Sabaoth* includes *all* powers invoked in the *Benedicite*, grandly vague, sublimely indefinite, from definite angels, men, animals, to the indefinite Powers (gravity, friction, &c.) and Works of the Lord. Earthly armies (Ps. 44. 9), the heavenly bodies (Isa. 40. 26), and spiritual beings (1 Kin. 22. 19) are clearly included. Israel, we might expect, would chiefly during the Monarchy need to be reminded of the three-fold truth conveyed in the Name, *viz.* that Jehovah is the only and universal King, the only God of battles *i.e.* Giver of victory, and that armies other than human are ready for His people's defence. The title is peculiar to the historical and prophetical books of the Monarchy (from *ch.* 1. 3); it is not found in Ezekiel and Daniel. **28.** *Wilderness.*] *See v.* 15, *note.*——*Naughtiness.*] *i.e.* good-for-*nothing*-ness, real badness; cf. 'Things *naught* and things indifferent' (*Hooker*). **29.** *Cause.*] *Heb.* word, rendered *manner* in *v.* 30,=conversation. 'A soft answer,' probably meaning, Why such wrath about a mere casual question? Eliab unconsciously pays a tribute to David's youthful exploits and spirit (*ch.* 16, 18). Apparently David, like Joseph, suffered from the jealousy of his brethren. In after-life, his 4 nephews, Zeruiah's 3 sons and Abigail's son, occupy the place of brothers (*Stanley*). **34.** *David said*, &c.] In these simple words we see that difference between David's character and Saul's, which constituted his fitness, and Saul's unfitness, to be the Theocratic king. The *stripling's* faith procured success and rekindled the nation's spirit (*vs.* 11, 24); the faithful and patriotic as well as the adventurous gradually adopted David as their

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father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:
35 and I went out after him, and smote him, and delivered *it* out of his mouth:
and when he arose against me, I caught *him* by his beard, and smote him, and
slew him. 36 Thy servant slew both the lion and the bear: and this uncircumcised
Philistine shall be as one of them, seeing he hath defied the armies of the living God.
37 David said moreover, *f* The LORD that delivered me out of the paw of the lion, and
out of the paw of the bear, he will deliver me out of the hand of this Philistine. And
Saul said unto David, Go, and *g* the LORD be with thee.

PSALM XXIII.
A Psalm of David.

1 THE LORD *is* my shepherd;—I shall not
want.
2 He maketh me to lie down in green pas-
tures:
He leadeth me beside the still waters.
3 He restoreth my soul:
He leadeth me in the paths of righteous-
ness for his name's sake.
4 Yea, though I walk through the valley of
the shadow of death,
I will fear no evil: for thou *art* with
me;
Thy rod and thy staff they comfort
me.
5 Thou preparest a table before me in
the presence of mine enemies:
Thou anointest my head with oil; my cup
runneth over.
6 Surely goodness and mercy shall follow
me all the days of my life:
And I will dwell in the house of the
LORD for ever.

38 And Saul armed David with his armour, and he put an helmet of brass upon
his head; also he armed him with a coat of mail. 39 And David girded his sword upon
his armour, and he assayed to go; for he had not proved *it*. And David said unto
Saul, I cannot go with these: for I have not proved *them*. And David put them off
him. 40 And he took his staff in his hand, and chose him five smooth stones out
of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his
sling *was* in his hand: and he drew near to the Philistine.

f Ps. 18. 16, 17 & 63. 7 & 77. 11; 2 Cor. 1. 10; 2 Tim. 4. 17, 18. *g* ch. 20. 13; 1 Chr. 22. 11, 16.

leader.——*Lion . . . bear.*] Lions have disappeared with the woodlands that harboured them, and bears are rarely met with, except on the loftiest mountains (cf. Amos 3. 12; Jer. 5. 6 & 12. 8; 2 Kin. 2. 24). Comp. the feats of Samson (Judg. 14. 5) and Benaiah (2 Sam. 23. 20). **35.** *Beard.*] Possibly *mane* or *throat;* for neither has a beard. Tristram thinks that a long maned (and fiercer) lion also existed in Palestine. But Homer has λὶς ἠΰγενειος, and, somehow, to 'beard a lion' (*Marmion* vi. 14) is proverbial: Lat. *barbam vellere mortuo leoni.* **36.** *Uncircumcised.*] Cf. *ch.* 14. 6, *note.* **37.** *Be with.*] *i.e.* shall be, as then (so *Sept.*).

[1 S. XXIII.—Possibly, mature as is the tone of the Psalms, David composed at this period 'this first direct expression of the religious idea of a shepherd. The imagery in which the Psalmist describes his dependence on the shepherd-like Providence of God' must be derived from personal and local remembrance. 'To this period too may best be referred the delight in natural beauty' expressed in Ps. 8. 1, 3 (by night), Ps. 19. 1–5 (sunrise), Ps. 29. 3–9 & 18. 7–15 (thunder storms).—*Stanley.*——**2.** *Still waters.*] Lit. *waters of quietness,* referring not to softness of flowing, but to the tranquillity of the thirsty flock on reaching them. **4.**] Cp. Zech. 11. 7. **5.** *Table before . . . enemies.*] Such an event actually occurred in 2 Sam. 17. 27–29. All that is meant here is that it is publicly seen whom God 'delighteth to honour.']

1 S. XVII.—**38.** *Armed . . . armour.*] *Rather,* put on (*his*) warrior's dress (*garments* in *ch.* 18. 4), perhaps of soft leather to wear under the armour, R.V. *apparel.* Doubtless David was full-grown; probably 20 years old (*stripling,* v. 56); but Saul's stature was exceptional (*ch.* 10. 23). **39.** *Assayed to go.*] *i.e.* tried to walk. To *assay* is the Fr. *essayer* = to make trial of.——*Proved.*] *i.e.* tested, put to the proof (cf. 1 Thess. 5. 21).——*Put them off.*] Cf. 2 Cor. 10. 4; 1 Cor. 1. 27. David knew the value of his agility. **40.** *Staff.*] Shepherds carry a quarter-staff to keep the dogs in order (v. 43), &c.——*Brook.*] *Rather,* torrent bed (v. 3, *note*); the A.V. *brook* means a stream in a ravine, subject to sudden floods, but otherwise containing more stones than water (*see* Job 6. 15–20).——*A . . . a.*] R.V. the . . . his.——*Scrip.*] A wallet, made of a whole kid-skin, tanned,

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41 And the Philistine came on and drew near unto David; and the man that bare the
shield *went* before him. 42 And when the Philistine looked about, and saw David, he
[h]disdained him: for he was *but* a youth, and [i]ruddy, and of a fair countenance. 43 And
the Philistine said unto David, [k]*Am* I a dog, that thou comest to me with staves? And
the Philistine cursed David by his gods. 44 And the Philistine [l]said to David, Come to
me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.
45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear,
and with a shield: [m]but I come to thee in the name of the LORD of hosts, the God
of the armies of Israel, whom thou hast [n]defied. 46 This day will the LORD deliver thee
into mine hand; and I will smite thee, and take thine head from thee; and I will give
[o]the carcases of the host of the Philistines this day unto the fowls of the air, and to the
wild beasts of the earth; [p]that all the earth may know that there is a God in Israel.
47 And all this assembly shall know that the LORD [q]saveth not with sword and spear:
for [r]the battle *is* the LORD's, and he will give you into our hands.
48 And it came to pass, when the Philistine arose, and came and drew nigh to meet
David, that David hasted, and ran toward the army to meet the Philistine. 49 And
David put his hand in his bag, and took thence a stone, and slang *it*, and smote the
Philistine in his forehead; that the stone sunk into his forehead; and he fell upon his
face to the earth. 50 So [s]David prevailed over the Philistine with a sling and with a
stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of
David. 51 Therefore David ran, and stood upon the Philistine, and took his sword, and
drew it out of the sheath thereof, and slew him, and cut off his head therewith.
And when the Philistines saw their champion was dead, [t]they fled. 52 And the men
of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come
to the valley, and to the gates of Ekron. And the wounded of the Philistines fell

[h] Ps. 123. 3, 4; 1 Cor. 1. 27, 28. [i] ch. 16. 12.
[k] ch. 24. 14; 2 Sam. 3. 8 & 9. 8 & 16. 9; 2 Kin. 8. 13. [l] 1 Kin. 20. 10, 11.
[m] 2 Sam. 22. 33, 35; Ps. 124. 8 & 125. 1; 2 Cor. 10. 4; Heb. 11. 33, 34.
[n] ver. 10. [o] Deut. 28. 26.
[p] Josh. 4. 24; 1 Kin. 8. 43 & 18. 36; 2 Kin. 19. 19; Isa. 52. 10.
[q] Ps. 44. 6, 7; Hos. 1. 7; Zech. 4. 6.
[r] 2 Chr. 20. 15.
[s] ch. 21. 9; see Judg. 3. 31 & 15. 15; 2 Sam. 23. 21.
[t] Heb. 11. 34.

slung over the shoulders. No Eastern shepherd is without it (cf. Luke 22. 36). **43.** *Dog.*] Eastern language knows no stronger term of contempt than *dog* (2 Kin. 8. 13), or *dog's head* (2 Sam. 3. 8), or *dead dog* (ch. 24. 14; 2 Sam. 9. 8 & 16. 9). Resembling the Scotch collie in appearance, the Syrian dog is the despised street-scavenger (cf. Job 30. 1). —*Staves.*] Sept., *a stick.* **44.** *Flesh.*] Cf. *Hom. Il.* xiii. 31. **45.** *Shield.*] The *target* of v. 6, where see *note.* Goliath threatens the vengeance of his patron deity. David retorts by asserting that the Covenant-God of Israel, through Goliath's overthrow by a mere shepherd's hand, will manifest Himself to be the true God of battles, who gives victory to His people.—*Lord of Hosts.*] Heb. *Jehovah Sabaoth* (cf. 'armies of the living God.' v. 26, and *note*). The full title is *Jehovah the God of Hosts*; cf. *Jehovah of Hosts is God over Israel* (2 Sam. 7. 26). It is characteristic of Isaiah (6. 3, *note, p.* 445), who uses it to express the Almightiness of God and His distinctness from nature—and, perhaps, as a proper name equivalent to the later *God of Heaven* (2 Chr. 36. 23, &c.). **46.** *This day.*] *i.e.* immediately (*ch.* 14. 33). David's first prophecy. (Ac. 2. 30).—*A God.*] *i.e.* a God indeed; that the only God is Israel's; cp. 1 Kin. 18. 36. David's righteous indignation and unwavering faith drew down God's blessing. **48.** *Meet.*] *Rather*, encounter. **49.** *Forehead.*] A Philistine helmet has the appearance, on sculptures in Egypt, of a row of feathers set in a metal band, with metal scales attached to protect the back of the neck and sides of the face—the forehead being uncovered, for the shield (v. 7) would be its ordinary protection. **50.** *But . . . therewith.*] An explanatory parenthesis. The stone stunned and overthrew, the sword slew; but see next *note.*—*Sling.*] The shepherd's weapon, but, in fact, the rifle of the period (cp. Judg. 20. 16). Slingers from the Balearic Islands could pierce shields and helmets (*Diod. Sic. Bibl.* v. 18). **51.** *Therefore.*] Var. And.—*Champion.*] Heb. *mighty man*, as in ch. 16. 18; not the word used in vs. 3, 4, 23. *Sept. ὁ δυνατός.* **52.** *The valley.*] Heb. *ravine* (v. 3); here, probably, *gai* is an error for Gath (so *Sept.*); R.V. *Gai.*—Gath, if *Tell ès Sâfi*, stood on a cliff, a nearly impregnable position, at the mouth of the V. of Elah. See 2 Kin. 12. 17; 2 Chr. 26. 6, *notes, pp.* 416, 429. Ekron, now *Akir*, is 15 miles

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down by the way to [w] Shaaraim, even unto Gath, and unto Ekron. [53] And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. [54] And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

15.—Jonathan's Covenant with David.—David at Court; his Marriage.

1 SAMUEL XVII. 55—XVIII. 29.

[55] And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, [x] whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell. [56] And the king said, Enquire thou whose son the stripling *is*. [57] And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul [y] with the head of the Philistine in his hand. [58] And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, [z] *I am* the son of thy servant Jesse the Beth-lehemite.

[1] And it came to pass, when he had made an end of speaking unto Saul, that [a] the soul of Jonathan was knit with the soul of David, [b] and Jonathan loved him as his own soul. [2] And Saul took him that day, [c] and would let him go no more home to his father's house. [3] Then Jonathan and David made a covenant, because he loved him as his own soul. [4] And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. [5] And David went out whithersoever Saul sent him, *and* behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

[6] And it came to pass as they came, when David was returned from the slaughter of the Philistine, that [d] the women came out of all cities of Israel, singing and dancing, to

[w] Josh. 15. 36.
[x] See ch. 16. 21, 22.
[y] ver. 12.
[z] ver. 54.
[a] Gen. 44. 30.
[b] ch. 19. 2 & 20. 17; 2 Sam. 1. 26; Deut. 13. 6.
[c] ch. 17. 15.
[d] Ex. 15. 20; Judg. 11. 34.

N.W. of *Shureikeh.*—*To Shaaraim.*] A town in the Shephelah (*marg. ref.*). But *Sept.*, *to the two gates*, *i.e.* the space between the double gates of each city; cf. 2 Sam. 18. 24. **53.** *Tents.*] *Rather*, camp; most probably both forces slept under their waggons (*P. Smith*); cp. 2 Sam. 11. 11. **54.** *To Jerusalem.*] Anticipating 2 Sam. 5. 5 & 8. 7; cf. *ch.* 16. 21, *note.* In *Sept.* the verse is parenthetical (cf. *ch.* 18. 6, *note*).—*Text.*] Perhaps = home (*ch.* 13. 2, *note*; but cf. *ch.* 18. 2). Or, *tabernacle* (cf. *ch.* 21. 9; 2 Sam. 6. 17; Acts 15. 16). It may *possibly* be meant that David dedicated Goliath's spoil at once at Nob, here called Jerusalem, as being close and later reckoned part of it.

1 S. xvii.—55.] Cf. *ch.* 16. 21, *note.* But *Sept.* has not *vs.* 55—*ch.* 18. 5. See *ch.* 17. 1, *notes.*—*As . . . soul liveth.*] Equivalent to *by the life of*; cf. Gen. 42. 16, &c. **56.** *Stripling.*] Masc. of *'almah* (Isa. 7. 14, *note* 'virgin, p. 453) = adult; dimin. of *strip*, as we say 'chip' of the parent tree; *vs.* 42, 55, 58 have *na'ar.* **58.** *Whose son.*] Cf. *ch.* 16. 21, *note.*—*The son*, &c.] The inferior of thy inferior. The shepherd-minstrel, now Israel's successful champion, enters the school of public life, where he learns the arts of war and government, and gains experience of human nature. The attractiveness of his person and character, his prudence and sagacity, and his success as a commander win him friends and reputation and general popularity. 'The narrative, to the end of this book, exhibits the steps by which David was enabled, without the least disloyalty to Saul, to realize the promise made by Samuel, and the minuteness of detail serves to exemplify David's consistently honourable and magnanimous demeanour.'

1 S. xviii.—1.] This typical friendship of kindred souls (*contrast v.* 8; cf. 2 Sam. 1. 27, *note*) was based on personal, patriotic, and religious sympathy. **2.** *Took.*] Cp. *chs.* 14. 52 & 16. 18. **4.** *Robe.*] Heb. *mêil*, Gk. κοβάρης; a sleeveless, seamless, woollen under-garment reaching to the feet, worn over the tunic (*ch.* 19. 24; see *chs.* 15. 27 & 24. 4 & 28. 14, and cp. Esth. 6. 8).—*Garments.*] *Rather*, warrior's dress (*ch.* 17. 38, *note*). Arms and warrior's *apparel* were still scarce in Israel (*ch.* 13. 19). **5.** *Went out.*] On military service. **6.** *Philistine.*] *Marg.* (so R.V., *marg.*), *Philistines.*—*King Saul.*] *Sept.* has *David*, and reads The reference is to the successes of *v.* 5.—*King Saul.*] *Sept.* has *David*, and passes from *ch.* 17. 54 to *And the dancing women*, &c.—

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meet king Saul, with tabrets, with joy, and with instruments of musick. 7 And the women [a]answered *one another* as they played, and said,

f Saul hath slain his thousands, And David his ten thousands.

8 And Saul was very wroth, and the saying [g]displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but [h]the kingdom? 9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow, that [i]the evil spirit from God came upon Saul, [k]and he prophesied in the midst of the house: and David played with his hand, as at other times: [l]and *there was* a javelin in Saul's hand. 11 And Saul [m]cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 And Saul was [n]afraid of David, because [o]the LORD was with him, and was [p]departed from Saul. 13 Therefore Saul removed him from him, and made him his captain over a thousand; and [q]he went out and came in before the people. 14 And David behaved himself wisely in all his ways; and [r]the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. 16 But [s]all Israel and Judah loved David, because he went out and came in before them.

[a] Ex. 15. 21. [f] ch. 21. 11 & 29. 5.
[g] Eccles. 4. 4. [h] ch. 15. 28. [i] ch. 16. 14.
[k] ch. 19. 24; 1 Kin. 18. 29; Acts 16. 16.
[l] ch. 19. 9. [m] ch. 19. 10 & 20. 33; Prov. 27. 4.
[n] ver. 15, 29. [o] ch. 16. 13, 18.
[p] ch. 16. 14 & 28. 15.
[q] ver. 16; Num. 27. 17; 2 Sam. 5. 2.
[r] Gen. 39. 2, 3, 23; Josh. 6. 27. [s] ver. 5.

Tabrets.] Or, *tabor, timbrel.* Tambourines. ——*Instruments,* &c.] Here only (*shalishim*): = triangles or tri-chords. 7. *Answered.*] As parallelism was the essence of Hebrew poetry, antiphonal, *i.e.* responsive, singing was a natural consequence.——*Played.*] Heb. 'to dance with vocal and instrumental music' (*marg. ref.*); Var. *in their mirth* (R.V. *play*). ——*Thousands.*] The triumphal song, whether referring to Goliath's slaughter (*Sept.*, cp. 2 Sam. 18. 3) or to David's later successes (v. 6, 'Philistines,' *marg.*), became familiar to the Philistines (*marg. refs.*). 8. *And he said,* &c.] Hence to end of v. 11 is not in *Sept.* 9. *Eyed.*] Some would supply *askance,* or *enviously,* but simply *watched* would be better. The word is more commonly used in a good sense.—Saul's brooding jealousy and the burden of his terrible secret (*ch.* 15. 26–29) seem to have developed in him a congenital tendency to insanity. 10. *Prophesied.*] Lit. *acted the prophet* (*marg. refs.*); see *ch.* 10. 5, *notes;* used of utterances under good or evil influence (cf. *ch.* 16. 15 & 19. 23; 1 Kin. 22. 22; Acts 16. 16–18), from prophetic inspiration or religious enthusiasm to raving madness (cp. 2 Kin. 9. 11; Jer. 29. 26). The word *may* be used of a mere breaking forth into song or rhythmical recitation, without inspiration, good or bad (1 Chr. 25. 1; Amos 3. 8; cf. *ch.* 19. 20, *note*). Prophecy and poetry were akin (*Virg.*, *Æn.* vi. 50). Such books as 'The Wars of Jehovah' and the 'Book of Jasher' or Worthies, were in every educated Hebrew's mind, ready to burst from his tongue in any moment of enthusiasm.——*Javelin.*] *Rather,* a spear (so v. 11 & *ch.* 19. 9, 10), so called from its being flexible. The king then, as the sheikh now, would seldom be without this emblem of sovereignty (cf. *ch.* 19. 9 & 20. 33 & 22. 6 & 26. 7). 11. *Cast.*] *Ch.* 19. 10 would lead us to interpret by *brandished* (*made as though he would cast, i.e.* aimed) here; but of the 61 words rendered *cast,* this is the only one which never means anything else. Saul's passion of the previous day probably brought on a paroxysm of mental aberration.——*Avoided.*] Departed, escaped; cf. 'Pray you, avoid' (*Shaks.*). The transitive use = *make empty,* French, *vider*; Latin, *viduare.* A 'void place' is an emptied one. 12–15.] Note the shrinking of hatred and of diseased intellect; the growing suspicion that David was the *better neighbour* of *ch.* 15. 28. The three stages of increasing awe (vs. 12, 15, 29) are well marked in *Sept.* ἐφοβήθη—εὐλαβεῖτο ἀπὸ προσώπου αὐτοῦ—προσέθετο εὐλαβεῖσθαι ἀπὸ Δαυὶδ ἔτι; and in Vulg. *timuit: cavere: magis timere.*——*Because . . . from Saul.*] Saul recognises in David the successor to his religious privilege. This clause is not in *Sept.* 13. *From him.*] From his post of armour-bearer. *V.* 5 coupled with 2 Sam. 5. 2 might seem to imply that David was degraded from the position of commander of the 'men of war' to that of chiliarch; but probably *v.* 5 anticipates vs. 13, 14, and implies his promotion (see next *note* and v. 30) from a personal to a public post.——*A thousand.*] The subdivision of a tribe; *see ch.* 10. 19. In *ch.* 20. 25, David ranks next after Jonathan and Abner. 14. *Behaved . . . wisely.*] Marg. (so R.V. *marg.*) *prospered:* and in vs. 5, 15, 30. The word denotes wise action attended by success (*Variorum*). 15. *Was afraid.*] R.V. *stood in awe.* 16. *Because.*] *Rather,* since, *i.e.* they got to know him

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17 And Saul said to David, Behold my elder daughter Merab, [t]her will I give thee to
wife: only be thou valiant for me, and fight [u]the LORD's battles. For Saul said, [x] Let
not mine hand be upon him, but let the hand of the Philistines be upon him. 18 And
David said unto Saul, [y] Who *am* I? and what *is* my life, *or* my father's family in Israel,
that I should be son in law to the king? 19 But it came to pass at the time when Merab
Saul's daughter should have been given to David, that she was given unto [z]Adriel the
[a]Meholathite to wife.

20 [b] And Michal Saul's daughter loved David: and they told Saul, and the thing
pleased him. 21 And Saul said, I will give him her, that she may be [c]a snare to him,
and that [d]the hand of the Philistines may be against him. Wherefore Saul said to
David, Thou shalt [e]this day be my son in law in *the one of* the twain. 22 And Saul
commanded his servants, *saying,* Commune with David secretly, and say, Behold, the
king hath delight in thee, and all his servants love thee: now therefore be the king's
son in law. 23 And Saul's servants spake those words in the ears of David. And David
said, Seemeth it to you *a* light *thing* to be a king's son in law, seeing that I *am* a poor
man, and lightly esteemed? 24 And the servants of Saul told him, saying, On this
manner spake David. 25 And Saul said, Thus shall ye say to David, The king desireth
not any [f]dowry, but an hundred foreskins of the Philistines, to be [g]avenged of the
king's enemies. But Saul [h]thought to make David fall by the hand of the Philistines.
26 And when his servants told David these words, it pleased David well to be the king's
son in law: and [i]the days were not expired. 27 Wherefore David arose and went, he
and [k]his men, and slew of the Philistines two hundred men; and [l]David brought their
foreskins, and they gave them in full tale to the king, that he might be the king's son
in law. And Saul gave him Michal his daughter to wife.

28 And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's
daughter loved him. 29 And Saul was yet the more afraid of David; and Saul
became David's enemy continually.

[t] ch. 17. 25. [u] Num. 32. 20, 27, 29; ch. 25. 28. [x] ver. 21, 25; 2 Sam. 12. 9. [y] See ver. 23; ch. 9. 21; 2 Sam. 7. 18. [z] 2 Sam. 21. 8. [a] Judg. 7. 22. [b] ver. 28. [c] Ex. 10. 7. [d] ver. 17. [e] See ver. 26. [f] Gen. 34. 12; Ex. 22. 17. [g] ch. 14. 24. [h] ver. 17. [i] See ver. 21. [k] ver. 13. [l] 2 Sam. 3. 14.

through his public life. **17—19.**] These verses and the references to Merab (*vs.* 21, 26) are not in *Sept.*——*Merab.*] Saul, having avoided the fulfilment of his promise, now imposes conditions, hoping to procure David's destruction by the Philistines. Saul overreaches himself; and David wins greater distinction and popularity through the king's breach of promise. But the growth of Saul's jealousy keeps pace with David's growth in popular favour. David is unconscious of Saul's murderous intent until *ch.* 18. 2.——*The Lord's battles.*] Israel's wars were *the wars of Jehovah* because undertaken for the defence and establishment of the Theocratic Monarchy, and His aid might be claimed in waging them. David expresses the same idea in *ch.* 17. 36, 47, (*Kirkpatrick*). See 2 Sam. 5. 10, *note.* **18.** *My life.*] *Rather,* means of living, *i.e.* income, status;—translated *maintenance* in *Prov.* 27. 27. **19.**] Abel-meholah (=*meadow of the dance*), in the Valley of Jordan, a little S. of the lake of Chinnereth, is still rich meadow-land. Probably Saul was tempted by a rich dowry to break his promise (*vs.* 23–25). For the sequel of this marriage, see 2 Sam. 3. 14 & 21. 8. **20.** *Loved.*] Michal loved passionately; but she scarcely seems to have shared David's religious fervour, and in character resembled her haughty and superstitious father (2 Sam. 6. 20–23; *ch.* 19. 13, 'teraphim.' **21.** *In . . . twain.*] *Rather,* a second time. 'Wherefore . . . twain' is not in *Sept.* **25.** *Dowry.*] See *marg. refs.*——*Foreskins.*] Only to be procured by the slaying of uncircumcised enemies. Such treatment would arouse extreme bitterness against David in the Philistines, and Saul's credit for godly zeal would be increased. **26.** *And . . . expired.*] Not in *Sept.* Heb. *And . . . not full, and* (*i.e.* within the prescribed period) *David arose,* &c. **27.** *His men.*] Probably his armour-bearers, or squires (cf. 2 Sam. 18. 15), not his Thousand.——*Tale.*] *i.e.* number. Cf. Ex. 5. 8. *Sept.* has 100 here, thus agreeing with 2 Sam. 3. 14. **28.** *And.*] *Vulg.* reads *autem,* 'but.'——*Michal Saul's daughter.*] *Sept.* reads *all Israel,* thus explaining Saul's greater fear (*v.*29). **29.**] Saul's jealousy had grown murderous (1 John 3. 15), but his designs on David's life work together for David's good. He could not well put a son-in-law to death, and Michal would protect David (and did so, *ch.* 19. 11). So Saul hated David the more.——*And . . . continually.*] Not in *Sept.*

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16.—Saul's attempts on David's Life.—David Flees to Samuel.

1 SAMUEL XVIII. 30—xix.

30 Then the princes of the Philistines [m] went forth: and it came to pass, after they
went forth, *that* David [n] behaved himself more wisely than all the servants of Saul; so
that his name was much set by.

1 And Saul spake to Jonathan his son, and to all his servants, that they should kill
David. 2 But Jonathan Saul's son [o] delighted much in David: and Jonathan told David,
saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to
thyself until the morning, and abide in a secret *place*, and hide thyself: 3 and I will go
out and stand beside my father in the field where thou *art*, and I will commune with my
father of thee; and what I see, that I will tell thee.

4 And Jonathan [p] spake good of David unto Saul his father, and said unto him, Let not
the king [q] sin against his servant, against David; because he hath not sinned against
thee, and because his works *have been* to thee-ward very good: 5 for he did put his [d] life
in his hand, and [r] slew the Philistine, and [f] the LORD wrought a great salvation for all
Israel: thou sawest *it*, and didst rejoice: [g] wherefore then wilt thou [h] sin against innocent
blood, to slay David without a cause? 6 And Saul hearkened unto the voice of
Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain. 7 And Jonathan
called David, and Jonathan shewed him all those things. And Jonathan brought David
to Saul, and he was in his presence, [i] as in times past.

[*cir.* 1062.] 8 And there was war again: and David went out, and fought with the
Philistines, and slew them with a great slaughter; and they fled from him.

9 And [k] the evil spirit from the LORD was upon Saul, and he sat in his house with his
javelin in his hand: and David played with *his* hand. 10 And Saul sought to smite
David even to the wall with the javelin; but he slipped away out of Saul's presence, and
he smote the javelin into the wall: and David fled, and escaped
that night. 11 [l] Saul also sent messengers unto David's house, to watch him, and
to slay him in the morning: and Michal David's wife told him, saying, If thou save not
thy life to night, to morrow thou shalt be slain. 12 So Michal [m] let David down through
a window: and he went, and fled, and escaped. 13 And Michal took an image, and

[m] 2 Sam. 11. 1.
[n] ver. 5.
[o] ch. 18. 1.
[p] Prov. 31. 8, 9.
[q] Gen. 42. 22; Ps. 35. 12 & 109. 5; Prov. 17. 13; Jer. 18. 20.
[r] Judg. 9. 17 & 12. 3; ch. 28. 21; Ps. 119. 109.
[s] ch. 17. 49, 50.
[t] 1 Sam. 11. 13; 1 Chron. 11. 14.
[u] ch. 20. 32.
[v] Matt. 27. 4.
[w] ch. 16. 21 & 18. 2, 13.
[x] ch. 16. 14 & 18. 10, 11.
[y] Ps. 59, title.
[z] So Josh. 2. 15; Acts 9. 24, 25.

1 S. xviii.—30. Not in *Sept.*—*Went forth.*] *i.e.* took the field; prob. to avenge David's raid (v. 27).—*After.*] *Rather*, whenever.—*Behaved . . . wisely.*] *See* v. 14, *note.*—*Set by.*] *i.e.* valued. Heb. *precious.*

1 S. xix.—1. *That . . . kill.*] *Rather*, about killing (so Sept. Syr.)—Saul now pretends to his court that his life or dynasty (*ch.* 20. 31) is in danger from David; he was no longer ashamed of his murderous intent which hitherto (so far as betrayed) might have been attributed to morbidity (*ch.* 17. 15). Compare Henry II. in the matter of Thomas à Becket. 2. *Until.*] *Rather*, in (cf. v. 11). 3. *Field.*] *i.e.* open country; cp. *ch.* 20. 35.—*What.*] R.V. *if aught.* 5. *Sin.*] By slaying the innocent (cf. Deut. 19. 10). 7. *Brought, &c.*] *i.e.* effected a reconciliation; *contrast ch.* 20. 30—34. 9. *The.*] *Rather*, an. David's fresh success provokes Saul's monomania.—*Javelin.*] *Rather*, spear (*see ch.* 18. 10, *note*); so v. 10. 10. Probably Saul's first attack on David (cp. *ch.* 18. 11, *note*).—*That night.*] So *Sept.* 11. *And to slay.*] *Rather*, as Sept., *that he* (Saul) *might slay*; cp. v. 15. The messengers were only to see that David did not escape (cp. *vv.* 14, 15). 13. *An image.*] Heb. *the teraphim.* The derivation of *teraphim* is doubtful; their origin was probably Chaldean (Gen. 31. 19). They resembled the Penates, household tutelary deities, of the Romans. The present account indicates that the image was of life-size and, in the upper part at least, of human form. Teraphim, being connected rather with 'heretical corruptions than with heathen worship,' were found even in the houses of godly men (*marg. refs.*); but Josiah suppressed them, with necromancers, wizards, &c. Their main use was, in some way, divi-

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laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth. 14 And when Saul sent messengers to take David, she said, He *is* sick. 15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him. 16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster. 17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; *why should I kill thee?

PSALM LIX.

To the chief Musician, Al-taschith. Michtam of David; when Saul sent, and they watched the house to kill him.

1 Deliver me from mine enemies, O my God:
Defend me from them that rise up against me.
2 Deliver me from the workers of iniquity,
And save me from bloody men.
3 For, lo, they lie in wait for my soul:
The mighty are gathered against me;
Not *for* my transgression, nor *for* my sin, O LORD.
4 They run and prepare themselves without *my* fault:
Awake to help me, and behold.
5 Thou therefore, O LORD God of hosts, the God of Israel,
Awake to visit all the heathen:
Be not merciful to any wicked transgressors. Selah.
6 They return at evening: they make a noise like a dog,
And go round about the city.
7 Behold, they belch out with their mouth:
Swords *are* in their lips:
For who, *say they*, doth hear?
8 But thou, O LORD, shalt laugh at them;
Thou shalt have all the heathen in derision.
9 *Because of* his strength will I wait upon thee:
For God *is* my defence.
10 The God of my mercy shall prevent me:
God shall let me see *my desire* upon mine enemies.
11 Slay them not, lest my people forget:
Scatter them by thy power; and bring them down,
O Lord our shield.
12 *For* the sin of their mouth *and* the words of their lips
Let them even be taken in their pride:
And for cursing and lying *which* they speak.
13 Consume *them* in wrath, consume *them*, that they *may* not *be:*
And let them know that God rule th in Jacob
Unto the ends of the earth. Selah.
14 And at evening let them return; *and* let them make a noise like a dog,
And go round about the city.
15 Let them wander up and down for meat,
And grudge if they be not satisfied.
16 But I will sing of thy power;
Yea, I will sing aloud of thy mercy in the morning:
For thou hast been my defence
And refuge in the day of my trouble.
17 Unto thee, O my strength, will I sing:
For God *is* my defence, *and* the God of my mercy.

* 2 Sam. 2. 22.

nation (cf. Hos. 3. 4; *margin* of 2 Kin. 23. 24, and of Zech. 10. 2, and Ezek. 21. 21.—— *Pillow.*] A *rug* or *skin* (Syr. Vulg.) to represent David's head; or perhaps a *quilt*, or *network* (fly net); the word means *something twisted* or *plaited.*—— *For his bolster.*] *Rather*, over his head (so *v.* 16).—— *A cloth.*] Heb. *beged*; the mantle by day and blanket by night. R.V. *the clothes* (cp. A.V. 1 Kin. 1. 1). 16. *There ... image.*] *Rather*, The teraphim were. 17. *Michal answered, &c.*] Having gained time for David, Michal defends herself against Saul by pleading intimidation. Cp. Gen. 27. 15 & 31. 34; 2 Sam. 17. 18. Saul, like Laban, deserved to be cheated by his son's wife.

[Ps. lix.—*Al-taschith* means To the tune (of the song beginning) 'Do not destroy,' probably a vintage song (for the first line of which see Isa. 65. 8). *Michtam* is probably the name of some species of lyric. *Var. T. B.*, p. 88, and *App.*—— 7. *Belch, &c.*] *i.e.* their words boil over. 11. 13.] He prays God to *consume* his enemies, but not to *slay them in a moment, i.e.* before due impression made. 15. *Let them.*] R.V. *they shall.*—— *Grudge.*] R.V. *tarry all night.* Or (see *Var.*), *If they be not satisfied, yet must they pass the night.*

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18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that
Saul had done to him. And he and Samuel went and dwelt in Naioth.
19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah. 20 And [o] Saul
sent messengers to take David: [p] and when they saw the company of the prophets
prophesying, and Samuel standing *as* appointed over them, the Spirit of God was
upon the messengers of Saul, and they also [q] prophesied. 21 And when it was told
Saul, he sent other messengers, and they prophesied likewise. And Saul sent mes-
sengers again the third time, and they prophesied also. 22 Then went he also to Ramah,
and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel
and David? And *one* said, Behold, *they be* at Naioth in Ramah. 23 And he went thither
to Naioth in Ramah: and [r] the Spirit of God was upon him also, and he went on, and
prophesied, until he came to Naioth in Ramah. 24 [s] And he stripped off his clothes also,
and prophesied before Samuel in like manner, and lay down, [t] naked all that day and
all that night. Wherefore they say, [u] *Is* Saul also among the prophets?

[o] See John 7. 32, 45, &c.
[p] ch. 10. 5, 6; 1 Cor. 14. 3, 24, 25.
[q] Num. 11. 25; Joel 2. 28.
[r] ch. 10. 10.
[s] Isa. 20. 2.
[t] Mic. 1. 8; see 2 Sam. 6. 14, 20.
[u] ch. 10. 11.

1 S. xix.—18. *To Samuel.*] An indication of much previous intercourse (*ch.* 15. 11, *note, ad fin.*); David at once turned to Samuel for protection and counsel.——*In Naioth.*] Perhaps (so *vs.* 19, 22, 23; *ch.* 20. 1) in the college *or* home, *i.e.* of the prophets, at or near Ramah. Naioth seems to be a quasi-proper name, meaning *enclosures* (opposed to *field*), or *dwelling places*—in the Chaldee, *House of Study, i.e.* Students' Lodgings. This home of religious worship and learning, where students (later named *sons of the prophets*) were educated, and common religious exercises nurtured and developed spiritual gifts, would be a kind of sanctuary; it seems at least to have been deemed safer than Samuel's own house in Ramah. 20. *Appointed.*] Heb. *set over*, R.V. *head* (A.V. *officer*, 1 Kin. 4. 5); *cf. v.* 24 and *ch.* 10. 5, *note.* Similarly, Elisha was the accepted Head (2 Kin. 2. 15) of the college at Jericho. In Samuel's day, such colleges seem confined to the Mount Ephraim district of Benjamin; compare the allusion in 2 Kin. 4. 22. But the large number of prophets found later in the Northern Kingdom points to the existence of other colleges there—whether originated by Samuel is doubtful. They would be naturally self-extending (2 Kin. 6. 2). These prophetic guilds were neither wholly religious nor wholly secular: formed an educated rather than a sacred caste. But the religious element predominated. The people were ready to view their members as holy men, men likely to receive the rarest and greatest gift—inspiration (Amos 7. 14). In 2 Kin. 4. 42 the first-fruits, rightfully the priests' alone, are offered to their 'master.' The extent and strength of the influence, secular and religious, of Samuel's prophetic guilds cannot be minutely traced, but the elevation of the tone of the national life, which is plainly visible in the history of the reigns of David and Solomon, must be largely attributed to them (*see Introd.* p. 10). 'We have, however, no actual *proof* of their existence except in the days of Samuel and of Elijah and Elisha.'——*Prophesied.*] *i.e.* joined in the chorus of praise (so *Targum*); any religious uninspired service, esp. if musical, was called *prophecy* (*cf. ch.* 18. 10, *note*). Saul's heart was moved even before he fell in with this *company* of the prophets (*v.* 23). It would be perhaps this same *company* which Saul had encountered before (*ch.* 10. 5). Then they were returning from worship at Gibeah. But *company* in *ch.* 10. 10 means a procession (R.V. *band*) of prophets; another word here implies a regularly organised body, a choir. 22. *Well.*] *Lit.* a pit, *i.e.* a cistern hewn out of the rock.——*Where*, &c.] As if Saul doubted their awaiting his arrival. 24.] Two similar attempts to arrest Elijah were frustrated by fire from heaven (2 Kin. 1. 10, 12).——*He.*] Rather, *he also.*——*Before Samuel.*] The only meeting of king and prophet since *ch.* 15. 35.——*Naked.*] *i.e.* stripped to his linen ephod, without *meil* (*ch.* 18. 4, *note*) or *beged* (*v.* 13, *note*). *Cf.* 2 Sam. 6. 14; Isa. 20. 2; John 21. 7. So Livy says of Cincinnatus, that he was ploughing naked, and merely called for his toga when appointed dictator. So also Virgil says, *Nudus ara,*——*ait*, &c.] More deeply overmastered than any, Saul is exhausted by the tempest of his emotions and throws himself down as one dead.——*They say.*] *i.e.* hence the proverb, &c. Once more, but in vain, Saul feels the miraculous influence. He is among the prophets, but not of them. He bows 'before Samuel' their president, and takes 'his former place in the devotional assembly,' but—notwithstanding associations, and the present warning of a mysterious overpowering restraint put upon his servants successively and then upon himself—Saul's selfwill prevails. The king refuses to learn the lesson that in seeking David's life he is fighting against God. *Cf. chs.* 20. 31 & 24. 20 & 26. 25.

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17.—David appeals to Jonathan.—Their mutual Covenant.

1 SAMUEL XX.

1 AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life? 2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it *is* not *so*. 3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee. 5 And David said unto Jonathan, Behold, to morrow *is* the [a] new moon, and I should not fail to sit with the king at meat: but let me go, that I may [b] hide myself in the field unto the third *day* at even. 6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run [c] to Beth-lehem his city: for *there is* a yearly sacrifice there for all the family. 7 [d] If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that [e] evil is determined by him. 8 Therefore thou shalt [f] deal kindly with thy servant; for [g] thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, [h] if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? 10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly? 11 And Jonathan said unto David, Come, and let us go out the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there* be good

[a] Num. 10. 10 & 28. 11. [b] ch. 19. 2. [c] ch. 16. 4. [d] See Deut. 1. 23; 2 Sam. 17. 4. [e] ch. 25. 17; Esth. 7. 7. [f] Josh. 2. 14. [g] ver. 16; ch. 18. 3 & 23. 18. [h] 2 Sam. 14. 32.

1 S. XX.—1. *Fled.*] Some reconciliation to David resulted from the king's visit to Ramah (*vz.* 5, 27), yet David was afraid to put himself within Saul's reach without further assurance. Secretly returning to Gibeah, he appeals to Jonathan, protesting his innocence of any treasonable act or design. 2. *Will do, &c.*] *Rather*, doth . . . sheweth (lit. *uncoveredh mine ear*, so v. 12; cf. *ch.* 9. 15, *note*). Jonathan, horror-struck and incredulous, assures David of his protection. David replies that Saul, knowing their friendship (*v.* 30), will withhold his customary confidence to prevent Jonathan warning David. 3. *As the Lord, &c.*] Cf. *ch.* 25. 26; 2 Kin. 2. 2 & 4. 30, and *ch.* 26. 21, *note*. A combination of two asseverations = 'By the life of God and thyself' (cf. Gen. 42. 15).——*A step, &c.*] David does not seem to recover the shock of Saul's successive attempts (*ch.* 19. 9–23) until *ch.* 22. 3. 5. *New moon.*] See *marg. refs.* and 2 Kin. 4. 23; Ps. 81. 3. This Feast might be the New Moon of the 7th month (*Tisri*, *October*) *i.e.* the Feast of Trumpets, *or* the ordinary New Moon Feast. It lasted two days (*v.* 27), and was an important festival. 6. *Then say.*] The excuse was probably based on fact: David may even have visited Bethlehem before 'the third day.'——*There is a.*] *Rather*, It is the—annual sacrifice of the *family*, *i.e.* clan or *father's house* (*ch.* 8. 4, *note*), a great occasion. Domestic sacrifices, relic of patriarchal times (cf. Job 1. 5 & 42. 8), to which the head of the family summoned his chief members, may have never wholly died out; but they are not recognised in Moses' Law. 8. *Brought, &c.*] Jonathan's covenant (*ch.* 18. 3) had been accompanied by an invocation (cp. *v.* 12) of Jehovah as witness and vindicator.——*Notwithstanding.*] *i.e.* that covenant,—if thou believest me guilty.——*Thyself.*] As king's son.——*Bring.*] *i.e.* surrender. 9. *Far, &c.*] Heb. of 'God forbid' (*v.* 2).——*Certainly.*] R.V. *at all.* 10. *Or what if.*] *Rather*, if perchance. 11. *Field.*] *i.e.* the open country; *sadeh* (the *smoothed*, *i.e.* harrowed), rendered *field*, *country*, *land* (cf. Ruth 4. 3), commonly means cultivated land, as distinguished from town, garden, wilderness.—Then, as now, uninclosed. 12.] *Sept.* better, *God knows that I will question my father*; thus avoiding the change from the second person to the third.——*Any time.*]

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toward David, and I then send not unto thee, and shew it thee; 13 [a] the LORD do so and
much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee,
and send thee away, that thou mayest go in peace: and [b] the LORD be with thee, as he
hath been with my father. 14 And thou shalt not only while yet I live shew me the
kindness of the LORD, that I die not: 15 but *also* [c] thou shalt not cut off thy kindness
from my house for ever: no, not when the LORD hath cut off the enemies of David
every one from the face of the earth. 16 So Jonathan made a *covenant* with the house
of David, *saying*, [m] Let the LORD even require *it* at the hand of David's enemies.
17 And Jonathan caused David to swear again [n] because he loved him: for he loved
him as he loved his own soul.

18 Then Jonathan said to David, [o] To morrow *is* the new moon: and thou shalt be
missed, because thy seat will be empty. 19 And *when* thou hast stayed three days,
then thou shalt go down quickly, and come to [p] the place where thou didst hide thyself
when the business was *in hand*, and shalt remain by the stone Ezel. 20 And I will
shoot three arrows on the side *thereof*, as though I shot at a mark. 21 And, behold, I will
send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the
arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee,
and no hurt; [q] *as* the LORD liveth. 22 But if I say thus unto the young man, Behold,
the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away. 23 And *as
touching* [r] the matter which thou and I have spoken of, behold, the LORD *be* between thee
and me for ever.

24 So David hid himself in the field: and when the new moon was come, the king
sat him down to eat meat. 25 And the king sat upon his seat, as at other times, *even*
upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's
place was empty. 26 Nevertheless Saul spake not any thing that day: for he thought,
Something hath befallen him, he *is* [s] not clean; surely he *is* not clean. 27 And it came
to pass on the morrow, *which was* the second *day* of the month, that David's place
was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse
to meat, neither yesterday, nor to day? 28 And Jonathan [t] answered Saul, David earnestly
asked *leave* of me *to go* to Beth-lehem: 29 and he said, Let me go, I pray thee; for
our family hath a sacrifice in the city; and my brother, he hath commanded me *to be
there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and
see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of

[a] Ruth 1. 17. [b] Josh. 1. 5; ch. 17. 37; 1 Chron. 22. 11. 16. [c] ch. 18. 3. [m] ch. 25. 22; see ch. 31. 2; 2 Sam. 4. 7 & 21. 8. [n] ver. 5. [o] ch. 19. 2. [p] Jer. 4. 2. [q] ver. 14, 15; see ver. 42. [r] Lev. 7. 21 & 15. 5, &c. [s] ver. 6.

Rather, this time; or, *by this time on the third morrow* (Payne Smith). **14.** *Of the Lord.*] Perhaps=*everlasting.*——*Die not.*] It would be quite usual to kill all the princes of a deposed dynasty. Examples occur later (1 Kin. 15. 29 & 16. 11; 2 Kin. 10. 6 & 11. 1). **15.** *House.*] *i.e.* posterity (so *v.* 16; cp. *v.* 42). **16.** *Require it.*] *i.e.* exact penalty for any breach or failure. **17.** *Because*, &c.] Marg. *by his love toward him* (so R.V. marg.). They confirm their covenant (*marg. ref.*). **19.** *Quickly.*] Heb. *greatly, i.e.* far down. *Or*, render *And, on the second day, when thou art missed* (so Sept.) *very greatly*, thou shalt come, &c., *Var.*——*The business.*] Probably *ch.* 19. 2–7.——*Ezel.*] Probably means *stone of travelling, i.e.* some pillar serving as a guide-post (so *Targum*)—or *of departure* (so *Cheyne*) *i.e.* a memorial of the present occasion. **22.** *Young man.*] Heb. of *stripling* (*ch.* 17. 56). **24.** *Meat.*] Saxon *mete, i.e.* food of any sort. **25.** *By the wall.*] Facing the door.——*Arose.*] Rendered *go before* (18. 68. 25); so *Sept.* here. Josephus places Jonathan on Saul's right and Abner on Saul's left. **26.** *Not clean.*] Ceremonially unclean (*ref.* & *ch.* 16. 5). **27.** *Which was*, &c.] *Rather*, after the new moon, *which was the second day* (*Var.*; so R.V.). **29.** *Brother.*] Prob. *brethren*, as below; so *Sept.* **30.**] Saul reproaches Jonathan bitterly for shortsightedness in befriending David. But nothing shakes Jonathan's fidelity, either to his friend (*v.* 34) or to his father (2 Sam. 1. 23).——*Thou son*, &c.] Probably he meant that Jonathan was self-willed from his birth, and in that respect no credit to his mother. But the Heb. is literally *son of the girl of following, i.e.* one so low and brazen as

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the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to shine own confusion, and unto the confusion of thy mother's nakedness? 31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. 32 And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? what hath he done? 33 And Saul [z] cast a javelin at him smite him: [y] whereby Jonathan knew that it was determined of his father to slay David. 34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. 36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond him. 37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee? 38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. 39 But the lad knew not any thing: only Jonathan and David knew the matter. 40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry *them* to the city. 41 *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. 42 And Jonathan said to David, [a] Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever.

And he arose and departed; and Jonathan went into the city.

18.—David's final Flight.—He visits Nob.

1 SAMUEL XXI. 1–9.

1 THEN came David to Nob to [c] Ahimelech the priest: and Ahimelech was [b] afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee? 2 And David said unto Ahimelech the priest, The king hath commanded

[a] ch. 19. 5; Matt. 27. 23; Luke 23. 22.
[b] ch. 18. 11.
[y] ver. 7.
[z] ch. 1. 17.
[c] ch. 14. 3, called *Ahiah*. Called also *Abiathar*, Mark 2. 26.
[d] ch. 16. 4.

to court the man. To revile a man's mother is, in the East, the greatest insult.——*The confusion*, &c.] *i.e.* No one will believe you are the son of me, if you so tamely yield up my kingdom. 'Confusion' expresses the *shame* of disgrace (cp. *ch.* 22. 8). **33.** *Cast.*] *Rather*, brandished, as in *ch.* 18. 11; *see v.* 25, *note.*——*A javelin.*] *Rather*, his spear (*ch.* 19. 9, *note*). **34.** *Shame.*] By publicly accusing David of treasonable designs, Saul insulted and wronged Jonathan's friend. **35.** *Time.*] Or *place.* **40.** *Artillery.*] From *ars.* 'Artillery = guns and bows.'—*Latimer.* The chief weapon in the *art* of war has now usurped to itself the name. **41.** *Toward.*] *Rather*, near.——*The South.*] Heb. *Negeb*, or (?) *ergab*, the stone heap (Ezel in v. 19); so Sept. (*bis*).——*Bowed.*] To pause and bow at regulated intervals is the proper Eastern mode of approaching a prince.—Here affection overleaps the bounds of ceremony. David 'exceeded,' *i.e.* broke down, for he was about to lose, not only friend, wife, family, position, fatherland, but even the ordinances of religion (*ch.* 26. 19, *note*). **42.**] Apparently the friends met again but once, by stealth (*ch.* 23. 16).—On the consequences to the nation of David's outlawry, *see Introd., p.* 6 *ad fin.*

1 S. xxi.—1.] *Nob* was about two miles from Gibeah and from Jerusalem, (*f* on the crest of the second hill north of Olivet (cf. 2 Sam. 15. 32, *note*). According to Isa. 10. 28–32, Nob was a day's march for an army without baggage from Geba (*p.* 16, *plan*) and was within sight of Jerusalem. The 'tabernacle being there (cf. *ch.* 8. 4, *note*), Nob was now a priestly city (*ch.* 22. 19, *note*), 'a little colony of 85 priests with their families and herds.' There to some extent (in the absence of the Ark, 1 Ch. 13. 3), the national services had been restored.——*Ahimelech.*] *See ch.* 14. 3, and *note.* David was a high official, and Saul's son-in-law (v. 11; *ch.* 22. 14).——*Afraid*, &c.] *Rather*, came to meet David trembling; Heb. as *ch.* 16. 4 (which see). Saul asserts that the H.P. was aware that David was a fugitive from him (*ch.* 22. 17). **2.** *The king*, &c.] The lie was not unpunished. Remorse

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me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is present. 4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is [c] hallowed bread; [d] if the young men have kept themselves at least from women. 5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the [e] vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day / in the vessel. 6 So the priest [g] gave him hallowed *bread*: for there was no bread there but the shewbread, [h] that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* [i] Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste. 9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in [k] the valley of Elah, [l] behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other save that here. And David said, *There is* none like that; give it me.

[c] Ex. 25. 30; Lev. 24. 5; Matt. 12. 4.
[d] Ex. 19. 15; Zech. 7. 3.
[e] 1 Thess. 4. 4.
[f] Lev. 8. 26.
[g] Matt. 12. 3, 4; Mark 2. 25, 26; Luke 6. 3, 4.
[h] Lev. 24. 8, 9.
[i] ch. 22. 9; Ps. 52, title.
[k] ch. 17. 2, 50.
[l] See ch. 31. 10.

followed (*ch.* 22. 22).—It is not suggested here that David came to consult God through the H.P. as to his future course, or that Ahimelech *enquired* for him (see *ch.* 22. 15, *note*).—— *Appointed my servants.*] *Rather*, the young men (*as v.* 4) *I have* directed (*Var.*). Apparently the fact, for David's men shared the bread (Mark 2. 25, 26); *see ch.* 22. 20, *note*. **3.** *Present.*] As if David's business allowed no time to make even unleavened bread (*ch.* 29. 24), *or* (as some argue from *v.* 6) it was the Sabbath. **4.** *Common.*] Unhallowed. The shewbread, lit. *presence-bread i.e.* set in God's presence, was changed on the Sabbath (Lev. 24. 8). The 12-gallon loaves, after standing a week on the golden table, were eaten, but only by the priests and only in *the* (Var. *a*, so R.V.) *holy place.* **5.** *Women, &c.*] Cf. *ch.* 16. 5; Exod. 19. 15.——*Three days.*] *Lit.* yesterday and the third day; a common phrase variously translated, with the general meaning *of late.* But David had been in hiding three days (*ch.* 20. 24, 27, 35).——*Since, &c.*] *Rather*, When *I came out, the vessels of the young men* were holy, though it was but a *common* journey (*i.e. had no religious object*); how much more then to-day shall they be holy in their vessels (*Var.*; so R.V.).——*Vessels.*] Cf. *ch.* 17. 40, *marg.* ('bag' = *vessel*, Heb.), and *note.* Some understand *bodies* [but of the N.T. use of *vessel* (2 Tim. 2. 21; 1 Thess. 4. 4, &c.), there are no examples in O.T.]: others, *clothes* or *wallets.* At any rate, the holy bread would not be desecrated by any ceremonial uncleanness, either of the men or of their equipment.——*Bread.*] This word is more easily supplied after *it.* Lit. *and the way is profane, although it* (the bread) *be sanctified to-day in the vessel.* R.V. *marg.* Or, *and it may be used as common* bread, *and especially since to-day it will be holy in respect of their vessels.*——*In a manner.*] The Talmud urges that the bread had been already removed and replaced by fresh. Or, Ahimelech may have reflected that, by the higher law underlying the letter of the Law (*ch.* 15. 22, *note*), necessity would sanction his treating the shewbread as common bread, even if that day made sacred by being set on the golden dish. **6.**] Ahimelech perhaps regarded the urgency of the king's commission as a sufficient excuse; but our Lord justifies his act because the Law was observed in its spirit.——*Was.*] *Var.* had been. **7.** *Detained.*] Perhaps it was the Sabbath. But *before the Lord* indicates a ceremonial reason (cp. *shut up*, Jer. 36. 5)—a vow (Acts 21. 23-27), uncleanness, leprosy (Lev. 13. 4, 11, 21) have been suggested—Doeg was evidently a proselyte.——*Chiefest . . . herdmen.*] *i.e.* Constable (*comes stabuli*), an important office; cp. 1 Chr. 27. 29, 30; 2 Chr. 26. 10. **9.** *A cloth.*] Perhaps *the cloak, i.e.* Goliath's; cp. Isa. 9. 5. Goliath's sword was probably of the ordinary Grecian pattern (*P. Smith*);—David welcomes this memorial of God's help: it should have revived his faith.

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19.—David in Exile—at Gath.

1 SAMUEL XXI. 10—XXII. 1.

10 And David arose, and fled that day for fear of Saul, and went to Achish the
king of Gath. 11 And the servants of Achish said unto him, *Is* not this David the
king of the land? did they not sing one to another of him in dances, saying,
[m] Saul hath slain his thousands, And David his ten thousands?
12 And David [n] laid up these words in his heart, and was sore afraid of Achish the
king of Gath.

PSALM LVI.

To the chief Musician upon Jonath-elem-rechokim, Michtam of David, when the Philistines took him in Gath.

1 BE merciful unto me, O God, for man
would swallow me up;
He fighting daily oppresseth me.
2 Mine enemies would daily swallow *me* up:
For *they be* many that fight against me,
O thou most High.
3 What time I am afraid,
I will trust in thee.
4 In God I will praise his word,
In God I have put my trust; I will not
fear what flesh can do unto me.
5 Every day they wrest my words:
All their thoughts *are* against me for evil.
6 They gather themselves together, they
hide themselves,
They mark my steps, when they wait for
my soul.
7 Shall they escape by iniquity?
In *thine* anger cast down the people, O
God.
8 Thou tellest my wanderings: put thou
my tears into thy bottle:
Are they not in thy book?
9 When I cry *unto thee*, then shall mine
enemies turn back:
This I know; for God *is* for me.
10 In God will I praise *his* word:
In the LORD will I praise *his* word.
11 In God have I put my trust:
I will not be afraid what man can do
unto me.
12 Thy vows *are* upon me, O God:
I will render praises unto thee.
13 For thou hast delivered my soul from
death: *wilt* not *thou deliver* my feet
from falling,
That I may walk before God in the light
of the living?

13 And he changed his behaviour before them, and feigned himself mad in their
hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his
beard. 14 Then said Achish unto his servants, Lo, ye see the man is mad: wherefore

[m] ch. 18. 7 & 29. 5.

[n] Luke 2. 19.

1 S. XXI.—10. *For fear.*] Cf. *ch.* 20. 3, *note*, and contrast *ch.* 17. 37. David must have been well-nigh mad with mental anguish.—The sight of Doeg made him expect prompt pursuit (*ch.* 22. 22), and perhaps suggested the enquiry for a weapon, and even his flight to Gath.——*Went.*] For refuge and a livelihood (cf. *v.* 15). David, during all Saul's persecution, was never either unpatriotic or revengeful.——*Achish.*] Cf. Ps. 34, *note*. Gath, at the mouth of the V. of Elah, was the nearest of the five chief Philistine cities (see *ch.* 17. 2, 52, *notes*). 11.] *King* is loosely used of Achish also (*see* Ps. 34, *title*, p. 49).——*Sing in dances.*] The choruses sang or danced alternately to the beating of timbrels, &c. See *ch.* 18. 7, *note*. 12. *Sore afraid.*] Because he was recognised by Achish's suite as the champion of Israel (cf. *ch.* 18. 30), while his following was not sufficient to protect him, much less (as later) to command respect.

[1 S. xxi. 10—14; Ps. 56.]

PSALM LVI.—*Upon, &c.*]. This seems to mean *Lyric* (comp. Ps. 59, *note*, p. 42) *to the tune of The mute dove of them that are far off*, or *of the far off terebinths*, some familiar melody of the time. *In God* in *vs.* 4, 10 is equivalent to *by God's help*. It is the burden of the psalm. 4. *Word.*] The unfailing word of promise. 8. *Bottle.*] Named as a frequent place for keeping treasures, especially travellers' treasures—water, milk, &c.; or perhaps there is reference to the lachrymatories, tear-bottles in use at funerals. In either case the purport is *care for* the tokens of my sorrow. 13. *Light of the living.*] *i.e.* the clear daylight (cf. Job 33. 30; Ps. 27. 13.)

1 S. XXI.—13. *Changed his behaviour.*] Heb. as in the title of Ps. 34 (p. 49).——*Mad.*] An Oriental still regards a madman as possessed and quasi-sacred, and would treat him with a pitiful, contemptuous forbearance. —— *In their hands.*] *i.e.* in their presence, *or* when

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then have ye brought him to me? 15 Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

1 David therefore departed thence, and [a] escaped [b] to the cave Adullam:

PSALM XXXIV.

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

1 I WILL bless the LORD at all times:
His praise *shall* continually *be* in my mouth.
2 My soul shall make her boast in the LORD:
The humble shall hear *thereof*, and be glad.
3 O magnify the LORD with me,
And let us exalt his name together.
4 I sought the LORD, and he heard me,
And delivered me from all my fears.
5 They looked unto him, and were lightened:
And their faces were not ashamed.
6 This poor man cried, and the LORD heard *him*,
And saved him out of all his troubles.
7 The angel of the LORD encampeth round about them that fear him,
And delivereth them.
8 O taste and see that the LORD *is* good:
Blessed *is* the man *that* trusteth in him.
9 O fear the LORD, ye his saints:
For *there is* no want to them that fear him.
10 The young lions do lack, and suffer hunger:
But they that seek the LORD shall not want any good *thing*.
11 Come, ye children, hearken unto me:
I will teach you the fear of the LORD.
12 What man *is he that* desireth life,
And loveth *many* days, that he may see good?
13 Keep thy tongue from evil,
And thy lips from speaking guile.
14 Depart from evil, and do good;
Seek peace, and pursue it.
15 The eyes of the LORD *are* upon the righteous,
And his ears *are open* unto their cry.
16 The face of the LORD *is* against them that do evil,
To cut off the remembrance of them from the earth.
17 *The righteous* cry, and the LORD heareth,
And delivereth them out of all their troubles.
18 The LORD *is* nigh unto them that are of a broken heart;
And saveth such as be of a contrite spirit.
19 Many *are* the afflictions of the righteous:
But the LORD delivereth him out of them all.
20 He keepeth all his bones:
Not one of them is broken.
21 Evil shall slay the wicked:
And they that hate the righteous shall be desolate.
22 The LORD redeemeth the soul of his servants:
And none of them that trust in him shall be desolate.

[a] Ps. 57, title, & 142, title.

[b] 2 Sam. 23. 13.

they imprisoned him (*took him*, Ps. 56, *title*).——*Scrabbled.*] Connected with *scrape*, *scrawl*. Marg. *made marks* (*i.e.* the Heb. letter Tau, anciently in the form of a cross; cf. Ezek. 9. 4).——*Beard.*] David was probably beardless when he slew Goliath. 15. *Have*, &c.] R.V. *do I lack.*—— *Come into.*] *i.e.* enter my service. David had a narrow escape.

1 S. xxii.—1. *Therefore.*] Obliged to adopt an outlaw's life, like Jephthah (Judg. 11. 2, 3).——*Adullam.*] A city of Judah in the *Shephelah* (*ch.* 17. 2, *note*), associated with Shochoh (*ch.* 17. 1) in Josh. 15. 35 and by Josephus (*Ant.* viii. 10. 1). A series of caves and a few ancient remains, near the crest of a hill (a natural fortress) about half-way between *Shuweikeh* (Shochoh) and *Aila* (Kellah) on the S. of the *Wady es Sur* (*ch.* 22. 1, *note*, p. 50), now called *Aid-el-Ma*, is reasonably identified with Adullam (*Ganneau*).

[PSALM XXXIV.—Achish *the Abimelech* would probably be more correct. *Abimelech* means *father of a king*, and was possibly the dynastic title (Gen. 20. 2), like Pharaoh, &c.—but whether the *lords* (*seranim*) of the five cities were hereditary or elective is uncertain. 7. *Angel.*] Recalls Josh. 5. 14 and Gen. 32. 1; cf. Ps. 35. 5. Quoted (1 Pet. 3. 12, 15, 16) as a pledge of safety to the righteous, and check on the ungodly.]

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20.—David an Outlaw—at Adullam. His Band.

1 SAMUEL XXII. 1, 2.

And when his brethren and all his father's house heard *it*, they went down thither
to him. 2 [c] And every one *that was* in distress, and every one that *was* in debt, and
every one *that was* discontented, gathered themselves unto him; and he became a
captain over them: and there were with him about four hundred men.

1 CHRONICLES XII. 8–18.

8 And of the Gadites there separated themselves unto David into the hold to the
wilderness men of might, *and* men of war *fit* for the battle, that could handle shield
and buckler, whose faces *were like* the faces of lions, and *were* [d] as swift as the roes
upon the mountains; 9 Ezer the first, Obadiah the second, Eliab the third, 10 Mishmannah
the fourth, Jeremiah the fifth, 11 Attai the sixth, Eliel the seventh, 12 Johanan the
eighth, Elzabad the ninth, 13 Jeremiah the tenth, Machbanai the eleventh. 14 These
were of the sons of Gad, captains of the host: one of the least *was* over an hundred,
and the greatest over a thousand. 15 These *are* they that went over Jordan in the first
month, when it had overflown all his [e] banks; and they put to flight all *them* of the
valleys, *both* toward the east, and toward the west.
16 And there came of the children of Benjamin and Judah to the hold unto David.
17 And David went out to meet them, and answered and said unto them, If ye be come
peaceably unto me to help me, mine heart shall be knit unto you: but if *ye be come* to
betray me to mine enemies, seeing *there is* no wrong in mine hands, the God of our
fathers look *thereon*, and rebuke *it*. 18 Then the spirit came upon [f] Amasai, *who
was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son
of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth
thee. Then David received them, and made them captains of the band.

[c] Judg. 11. 3. [d] 2 Sam. 2. 18. [e] Josh. 3. 15. [f] 2 Sam. 17. 25.

1 S. XXII.—**1.** *His father's house.*] The rapid growth of David's band enabled him to protect his relatives, and later to escort his parents into Moab (*v.* 3).——*Went down.*] *i.e.* from Bethlehem (*ch.* 17. 12, *note*) or Hebron into the *Shephelah* (*ch.* 17. 2, *note*).—Just above *Shweikeh*, the *Wady es Sur*, the continuation of the *Wady es Sunt* (V. of Elah), turning southwards divides the *Shephelah* from the central highland of Judah, and provides a highway from Philistia to Hebron. **2.** *In debt.*] Perhaps evidence of Saul's neglect to enforce the law against usury (Lev. 25. 36, 37). Debtors, or their children, became temporary slaves (2 Kin. 4. 1, &c.).——*Discontented.*] *Heb.* 'bitter of soul' (= weary of life, Job 3. 20). The novel burdens of royalty (*ch.* 8. 11–18) and of a standing army, and the miserie resulting from Saul's impulsive and arbitrary temperament had already alienated many; on Saul's favouritism, *see v.* 7.——*Captain.*] Strict disciplinarian also (*ch.* 25. 15)—so that the band (formed for mutual protection only) made friends throughout its haunts in Judah (*ch.* 30. 26–31), and was rarely betrayed to Saul. The control of such adventurous spirits tested and developed David's talent for command; their devotion to him and his own chivalry are illustrated in 2 Sam. 23. 14–17.

1 CHRON. XII.—**8.** *The hold.*] Some identify this with Ziklag or Engedi; more probably it was Adullam and *the hold* of 2 Sam. 5. 17 and 1 Chr. 11. 15.——*To.*] *Rather*, towards; R.V. *in.*——*Men . . . battle.*] R.V. *men trained for war.*——*Buckler.*] *Var.* spear (so R.V.).——*Lions . . . roes.*] Cp. *ch.* 11. 22, p. 156, 2 Sam. 1. 23 & 2. 18. **14.** *One*, &c.] Marg., *one that was least* could resist (*Var.*, R.V. *was equal to*, but R.V. *marg.* as A.V.) *an hundred, and the greatest a thousand*; cp. Lev. 26. 8, Deut. 32. 30, *ch.* 18. 3. The Gileadite mountaineers were mighty men of valour (cp. Judg. 11. 1, &c., and 2 Kin. 15. 25). **15.** *The first month.*] *i.e.* Abib = March to April (see *marg. ref.*), when the snow melts on Lebanon and Jordan is in flood. **17.** *Wrong.*] Marg. *violence.* **18.** *The spirit came upon.*] Lit. *clothed itself with*, *i.e.* possessed (*Var.*). A rare expression, used of Gideon (Judg. 6. 34) and of the martyr Zechariah, Jehoiada's son (2 Chr. 24. 20).——*Amasai.*] Probably not Amasa, David's nephew (though the names may be identical).——*Captains.*] *Rather*, knights, Heb. *marg.*; Heb. *text*, *thirty* (so R.V.); see *ch.* 11. 25.

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21.—David in Moab. He returns into Judah.

1 SAMUEL XXII. 3-5.

3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me. 4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 And the prophet [d] Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

22.—Saul Massacres the Priests of Nob.

1 SAMUEL XXII. 6-23.

6 When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;) 7 then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse [h] give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds; 8 that all of you have conspired against me, and *there is* none that sheweth me that [i] my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

[d] 2 Sam. 24. 11; 1 Chr. 21. 9; 2 Chr. 29. 25. [h] ch. 8. 14. [i] ch. 18. 3 & 20. 30.

1 S. xxii.—3. *Mizpeh.*] Unidentified: a common name meaning *watch tower.*——*Moab.*] A natural refuge for the great grandson of Ruth, who had made Bethlehem her home—and unfriendly to Saul (cf. *ch.* 14. 47).——*Come forth.*] *i.e.* from the hold at Mizpeh: they were too old (*ch.* 17. 12) to share David's life. 4. *All,* &c.] Throughout David's wanderings from hold to hold (*Payne Smith*). 5. *Gad.*] Possibly already known to David in the schools of the prophets;—the word 'prophet' denotes a pupil of Samuel's. He probably came hither while David was waiting to 'know' God's will (v. 3); —perhaps specially sent by Samuel (Gad is not again mentioned till he re-appears during David's reign as 'the king's seer,' 2 Sam. 24. 11; cp. 1 Chr. 29. 29 & 2 Chr. 29. 25)—perhaps specially inspired in answer to David's prayers.——*Depart into Judah.*] Gad's message calls for an act of faith: David must not take refuge in a heathen land (*ch.* 26. 19), but must return to face danger and hardship within Saul's dominions (cp. *ch.* 27. 1, *note*) in the territory of his own tribe. He must trust to God's protection, and while the discipline of such a life was fitting him to become the 'captain over the Lord's inheritance,' he was destined to increase his influence with all Israel by his exploits as the champion of his tribe (cp. 2 Sam. 2. 1).——*Forest.*] Heb. *yaar* (cf. 2 Sam. 18. 6-8) implies thorny, almost impenetrable thickets (*trosachs*) rather than 'a woodland of timber trees.'——*Hareth.*] Perhaps *Kharas,* about 3 m. above Keilah or Adullam, on the W. edge of the central highland, on the highway between Shochoh and Hebron (v. 1, *note*).

1 S. xxii.—6. *Discovered.*] Probably by the concourse of v. 2.——*Abode ... a tree.*] *Variorum,* was sitting...under the tamarisk-tree (so R.V.), *i.e.* holding a council under it; cp. *ch.* 14. 2 & Judg. 4. 5. The tamarisk, a familiar bush in our sea-side gardens, in the East becomes a spreading tree; cp. *ch.* 31. 13, *note.* ——*In Ramah.*] *Rather* (translating *ramah*) on the height; but perhaps there was a *district* of Gibeah.——*Spear.*] Cf. *ch.* 18. 10, *note.* 7. *Saul said.*] Blinded by suspiciousness and animosity, and enraged at David's escape and re-appearance at the head of an organised force (which he interprets as an insurrection), Saul publicly accuses his chief officers, his own tribesmen, of a conspiracy of silence while Jonathan was inciting David to rebel. Doeg, probably a renegade (cf. *ch.* 14. 47), eagerly asserts his innocence by an exaggerated counter-charge against the H. P. ——*The son of Jesse.*] A contemptuous description of David; perhaps in contrast with *my son.*——*Give ... fields,* &c.] Which Saul could only do by confiscation (*e.g.* the Gibeonites, 2 Sam. 21. 1, *note*). Saul's hold on the nation was diminishing. He suggests that David's favours would be reserved for Judah, as his own had been for Benjamin. 8. *Shew-*

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9 Then answered [k] Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to [l] Ahimelech the son of [m] Ahitub. 10 [n] And he enquired of the LORD for him, and [o] gave him victuals, and gave him the sword of Goliath the Philistine.

PSALM LII.

To the chief Musician, Maschil. *A Psalm of* David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

1 WHY boastest thou thyself in mischief,
O mighty man?
The goodness of God *endureth* continually.
2 Thy tongue deviseth mischiefs;
Like a sharp razor, working deceitfully.
3 Thou lovest evil more than good;
And lying rather than to speak righteousness. Selah.
4 Thou lovest all devouring words,
O *thou* deceitful tongue.
5 God shall likewise destroy thee for ever,
He shall take thee away, and pluck thee out of *thy* dwelling place,
And root thee out of the land of the living. Selah.
6 The righteous also shall see, and fear,
And shall laugh at him:
7 Lo, *this is* the man *that* made not God his strength;
But trusted in the abundance of his riches,
And strengthened himself in his wickedness.
8 But I *am* like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever.
9 I will praise thee for ever, because thou hast done *it:*
And I will wait on thy name; for *it is* good before thy saints.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king. 12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I *am*, my lord. 13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day? 14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house? 15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more. 16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

[k] ch. 21. 7 & ver. 1, 2, 3. [l] ch. 21. 1. [m] ch. 14. 3. [n] Num. 27. 21. [o] ch. 21. 6, 9.

eth.] Heb. as in *ch.* 20. 2 (*so v.* 17).——*Lie in wait.*] *i.e.* plot against Saul's life.——*As*, &c.] As is now manifest (so v. 13; cp. *ch.* 19. 1, *note*). 9. *Was set over.*] R.V. *stood by* (so *vs.* 6, 7), but *marg.* as A.V.——*Servants.*] Sept. *mules* (but the other Versions support the Heb.). 10. *Enquired.*] Apparently, Doeg assumed this; perhaps he had seen Ahimelech take down the ephod (to get Goliath's sword).

[Ps. LII.—*Maschil.*] Describes a peculiar kind of psalm = the didactic or contemplative *or* perhaps skilful. *F.T.B.* So Ps. 47. 7 (Heb. *Sing ye a Maschil*). 3. *Selah.*] Rendered in Sept. *diapsalma* = either a musical interlude, or a louder accompaniment. Probably a musical direction corresponding to *maestoso* or *forte*; *see Var. T.B.*, p. 88. 7.] Suggests covetousness as characteristic of Doeg. 8. *Olive tree.*] The Tabernacle was at Nob, *i.e.* probably on the Mount of Olives, p. 53, *note.* 9.] He will *wait for* the manifestation of that goodness of which God's very name is a pledge.]

14. *Goeth at thy bidding.*] Probably *Sept.* is more correct, *Who is captain over all thy obedience*, *i.e.* thy body-guard (2 Sam. 23. 23, *text*)—or (Var.), *is taken into thy* (privy) *council* (2 Sam. 23. 23, *marg.*; so R.V.); Heb. *audience.* 15. *Begin.*] R.V. *Have I to-day begun.* Ahimelech's innocence is transparent. But whether he *enquired of God* for David is left in doubt. David's taking refuge among 'the uncircumcised' implies the absence of Divine guidance. But Ahimelech may mean that David had *enquired* aforetime, before his expeditions or by Saul's order. It was probably usual to consult the sacred oracle on all matters of importance, but some infer from Num. 27, 21 that only Israel's ruler might consult it.——*Impute.*] Means to reckon to one's account: here *evil unjustly* is implied.

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17 And the king said unto the footmen that stood about him, Turn, and slay the
priests of the LORD; because their hand also *is* with David, and because they knew
when he fled, and did not shew it to me. But the servants of the king [p] would not
put forth their hand to fall upon the priests of the LORD. 18 And the king said to Doeg,
Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon
the priests, and [q] slew on that day fourscore and five persons that did wear a linen
ephod. 19 [r] And Nob, the city of the priests, smote he with the edge of the sword, both
men and women, children and sucklings, and oxen, and asses, and sheep, with the edge
of the sword.
20 [s] And one of the sons of Ahimelech the son of Ahitub, named Abiathar, [t] escaped,
and fled after David. 21 And Abiathar shewed David that Saul had slain the LORD's
priests. 22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite
was there, that he would surely tell Saul: I have occasioned *the death* of all the persons
of thy father's house. 23 Abide thou with me, fear not: [u] for he that seeketh my life
seeketh thy life: but with me thou *shalt be* in safeguard.

23.—David in the Forest of Hareth and at Keilah.

1 SAMUEL XXIII.

1 THEN they told David, saying, Behold, the Philistines fight against [a] Keilah, and
they rob the threshingfloors. 2 Therefore David [b] enquired of the LORD, saying, Shall
I go and smite these Philistines? And the LORD said unto David, Go, and smite the

[p] See Ex. 1. 17. [q] See ch. 2. 31. [r] ver. 9, 11.
[s] ch. 23. 6. [t] ch. 2. 33. [u] 1 Kin. 2. 26.
[a] Josh. 15. 44.
[b] ver. 4, 6, 9; ch. 30. 8; 2 Sam. 5. 19, 23.

—*All this.*] Saul's charges against David. **17.** *Footmen.*] *Marg.* guard (so R.V.). *Heb. runners* (*ch.* 8. 11, *note*), *i.e.* a bodyguard which served the king on occasion, as posts (2 Chr. 30. 6), executioners (2 Kin. 10. 25), &c. —*When he fled.*] *Rather*, that he was fleeing. **18.** *Doeg . . . slew.*] Doeg probably had a following of Bedawin-like men ready for any bloodshed, reverencing nothing.—Saul thus unconsciously executed the sentence of *ch.* 2. 31 & 3. 12 upon Eli's house: Abiathar only escaped, and, when David organised the priests for the future service of the Temple, Ithamar's house contained only half as many *fathers' houses* as Eleazar's (1 Chr. 24. 4).—*Ephod.*] Cf. *ch.* 14. 3, *note*. Their official dress made Saul's impiety the more glaring. **19.** *Nob.*] See *ch.* 21. 1 & 2 Sam. 15. 32, *notes*. (Conder identifies Nob with Mizpeh.)—Saul even treated Nob as if devoted (*ch.* 15. 3, *note*) like Amalek, and dealt with *the city of the priests* (where perhaps he had restored the service of the Tabernacle 'in his zeal for the Lord') as the Philistines had dealt with Shiloh. This act must have alienated the best men in Israel, and turned their thoughts to David. **20.** *Abiathar escaped.*] Perhaps Abiathar remained at Nob when Saul summoned all the priests to Gibeah. Probably he acted for his father (as Eli's sons for Eli), and it may have been his hand that fetched the shewbread (cf. Mark 2. 26). He took refuge with David (*ch.* 23. 6), bearing, as successor to the High-priesthood, the Ephod with the Urim and Thummim; thus Saul transferred God's oracle to David.—Henceforward, Abiathar shared all David's 'afflictions.' For the closing events of his life *see* 1 Kin. 1 & 2. **21.**] *Vs.* 21-23 anticipate the later conversation. **22.**] With characteristic tenderness of conscience (*ch.* 24. 5), David accuses himself of having caused this tragedy.

1 S. xxiii.—**1.** *Told David.*] In the forest of Hareth. His first enterprise—the relief of Keilah—shows David pursuing his former career (comp. *ch.* 18. 27, 30). This fact, which might have allayed Saul's suspicions, only stimulated him to capture David.—*Keilah.*] A fortified city of the *Shephelah* of Judah (*marg. ref.*), now *Kila* on a steep hill on the W. side of the *Wady es Sur* (head of V. of Elah), about three miles above *Aid-el-Ma* (Adullam); *see ch.* 22. 1, *notes*.—*Threshingfloor.*] A level plot of ground (called now *baidar*) about 50 ft. in diameter, beaten till hard. Flails are used for small quantities (Ruth 2. 17) of corn, the larger being commonly trodden by oxen or threshed with a wooden sledge (*morej*) having jagged stones fixed to the bottom, the driver standing on the sledge; cf. Isa. 41. 15, 16. The grain is piled in a very high heap in the centre, awaiting the winnowing fork or shovels. The floor was usually on a hill top or some exposed spot, where the wind could be used in winnowing (cf. Ps. 1. 4 & 35. 5; 2 Sam. 24. 16). This incident fixes the time—directly after harvest. **2.**] The outlaw is authorised to do

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Philistines, and save Keilah. 3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? 4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand. 5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech [c] fled to David to Keilah, *that* he came down *with* an ephod in his hand.

[*cir.* 1061.] 7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. 8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. 9 And David knew that Saul secretly practised mischief against him; and [d] he said to Abiathar the priest, Bring hither the ephod. 10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, [e] to destroy the city for my sake. 11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. 12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up. 13 Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in [g] a mountain in the wilderness of [h] Ziph. And Saul [i] sought him every day, but God delivered him not into his hand. 15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood. 16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. 17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and [k] that also Saul my father knoweth. 18 And they two [l] made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

[c] ch. 22. 20. [d] Num. 27. 21; ch. 30. 7. [h] Josh. 15. 55. [i] Ps. 54. 3, 4. [k] ch. 24. 20.
[e] ch. 22. 19. [f] ch. 22. 2 & 25. 13. [g] Ps. 11. 1. [l] ch. 18. 3 & 20. 16, 42; 2 Sam. 21. 7.

the king's work.——*Enquired.*] Most probably through Abiathar (*v.* 6, *note*). 3. *Judah.*] Used in a limited sense for the central highland (*ch.* 14. 23, *note*).——*Much more.*] In the comparatively open *Shephelah* (*ch.* 17. 2, *note*) superior forces would tell. 6. *To Keilah . . . down.*] *Sept.* reads *that he* (Abiathar) *came down with David into Keilah.* 'To Keilah' = *Keilahwards* (Heb.), and *ch.* 22. 20 leaves the time that Abiathar joined David indefinite. ——*An ephod.*] Cf. *ch.* 14. 3, *note.* 7. *Delivered.*] Heb. *alienated, i.e.* treated as a stranger (=rejected) and let him fall, &c. *Sept. sold.* For the sentiment *see ch.* 24. 4; cp. Ps. 71. 11. 9. *Secretly practised.*] *Rather*, was devising; lit. *forging*; cp. *fabricate.* 10-11.] *Rather*, probably *sake, in order that the men of Keilah may*, &c. 13.] David's followers were now half as many again as in *ch.* 22. 2. They left Keilah without any definite plan. 14.] David retreats S.E. across the central highland to the edge of the wilderness of Judah (Jeshimon), *ch.* 17. 15, *note.*——*A mountain.*] *Rather*, the hill country.——*Ziph.*] Four miles S.E. of Hebron. Thence, a fertile but lower plateau (*vs.* 19, 24; *ch.* 25. 2, *note*) extends S. between the highland and the wilderness, and contains Ziph, Carmel, &c.——*Every day.*] *i.e.* continually.——*Delivered him not.*] David attributes his escapes from Saul's persistent pursuit to God's special protection (2 Sam. 22. 17–20).—This sentence is a summary which is illustrated by selected episodes until *ch.* 26. 25. 15. *A wood.*] *Rather*, the thickets (in Chaldee, *to be entangled*); *or*, Horesh, a proper name (and *so vs.* 16, 18, 19); for no woodland could have grown on the porous soil (*Conder*). 16. *Strengthened . . . in God.*] Cp. *ch.* 30. 6. David's sensitive spirit needed comfort and sympathy. To encourage his friend, Jonathan uses his own conviction that God purposed making David Saul's successor. 17. *Next.*] *i.e.* 'the king's friend.' Cp. Jn. 3. 30. 18. *They two.*] They met no more.

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19 Then [m] came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself
with us in strong holds in the wood, in the hill of Hachilah, which *is* on the south
of Jeshimon? 20 Now therefore, O king, come down according to all the desire of thy
soul to come down; and [n] our part *shall be* to deliver him into the king's hand. 21 And
Saul said, Blessed *be* ye of the LORD; for ye have compassion on me. 22 Go, I pray you,
prepare yet, and know and see his place where his haunt is, *and* who hath seen him
there: for it is told me *that* he dealeth very subtilly. 23 See therefore, and take
knowledge of all the lurking places where he hideth himself, and come ye again to me
with the certainty, and I will go with you: and it shall come to pass, if he be in the
land, that I will search him out throughout all the thousands of Judah.

PSALM LIV.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

1 Save me, O God, by thy name,
And judge me by thy strength.
2 Hear my prayer, O God;
Give ear to the words of my mouth.
3 For strangers are risen up against me,
And oppressors seek after my soul:
They have not set God before them. Selah.
4 Behold, God *is* mine helper:
The Lord *is* with them that upholds my soul.
5 He shall reward evil unto mine enemies:
Cut them off in thy truth.
6 I will freely sacrifice unto thee:
I will praise thy name, O LORD; for *it is* good.
7 For he hath delivered me out of all trouble:
And mine eye hath seen *his desire* upon mine enemies.

24 And they arose, and went to Ziph before Saul: but David and his men were in
the wilderness [o] of Maon, in the plain on the south of Jeshimon. 25 Saul also and
his men went to seek *him*. And they told David: wherefore he came down into a rock,
and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after
David in the wilderness of Maon. 26 And Saul went on this side of the mountain, and
David and his men on that side of the mountain: [p] and David made haste to get away
for fear of Saul; for Saul and his men [q] compassed David and his men round about
to take them. 27 [r] But there came a messenger unto Saul, saying, Haste thee, and
come; for the Philistines have invaded the land. 28 Wherefore Saul returned from
pursuing after David, and went against the Philistines: therefore they called that place
Sela-hammahlekoth.
29 And David went up from thence, and dwelt in strong holds at [s] En-gedi.

[m] See ch. 26. 1. [n] Ps. 54. 3. [o] Ps. 17. 9. [r] See 2 Kin. 19. 9.
[p] Josh. 15. 55; ch. 25. 2. [q] Ps. 31. 22. [s] 2 Chr. 20. 2.

19. *Hill.*] *Rather*, mountain.——*Hachilah . . Jeshimon.*] Jeshimon, *or* the Waste, *i.e.* the Wilderness of Judah (see *ch.* 17. 15, *note*), ends, on the south, near a long ridge projecting eastwards from the plateau of Ziph, &c. (*v.* 14, *note*) called *El Kolah* (*v.* 28, *note*), thereafter melting into the Beersheba plains. Conder identifies *El Kolah* with Hachilah. **21.**] Compare *ch.* 22. 8. **22.** *Prepare yet.*] R.V. *make yet more sure. Tell Ziph* overlooks Jeshimon.——*Subtilly.*] So Hushai in 2 Sam. 17. 8, 9. **23.** *Thousands.*] Here, probably, the districts corresponding to the clans (*ch.* 10. 19, *note*).

[PS. LIV.—*Neginoth, i.e.* with an accompaniment of stringed instruments. *V.T.B.* (On *Maschil, Selah*, cf. Ps. 52, *note*, p. 52.) **3.** *Strangers.*] Hostile countrymen, *i.e.* Ziphites, *or* foreigners in Saul's service. **5.** *In thy truth.*] *i.e. in manifesting thy faithfulness.*]

1 S. xxiii.—**24.** *Maon.*] Now the commanding *Tell Main*, about 7 m. S. of Ziph, on the same plateau (*v.* 14, *note*).——*Plain.*] Heb. *Arabah*—here, probably, the steppe of the *Negeb* (*ch.* 25. 1, *note*). **25.** *Into a rock.*] *Rather*, to the cliff (Heb. *sela*; *v.* 28, *note*). —*Or*, as *marg., from the rock.* **27.** *But*, &c.] While Saul pursues David, the Philistines *made a foray* ('invaded'). Comp. Isa. 37. 7. **28.** *Sela-ham-mahlekoth.*] *i.e.* the cliff (*or* rock), *of divisions* (or *separations*) or *of escape* ('ham' representing the article). Conder finds in Wady *Malâly*—'a narrow but deep chasm, impassable except by a detour of many miles' which divides the ridge *El Kolah* (*v.* 19, *note*) from the plateau at Maon—the name *Mahlekoth.* Two forces, divided by the chasm, could be in view of each other, yet the one on *El Kolah* might escape an encircling movement by the other. **29.** *Engedi.*] Now *Ain Jidy*,

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24.—David at Engedi.—His Interview with Saul.

1 SAMUEL XXIV.

1 AND it came to pass, [a] when Saul was returned from following the Philistines, that
it was told him, saying, Behold, David *is* in the wilderness of En-gedi. 2 Then Saul
took three thousand chosen men out of all Israel, and [b] went to seek David and his
men upon the rocks of the wild goats. 3 And he came to the sheepcotes by the way,
where *was* a cave; and [c] Saul went in to [d] cover his feet: and [e] David and his men
remained in the sides of the cave.
4 [f] And the men of David said unto him, Behold the day of which the LORD said
unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to
him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's
robe privily. 5 And it came to pass afterward, that [g] David's heart smote him, because
he had cut off Saul's skirt. 6 And he said unto his men, [h] The LORD forbid that I
should do this thing unto my master, the LORD's anointed, to stretch forth mine hand
against him, seeing he *is* the anointed of the LORD. 7 So David [i] stayed his servants
with these words, and suffered them not to rise against Saul.
But Saul rose up out of the cave, and went on *his* way. 8 David also arose afterward,
and went out of the cave, and cried after Saul, saying, My lord the king. And when
Saul looked behind him, David stooped with his face to the earth, and bowed himself.
9 And David said to Saul, [k] Wherefore hearest thou men's words, saying, Behold,
David seeketh thy hurt? 10 Behold, this day thine eyes have seen how that the LORD had
delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine*
eye spared thee; and I said, I will not put forth mine hand against my lord; for he *is*
the LORD's anointed. 11 Moreover, my father, see, yea, see the skirt of thy robe in my
hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see

[a] ch. 23. 28.
[b] Ps. 38. 12.
[c] Ps. 141. 6.
[d] Judg. 3. 24.
[e] Ps. 57, title, & 142, title.
[f] ch. 26. 8.
[g] 2 Sam. 24. 10.
[h] ch. 26. 11.
[i] Ps. 7. 4; Matt. 5. 44; Rom. 12. 17, 19.
[k] Ps. 141. 6; Prov. 16. 28 & 17. 9.

i.e. the spring of the kid, situate, in a recess of lime-stone cliffs 2,000 ft. high, about 600 ft. above the oasis (Hazezon-tamar; Gen. 14. 7) which its streamlets, leaping down kid-like from rock to rock, make in an embayed plain about midway along the W. shore of the Dead Sea. The caverns around, in the 'rocks of the wild goats' (*i.e.* Syrian Ibex, cp. Ps. 104. 18), were constantly the haunt of outlaws. The oasis of Engedi is the starting point of routes to Hebron, as that of Jericho is of routes to Jerusalem and Bethel.

1 S. xxiv.—**2.** *Three thousand men.*] See *ch.* 13. 2, *note*, & 26. 2. **3.** *Sheepcotes.*] The cote is a circular wall of loose stones enclosing the space in front of a cave, covered with thorns as a further protection against robbers and wild beasts. [Saxon *cot* = a shed; cf. cottage, dovecote. 'In hurdled cotes.'—*Milton.*] The caves are perfectly dark, so that looking inward one can see nothing; looking outward everything is clearly visible. David was familiar with such cotes.——*Wag.*] Some highway (*ch.* 26. 3).——*Cover his feet.*] *i.e.* to lie down to sleep; cf. Ruth 3. 7; so *Syr., Arab.*—Vulg. *ut purgaret ventrem*; 'the Oriental usage leaves no doubt as to the act.'—*Stanley.*——*Remained.*] *Rather*, were tarrying.——*Sides.*] *Rather*, recesses (Heb. as Jonah 1. 5). **4.**] They regard the opportunity as providential (cp. *ch.* 23. 7 & 26. 8).——*Of which . . . . said.*] Interpreting, perhaps, some unrecorded prophecy. But others, doubtless, besides Jonathan and Abigail, had formed their own opinion (cp. 1 Chr. 12. 18, p. 50) of what was in store for David. **5.** *Heart.*] *Rather*, conscience. Cf. Eccles. 7. 22; Prov. 4. 23. David at once repented having shown the least disrespect to the representative of Jehovah. But he probably was conscious that the thought of doing more had crossed his mind. The *Vulg.* has (*v.* 10) *cogitavi ut occiderem te.* **7.** *Stayed.*] R.V. *checked*; lit. *cleft* or *rent*, implying exercise of all David's authority. Vulg. *confregit sermonibus.* **8.**] David seized the opportunity of a private remonstrance with Saul and of showing his loyalty.—*Bowed himself.*] R.V. *did obeisance*; cp. *ch.* 20. 41, *note*. David acknowledges Saul as his king. **9.** *Hearest.*] *i.e.* hearkenest to.——*Men's words.*] Ps. 10, 11, 12, & 35, and the title of Ps. 7 point to such slanderers. **11.** *My father.*] A term of respect (cf. 'son,' *ch.* 25. 8) from an inferior.——*Killed thee not.*] Cp. 'I have delivered him that without any cause is mine enemy'

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that *there is* [1]neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou [m]huntest my soul to take it. 12 [n]The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee. 13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. 14 After whom is the king of Israel come out? after whom dost thou pursue? [o]after a dead dog, after [p]a flea. 15 [q]The LORD therefore be judge, and judge between me and thee, and [r]see, and [s]plead my cause, and deliver me out of thine hand.

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, [t]*Is* this thy voice, my son David? And Saul lifted up his voice, and wept. 17 [u]And he said to David, Thou *art* [x]more righteous than I: for [y]thou hast rewarded me good, whereas I have rewarded thee evil. 18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when [z]the LORD had delivered me into thine hand, thou killedst me not. 19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, [a]I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. 21 [b]Swear now therefore unto me by the LORD [c]that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto [d]the hold.

25.—Death of Samuel.

1 SAMUEL XXV. 1.

1 AND [a]Samuel died; and all the Israelites were gathered together, and [b]lamented him, and buried him in his house at Ramah.

[l] Ps. 7. 3 & 35. 7. [m] ch. 26. 20.
[n] Gen. 16. 5; Judg. 11. 27; ch. 26. 10; Job 5. 8.
[o] ch. 17. 43; 2 Sam. 9. 8. [p] ch. 26. 20.
[q] ver. 12. [r] 2 Chr. 24. 22.
[s] Ps. 35. 1 & 43. 1 & 119. 154; Mic. 7. 9.
[t] ch. 26. 17. [u] ch. 26. 21. [x] Gen. 38. 26.
[y] Matt. 5. 44. [z] ch. 26. 23. [a] ch. 23. 17.
[b] Gen. 21. 23. [c] 2 Sam. 21. 6, 8.
[d] ch. 23. 29. [e] ch. 28. 3.
[f] Num. 20. 29; Deut. 34. 8.

(Ps. 7. 4).——*Huntest.*] With the eagerness, resource, and pertinacity of a hunter; *see ch.* 26. 20, *note.* R.V. marg., *layest wait for.*——*Soul.*] Cf. *ch.* 26. 21, *note.* 12.] The king's conduct is both unjust and unworthy (v. 14). 13. *But, &c.*] Perhaps David's own words, following the proverb.——*Shall not.*] *i.e.* and so shall it be proved again that I am not one of the wicked. 14. *Dog.*] See *ch.* 17. 43, *note.*——*Flea.*] Heb. 'a *single* flea.' 15. *Judge.*] Cp. 1 Pet. 2. 23.——*Deliver.*] Heb. *judge.* R.V. marg. *give sentence for.* Jehovah, who judgeth righteously, will declare David's innocence by protecting him from Saul. 16.] Saul's *evil* was overcome by David's *good* (Rom. 12. 21)—apparently more than in *ch.* 26. 21, 25. Saul acknowledges the groundlessness of his suspicions, and his conviction of God's purpose concerning David. 19. *Well.*] *i.e.* unharmed.—One last gleam of the brightness of Saul's early promise. 20. *I know . . . thou shalt be king.*] Compare and contrast *ch.* 20. 31, and *see* ch. 19. 24, *note.* Saul's persistent persecution of David was presumptuous sin (*ch.* 23. 17, 'knoweth'). He had gradually recognised in David the traits of the 'neighbour better than' himself (*ch.* 15. 28). 22. *Gat them, &c.*] Returned to their refuge, as receiving no invitation to Gibeah, and mistrusting the continuance of Saul's better feeling. For a time Saul, impressed by David's proof of the innocence of his intentions and by his generosity and control of himself and of his men, suspends his persecution.—Many refer Ps. 7 to this time (cp. *vs.* 11, 15 with *vs.* 3, 4, 8 of the Psalm); if so, *Cush the Benjamite* (otherwise unknown) may have been one of Saul's suite (*ch.* 22. 7) and David's calumniator (*v.* 9).

1 S. XXV.—1. *Died.*] Aged, probably, about 90; see *ch.* 8. 1, *note.* The nation mourned him as a second Moses (Jer. 15. 1).——*Hosac.*] *i.e.* garden. Cp. 2 Chr. 33. 20 with 2 Kin. 21. 18 and Matt. 27. 60. Mussulman tradition places Samuel's tomb at Mizpeh (*Neby Samwil*); it was more probably at Ramah, now *Er Ram*, between Geba and Jerusalem. Compare the public mourning for Moses (Deut. 34. 8).

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26.—David in the Wilderness of Paran—his Marriages.

1 SAMUEL XXV. 1—44.

And David arose, and went down [c] to the wilderness of Paran.
[2] And *there was* a man [d] in Maon, whose possessions *were* in [e] Carmel; and the man
was very great, and he had three thousand sheep, and a thousand goats: and he was
shearing his sheep in Carmel. [3] Now the name of the man *was* Nabal; and the name
of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful
countenance: but the man *was* churlish and evil in his doings; and he *was* of the
house of Caleb.
[4] And David heard in the wilderness that Nabal did [f] shear his sheep. [5] And David
sent out ten young men, and David said unto the young men, Get you up to Carmel,
and go to Nabal, and greet him in my name: [6] and thus shall ye say to him that
liveth *in prosperity*, [g] Peace *be* both to thee, and peace *be* to thine house, and peace *be*
unto all that thou hast. [7] And now I have heard that thou hast shearers: now thy
shepherds which were with us, we hurt them not, [h] neither was there ought missing
unto them, all the while they were in Carmel. [8] Ask thy young men, and they will
shew thee. Wherefore let the young men find favour in thine eyes: for we come in
[i] a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants,
and to thy son David.

[c] Gen. 21. 21; Ps. 120. 5. [d] ch. 23. 24.
[e] Josh. 15. 55. [f] Gen. 38. 13; 2 Sam. 13. 23.
[g] 1 Chr. 12. 18; Ps. 122. 7; Luke 10. 5.
[h] ver. 15, 21. [i] Neh. 8. 10; Esth. 9. 19.

1 S. XXV.—1.] David, mistrusting Saul's remorse (*ch.* 24. 18), retires southwards. This *chap.* gives a detailed example of David's whole state of life at this period.——*Down.*] One of the noteworthy accuracies of the Bible. About 5 m. south of Hebron, the highland (*ch.* 14. 23, *note*), which for a day's journey becomes increasingly arid, descends by a sudden step to a kind of tableland which is bisected by the upland *vale* running from N. of Hebron to Beersheba and thence west to Gerar and the sea. This tableland again breaks down S. in a series of descending terraces, and is now little better than a barren waste, from neglect of the ancient system of water-storage, but it shows signs of extensive cultivation even in comparatively modern times. The intermediate region, between the highland about Hebron and the desert of the Wanderings (*Et Tih*), is called in Heb. the 'Negeb,' *i.e.* the dry or parched land, A.V. *the South* (*ch.* 27. 10, *note*). Ain Gadis (*Kadesh*, Num. 13. 17, 22) is taken as the S. limit.——*Paran.*] The continuation of the limestone steppe, S. of the Negeb. It is now known as *Et Tih*—a desert partly pasturable, with some permanent vegetation round a few springs and watering places in the larger valleys (*wadys*), and with some cairns, stone huts, and other traces of primæval inhabitants and evidence of a better water supply formerly. In David's time, it must have borne the same relation to the then settled 'Negeb' which that wilderness bears now to Palestine. Into this desert—the home of half-nomad half-settled Amalek, represented now-a-days by the Bedawin in manners and mode of life (*ch.* 27. 8, *note*).—Nabal (as king Uzziah later, 2 Chr. 26. 10) sent his flocks afield. And the protection afforded by David's band against the jealousy and marauding propensities of such people, and against the wild beasts, would be invaluable to the flock-masters (cp. *ch.* 30. 26–31). The shepherds still descend in spring from the highland to the excellent pasturages along the edges of the wildernesses of Judah and of Beersheba under the protection of the Bedawin.—Psalm 120. 5 (cf. Gen. 25. 13, 18) may refer to this period. —*Sept.* reads Maon for Paran, but David seems to have been gradually driven southwards. 2. *Possessions.*] Marg. *business.* ——*Carmel.*] Of Judah (cf. *ch.* 15. 12; 2 Chr. 26. 10); marg. *the fruitful fields.* Ziph, Carmel, and Maon, about 4 m., 10 m., and 11 m. respectively S.E. of Hebron, stood on a fertile plateau, 9 m. long by 3 m. wide—one of the rich and rare breaks in the highland—about 500 feet below the general level, and overlooking the wilderness of Judah (*Jeshimon*). ——*Great.*] *i.e.* in agricultural wealth (cf. 2 Kin. 4. 8; 2 Sam. 19. 32).——*Goats.*] Peculiarly adapted to the sterile parts of mountain districts; they run with sheep. 3. *Churlish.*] *Sept.* σκληρὸς (cf. Matt. 25. 24).—— *Of Caleb.*] *i.e.* Nabal inherited part of the lot promised to Caleb (Num. 13. 22 with 14. 24) and wrested by that hero from the Anakim (Josh. 14. 6–15 & 15. 13, 14). 5. *Young men.*] *i.e.* warriors (so throughout); see *ch.* 21. 2, *note* 'servants.' 6. *To him, &c.*] Or, *shall ye say, All hail!* Lit. To him that liveth! *Var.*; cf. *ch.* 10. 24; Dan. 6. 21; *live* in *Heb.* sometimes means *be prosperous and happy* (Ps. 69. 32 & 119. 77). 8. *A good day.*] Cf. 'a feast and a good day' (Esth. 8. 17). Sheepshearing, be-

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9 And when David's young men came, they spake to Nabal according to all those words
in the name of David, and ceased. 10 And Nabal answered David's servants, and said,
[k] Who *is* David? and who *is* the son of Jesse? there be many servants now a days that
break away every man from his master. 11 [l] Shall I then take my bread, and my
water, and my flesh that I have killed for my shearers, and give *it* unto men, whom I
know not whence they *be?*
12 So David's young men turned their way, and went again, and came and told him all
those sayings. 13 And David said unto his men, Gird ye on every man his sword. And
they girded on every man his sword; and David also girded on his sword: and there
went up after David about four hundred men; and two hundred [m] abode by the
stuff.
14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent
messengers out of the wilderness to salute our master; and he railed on them. 15 But
the men *were* very good unto us, and [n] we were not hurt, neither missed we any thing,
as long as we were conversant with them, when we were in the fields: 16 they were
[o] a wall unto us both by night and day, all the while we were with them keeping the
sheep. 17 Now therefore know and consider what thou wilt do; for [p] evil is determined
against our master, and against all his household: for he *is such* a son of [q] Belial, that
a man cannot speak to him.
18 Then Abigail made haste, and [r] took two hundred loaves, and two bottles of wine,
and five sheep ready dressed, and five measures of parched *corn*, and an hundred
clusters of raisins, and two hundred cakes of figs, and laid *them* on asses. 19 And
she said unto her servants, [s] Go on before me; behold, I come after you. But she told
not her husband Nabal. 20 And it was *so, as* she rode on the ass, that she came down
by the covert of the hill, and, behold, David and his men came down against her; and
she met them.
21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the
wilderness, so that nothing was missed of all that *pertained* unto him: and he hath
[t] requited me evil for good. 22 [u] So and more also do God unto the enemies of David,
if I [v] leave of all that *pertain* to him by the morning light [x] any that pisseth against
the wall.

[k] Judg. 9. 28; Ps. 73. 7, 8 & 123. 3, 4.
[l] Judg. 8. 6. [m] ch. 30. 24.
[n] Ex. 14. 22; Job 1. 10. [o] ver. 7.
[p] ch. 20. 7.
[q] Deut. 13. 13; Judg. 19. 22.
[r] Gen. 32. 13; Prov. 18. 16 & 21. 14.
[s] Gen. 32. 16, 20.
[t] Ps. 109. 5; Prov. 17. 13.
[u] Ruth 1. 17; ch. 3. 17 & 20. 13, 16.
[v] ver. 34.
[x] 1 Kin. 14. 10 & 21. 21; 2 Kin. 9. 8.

ing a time of lavish hospitality (v. 36; cf. Gen. 38. 12; 2 Sam. 13. 23-25), would be a customary time for recognising the honesty and services of David's band. **10.** *Answered.*] If next morning (see v. 9 'ceased', *Heb. rested*)—Nabal was without excuse.——*Servant.*] A runaway slave! **11.** *My.*] God's also; but he did not own it (cf. Luke 12. 21). ——*Water.*] Nodoubt scarce; whence Achsah's petition of Caleb (Josh. 15. 19). **13.** *Stuff.*] *Rather*, baggage; rendered *carriage* in *ch.* 17. 22. **14.** *Railed.*] *Lit.* (as *marg.*) *flew upon them* (so R.V., but *marg.* as A.V.). *Cf. ch.* 15. 19, '*fly* upon the spoil.' **15.** *Conversant.*] *i.e.* went about with; Lat. *conversari*, to associate and live with.——*Fields.*] Rather, *field*, *i.e.* open country (v. 21). **17.** *Belial.*] Cf. *ch.* 10. 27, *note.* **18.** *Bottles.*] Leather bottles were made of the entire skin of a kid, goat, or ox. Of the last, which would hold 60 gallons, a camel can carry two; but an ass not one. Cf. 2 Sam. 16. 1.——*Measure.*] Heb. *seah*, *i.e.* one-third of an ephah, about a peck.——*Parched corn.*] Cf. *ch.* 17. 17.——*Cakes.*] Heb. *debelah* (cf. *ch.* 30. 12; 1 Chr. 12. 40). Figs were pressed tight (so raisins, 'clusters,' elsewhere 'bunches,' being in Heb. *lump*) for keeping—as dates and apricots also are now-a-days. **20.** *Covert.*] *Rather*, dip. 'Covert' (Fr. *couvert*) means shelter. Heb. *in secret* (=under cover) *of the mountain.* ——*Against.*] *Rather*, opposite to. **21.** *Kept.*] *i.e.* protected. **22.** *So*, &c.] A rash oath; better broken than kept (cf. *ch.* 14. 24). ——*The enemies*, &c.] *Sept.*, *Arab.*, *Syriac* omit. See *chs.* 20. 16 & 25. 22. Either some superstition prompted the substitution for 'David' of this euphemism, or the suggestion is 'If of *David's enemies*, much more of David himself.' ——*Any*, &c.] *i.e.* a single male (cf. 1 Kin. 14.

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23 And when Abigail saw David, she hasted, and [a]lighted off the ass, and fell before
David on her face, and bowed herself to the ground, 24 and fell at his feet, and said,
Upon me, my lord, *upon* me *let this* iniquity *be:* and let thine handmaid, I pray thee,
speak in thine audience, and hear the words of thine handmaid. 25 Let not my lord,
I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal
is his name, and folly *is* with him: but I thine handmaid saw not the young men of my
lord, whom thou didst send. 26 Now therefore, my lord, [b]*as* the LORD liveth, and *as*
thy soul liveth, seeing the LORD hath [c]withholden thee from coming to *shed* blood,
and from [d]avenging thyself with thine own hand, now [e]let thine enemies, and they
that seek evil to my lord, be as Nabal. 27 And now [f]this blessing which thine hand-
maid hath brought unto my lord, let it even be given unto the young men that follow
my lord. 28 I pray thee, forgive the trespass of thine handmaid: for [g]the LORD will
certainly make my lord a sure house; because my lord [h]fighteth the battles of the
LORD, and [i]evil hath not been found in thee *all* thy days. 29 Yet a man is risen to
pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the
bundle of life with the LORD thy God; and the souls of thine enemies, them shall
he [k]sling out, *as out* of the middle of a sling. 30 And it shall come to pass, when
the LORD shall have done to my lord according to all the good that he hath spoken
concerning thee, and shall have appointed thee ruler over Israel; 31 that this shall be no
grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood
causeless, or that my lord hath avenged himself: but when the LORD shall have dealt
well with my lord, then remember thine handmaid.

32 And David said to Abigail, [l]Blessed *be* the LORD God of Israel, which sent thee this
day to meet me: 33 and blessed *be* thy advice, and blessed *be* thou, which hast [m]kept me
this day from coming to *shed* blood, and from avenging myself with mine own hand.
34 For in very deed, *as* the LORD God of Israel liveth, which [n]hath kept me back from
hurting thee, except thou hadst hasted and come to meet me, surely there had [o]not been
left unto Nabal by the morning light any that pisseth against the wall. 35 So David
received of her hand *that* which she had brought him, and said unto her, [p]Go up in

[a] Josh. 15. 18; Judg. 1. 14. [b] 2 Kin. 2. 2.
[c] ver. 33; Gen. 20. 6. [d] Rom. 12. 19.
[e] 2 Sam. 18. 32.
[f] Gen. 33. 11; ch. 30. 26; 2 Kin. 5. 15.
[g] 2 Sam. 7. 11, 27; 1 Kin. 9. 5; 1 Chr. 17. 10, 25.
[h] ch. 18. 17. [i] ch. 24. 11.
[k] Jer. 10. 18.
[l] Gen. 24. 27; Ex. 18. 10; Ps. 41. 13 & 72. 18; Luke 1. 68.
[m] ver. 26.
[n] ver. 26. [o] ver. 22.
[p] ch. 20. 42; 2 Sam. 15. 9; 2 Kin. 5. 19; Luke 7. 50 & 8. 48.

10.) **24.** *My lord.*] Cp. *Mon-sieur*, Sir.—*Audience.*] *i.e.* hearing; *Heb.* in the ears. **25.** *Nabal.*] *i.e.* fool (Ps. 14. 1). Abigail was habitually the peace-maker (I *saw not*). **26.** *As the Lord, &c.*] Cf. *ch.* 20. 3, *note.*—*Seeing.*] *Rather*, so surely it is.—*Coming to blood.*] *Rather*, entering into *i.e.* incurring blood-guiltiness (so *v.* 33) *Var.*—*Let be.*] *i.e.* as foolish (*v.* 21), and as powerless to harm (*nabal* = to wither). **27.** *Blessing.*] *i.e.* present; cp. Josh. 15. 19.—*The young men.*] As if her present were unworthy of their master. **28.** *Make . . . a sure house.*] *i.e.* grant assured prosperity (cf. *ch.* 2. 30–35; 2 Sam. 7. 11 & 23. 5). Passages like 1 Kin. 2. 24 & 11. 38 show that the founding of a family is not meant (*P. Smith*).—*Fighteth . . . hath been.*] Or, *will fight . . . shall be*; *i.e.* David should succeed Saul (whose mission it was *to fight the Lord's battles*) with the blameless reputation and clear conscience (*v.* 31) that he would wish to preserve as king. Abigail's familiarity with the true idea of the Theocratic king which was to be realised in David suggests prophetic instruction; cp. 2 Kin. 4. 8, 23. **29.** *Yet . . . but.*] *Rather*, Though . . . yet.—*A man.*] *Rather*, man, *i.e.* anyone (esp. Saul).—*The . . . shall.*] Or, *may the . . . be* (*Var.*).—*Bundle.*] *Rather*, bag (as in *ch.* 17. 40, 49), *i.e.* of those who live with the Ever-living One (cf. Ps. 31. 20; Col. 3. 3). 'Soul' = *life.* David's life will be the personal care of Jehovah. Orientals wrap up their seals and valuables to carry them on their persons.—*Of life.*] Heb. *of the living.*—*And.*] *Rather*, but.—*As out of, &c.*] Marg. *in the midst of the bought* (R.V. *as from the hollow*) of a sling. 'Bought' = *bend*, from *to bow*, *i.e.* bend. (Cp. 'A threepence *bowed* would hire me' (*Shaks.*). For the metaphor, perhaps a veiled compliment to David (*ch.* 17. 50), compare Jer. 10. 18; Isa. 22. 18. Total rejection is suggested. **30.** *Ruler.*] *Rather*, captain, *i.e.* Saul's successor. R.V. *prince*; see *chs.* 9. 16, *note* & 13. 14; 2 Sam. 5. 2. **31.** *Grief.*] *Heb.* (here only) cause of *staggering* or *stumbling* (*marg.*), *i.e.* of self-reproach. Abigail finds a convincing argument in David's des-

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peace to thine house; see, I have hearkened to thy voice, and have [f] accepted thy person.

36 And Abigail came to Nabal; and, behold, [r] he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light. 37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone. 38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 And when David heard that Nabal was dead, he said, [g] Blessed *be* the LORD, that hath [s] pleaded the cause of my reproach from the hand of Nabal, and hath [t] kept his servant from evil: for the LORD hath [u] returned the wickedness of Nabal upon his own head.

And David sent and communed with Abigail, to take her to him to wife. 40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife. 41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* [v] thine handmaid *be* a servant to wash the feet of the servants of my lord. 42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam [x] of Jezreel; [a] and they were also both of them his wives.

44 But Saul had given [b] Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of [c] Gallim.

27.—David, in the Wilderness of Ziph, spares Saul's life.

1 SAMUEL XXVI.

1 AND the Ziphites came unto Saul to Gibeah, saying, [d] Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. 3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way.

But David abode in the wilderness, and he saw that Saul came after him into the wilderness. 4 David therefore sent out spies, and understood that Saul was come in very

[f] Gen. 19. 21.
[g] 2 Sam. 23. 23.
[r] Prov. 22. 23.
[s] 1 Kin. 2. 44; Ps. 7. 16.
[t] ver. 32.
[u] ver. 26. 34.
[v] Ruth 2. 10. 13; Prov. 15. 33.
[x] Josh. 15. 56.
[a] 2 Sam. 3. 14.
[b] ch. 23. 19; Ps. 54, title.
[c] ch. 23. 19; Ps. 54, title.

tiny (so Jonathan, *ch.* 23. 17). 33. *Advice.*] *Rather*, discretion; *or*, *wisdom*. 35. *Person.*] Lit. *face* (see *marg.* Gen. 19. 21 & 32. 20). *Far.* A suppliant bowed profoundly; 'when the petition was granted the face was said to be raised.' 37.] Passion caused apoplexy. 38. *Smote.*] To the pious mind, natural causes are God's instruments. 39. *Pleaded*, &c.] David had all but broken his rule (see *ch.* 24. 12, 13, 15; ep. Pss. 35 & 43) and *avenged himself* (v. 31).——*Wickedness.*] *Rather*, evil-doing.——*Communed with.*] *Rather*, spake concerning (*i.e. asked in marriage*, cf. Song of Sol. 8. 8). 41. *On.*] *Rather*, with. 42. *Went after.*] *Rather*, attended. 43. *Took.*] Perhaps, *had taken*; but Ahinoam may stand first in 2 Sam. 3. 2 as mother of Amnon, David's firstborn. This Jezreel was near (*marg. ref.*) Maon.——*Also.*] Besides Michal. 44.] An act of outlawry, of confiscation (Michal was David's property, *marg. ref.*). Gallim was between Gibeah and Nob (*marg. ref.*).

1 S. XXVI.—1.] Saul renews his persecution of David, notwithstanding *ch.* 24. 21; observe David's indignation (*vs.* 19, 20). Several differences show that this is not another (so *Ewald*) version of *ch.* 24.——*Before.*] *i.e.* facing, *see ch.* 23. 19.——*Jeshimon.*] See *ch.* 23. 19, 28, *notes*. 2. *Ziph.*] David probably returned to this neighbourhood on his marriage with Abigail.——*Three thousand.*] Saul's standing army. 3.] Saul occupies David's

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deed. [5] And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and [b] Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

[6] Then answered David and said to Ahimelech the Hittite, and to Abishai [c] the son of Zeruiah, brother to Joab, saying, Who will [d] go down with me to Saul to the camp? And Abishai said, I will go down with thee.

[7] So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. [8] Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time. [9] And David said to Abishai, Destroy him not: [e] for who can stretch forth his hand against the LORD's anointed, and be guiltless? [10] David said furthermore, *As* the LORD liveth, [f] the LORD shall smite him; or [g] his day shall come to die; or he shall [h] descend into battle, and perish. [11] [i] The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go. [12] So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because [k] a deep sleep from the LORD was fallen upon them.

PSALM LVII.

To the chief Musician, Al-taschith, Michtam of David, when he fled from Saul in the cave.

[1] BE merciful unto me, O God, be merciful
unto me: for my soul trusteth in thee:
Yea, in the shadow of thy wings will I
make my refuge, until *these* calamities
be overpast.

[2] I will cry unto God most high;
Unto God that performeth *all things* for
me.

[3] He shall send from heaven,
And save me *from* the reproach of him
that would swallow me up. Selah.
God shall send forth his mercy and his
truth.

[4] My soul *is* among lions:

[b] ch. 14. 50 & 17. 55. [c] 1 Chr. 2. 16.
[d] Judg. 7. 10, 11. [e] ch. 24. 6, 7; 2 Sam. 1. 16.
[f] ch. 25. 38; Ps. 94. 1, 2, 23; Luke 18. 7; Rom. 12. 19.
[g] See Gen. 47. 29; Deut. 31. 14; Job 7. 1 & 14. 5; Ps. 37. 13.
[h] ch. 31. 6. [i] ch. 24. 6, 12.
[k] Gen. 2. 21 & 15. 12.

former position, and David apparently watches him from the plateau (*ch.* 23. 28, *note*: cp. *go down*, *vs.* 3, 6, with *ch.* 23. 25). ——*Saw.*] *i.e.* learned by spies, *Heb.* inquire, *seek* (*v.* 20). **5.** *Trench.*] Marg. *midst of his carriages* (so *v.* 7); see *ch.* 17. 20, *note*.——*People.*] *i.e.* army (*ch.* 14. 45; so *v.* 14). **6.** *The Hittite.*] David had foreigners in his service, *e.g.* Uriah, Ittai, and the Cherethites. The children of Heth or Hittites were a great military nation well equipped with chariots (1 Kin. 10. 29; 2 Kin. 7. 6). The *Kheta*, with capitals at Carchemish (see p. 550, *note*) and Kadesh-on-Orontes, displace on the Egyptian monuments the Syrians of Mesopotamia, as the chief opponents of the Egyptian domination of N. Syria and Mesopotamia, from the time of Thothmes III. (18th dynasty), Rameses II. (19th dynasty, period of the Exodus) was glad, after a long and bitter war, to make peace and an alliance with them. In the Bible, Hittites are found first in W. Canaan (Gen. 15. 20; Exod. 32. 2; Josh. 3. 10, &c.), and especially near Hebron and at Bethel (Gen. 23; Judg. 1. 26). Ahimelech and Uriah probably belonged to the Hittites of Hebron, of whom Abraham bought Machpelah and Esau apparently took his two wives (*Sayce*). See notes pp. 250, 436, 494, and *Appendix*.——*Abishai.*] David's nephew, *see* 2 Sam. 23. 18, *note*, p. 159. The sons of David's sister Zeruiah, almost his contemporaries, here begin to appear upon the scene. *See* 2 Sam. 2. 18. **7.** *Spear.*] See *ch.* 18. 10, *note*. Still the upright spear distinguishes the sheikh's tent in Arab camps, and the cruse (*v.* 11) is never absent.——*Bolster.*] *Rather*, head (so *vs.* 11, 12, 16; cp. 1 Kin. 19. 6, *marg.*). **8.** *At once.*] *Rather*, at one blow (and prevent an alarm). **9.** *Destroy him not.*] Religious motives govern David's whole conduct in exile, as regards Saul. **10.** *Or.*] = *either*. Saul's death shall be God's act only. **11.** *Cruse.*] Or, *cruise* (Dutch *kroes*, *kruick*) an earthen cup or bottle.

[PSALM LVII.—On *Michtam*, *Maschil*, and *Selah*, *see* pp. 42, 52, *notes*. Psalms 58, 59, 75,

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And I lie *even among* them that are set on fire,
Even the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.
5 Be thou exalted, O God, above the heavens;
Let thy glory *be* above all the earth.
6 They have prepared a net for my steps;
My soul is bowed down:
They have digged a pit before me,
Into the midst whereof they are fallen *themselves*. Selah.
7 My heart is fixed, O God, my heart is fixed:
I will sing and give praise.
8 Awake up, my glory; awake, psaltery and harp:
I *myself* will awake early.
9 I will praise thee, O Lord, among the people:
I will sing unto thee among the nations.
10 For thy mercy *is* great unto the heavens,
And thy truth unto the clouds.
11 Be thou exalted, O God, above the heavens:
Let thy glory *be* above all the earth.

PSALM CXLII.

Maschil of David; A Prayer when he was in the cave.

1 I CRIED unto the LORD with my voice;
With my voice unto the LORD did I make my supplication.
2 I poured out my complaint before him;
I shewed before him my trouble.
3 When my spirit was overwhelmed within me,
Then thou knewest my path.
In the way wherein I walked
Have they privily laid a snare for me.
4 I looked on *my* right hand, and beheld,
But *there was* no man that would know me:
Refuge failed me;
No man cared for my soul.
5 I cried unto thee, O LORD:
I said, Thou *art* my refuge
And my portion in the land of the living.
6 Attend unto my cry;
For I am brought very low:
Deliver me from my persecutors;
For they are stronger than I.
7 Bring my soul out of prison,
That I may praise thy name:
The righteous shall compass me about;
For thou shalt deal bountifully with me.

13 Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them: 14 and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king? 15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. 16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.
17 And Saul knew David's voice, and said, [t] *Is* this thy voice, my son David?

[t] ch. 24. 16.

are set to *Al-taschith* (p. 42, *note*). 7. *Fixed.*] Well rendered by *Sept.* ἑτοίμη, Vulg. *paratum*, ready, set: heart, and tongue, and music shall be all in tune. 8. *My glory.*] A comparison of Ps. 16. 9 with Acts 2. 26 makes it plain that 'my glory' (*lit.* liver, *i.e.* seat of the emotions) means 'my tongue,' the best member that I have.——*Awake early.*] Would be more literally and poetically, Awake the dawn (cf. *Evocat Auroram*, *Ovid*, *Met.*, ii. 597).]

[PSALM CXLII.—The tense throughout is present, not past. *Render*, I cry, &c.]

1 S. XXVI.—13. *An hill.*] *Rather*, the mountain.—*Space . . cried.*] Jotham's delivery of his parable from a platform in the hillside, behind Shechem (Judg. 9. 7), illustrates such long-distance speaking. 14. *Cried.*] Meaning (so *Vulg.*), *and disturbest the king.* 15. *Abner.*] David did appreciate Abner (2 Sam. 3. 38), and in spite of Abner's powerful opposition (2 Sam. 3. 6) behaved nobly towards him (2 Sam. 3. 21). Abner was Saul's commander-in-chief, and ranked next the king (*chs.* 14. 50 & 17. 55 & 20. 25). It was probably his influence that prevented David's election as king after Saul's death (2 Sam. 3. 17). 16. *Kept.*] *i.e.* guarded, watched over (cf. *ch.* 28. 2, *keeper of mine head*, Acts 28. 16; Ps. 127. 1). Death is

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And David said, *It is* my voice, my lord, O king. [18] And he said, [m] Wherefore doth
my lord thus pursue after his servant? for what have I done? or what evil *is* in mine
hand? [19] Now therefore, I pray thee, let my lord the king hear the words of his
servant. If the LORD have [n] stirred thee up against me, let him accept an offering:
but if *they be* the children of men, cursed *be* they before the LORD; [o] for they have
driven me out this day from abiding in the [p] inheritance of the LORD, saying, Go,
serve other gods. [20] Now therefore, let not my blood fall to the earth before the
face of the LORD: for the king of Israel is come out to seek [q] a flea, as when one doth
hunt a partridge in the mountains.

[21] Then said Saul, [r] I have sinned: return, my son David: for I will no more do
thee harm, because my soul was [s] precious in thine eyes this day: behold, I have played
the fool, and have erred exceedingly.

[22] And David answered and said, Behold the king's spear! and let one of the young
men come over and fetch it. [23] [t] The LORD render to every man his righteousness
and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would
not stretch forth mine hand against the LORD's anointed. [24] And, behold, as thy life
was much set by this day in mine eyes, so let my life be much set by in the eyes of
the LORD, and let him deliver me out of all tribulation.

[25] Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do
great *things*, and also shalt still [u] prevail.

So David went on his way, and Saul returned to his place.

[m] ch. 24. 9, 11.
[n] 2 Sam. 16. 11 & 24. 1.
[o] Deut. 4. 28; Ps. 120. 5.
[p] 2 Sam. 14. 16 & 20. 19.
[q] ch. 15. 24 & 24. 17.
[r] ch. 24. 14.
[s] ch. 18. 30.
[t] Ps. 7. 8 & 18. 20.
[u] Gen. 32. 28.

the penalty for sleeping at one's post. **19.** *If the Lord*, &c.] *i.e.* If unwittingly I have deserved this treatment (see *refs.*), surely God will accept (Heb. *smell, i.e.* the incense of) a trespass-offering (cf. Ps. 7. 3-5).——*They.*] *Rather*, it. For David's calumniators, *see ch.* 24. 9.—— *Be.*] *Vulg.* rightly, *are.*—— *Abiding in.*] *Rather*, having a share in; *or* (marg.), *cleaving unto.* Cp. Isa. 14. 1 (*so Var.*).——*Serve other gods.*] Practically they were forcing David into exile (*see ch.* 27. 1), and so driving him away from God's altars, which were to be found in God's land alone. This is the burden of Ps. 84. David regarded the worship of Jehovah (*ch.* 20. 41, *note*) as restricted to Israel's land; the presence of the Covenant-God with faithful Israelites elsewhere was preached as a new doctrine to the Captivity of Judah (Ezek. 11. 16). **20.** *i.e.* abandon your murderous quest, lest Jehovah avenge my death (*ch.* 24. 12, 14). David also contrasts the grandeur of the Lord's Anointed with his own insignificance. —— *Before the face.*] *i.e. in sight of;* (Keil) *away from the presence, i.e.* in a heathen land. David recognises the risks of an exile's life.——*A flea.*] Heb. a *single* flea; Sept. *my life.*——*Partridge.*] The partridges of Palestine inhabit rocky hillsides. Avoiding flight, they conceal themselves among the stones, running thence up the hills faster than any dog. As of old, they are still chased until fatigued and then knocked over with throw-sticks about 18 inches long. **21.** *Return.*] But Saul had broken up David's home (*ch.* 25. 44). Moreover (cp. *vs.* 13, 22), David's mistrust of Saul had increased since *ch.* 24. 8, and justly.—— *Soul.*] H. V. *life.* *Nephesh* means (1) life (2 Kin. 1. 13); (2) *the individual* (*i.e.* personality); in Ps. 57. 4 & 142. 4, 7 (cp. 131. 2, marg.) *my soul* = *myself;* (3) the *vital principle*, Lat. *anima* (Gen. 35. 18); (4) the *heart* (*i.e.* feelings of the mind, affections), Lat. *animus* (Gen. 27. 4); (5) even *body* (Lev. 21. 11, *Sept.* ψυχῇ τετελευτηκυίᾳ, but rarely (if ever, 1 Kin. 17. 21) for what we commonly mean by the *soul, viz.* man's individuality *apart from the body*, man's immaterial part. Yet the Latin words *anima* and *animus* both bear that meaning (cf. *anima immortalis, Sall. J.* 2; *pias animas, Hor. Od.* 1. 10, 17; *animos immortales, Cic. Leg.* ii. 11, 27), and the Greek word which most nearly corresponds to it (ψυχή) is (exceptionally) so used in N.T. The word *chay* (ζωή, *vita*) is rendered in A.V. by *life* only (Gen. 1. 20); and *ruach* (πνεῦμα, *spiritus*) generally by *spirit* (Gen. 1. 2), but also by *mind* (Ezek. 11. 5), and *wind* (Gen. 8. 1). **23.**] Cf. 2 Sam. 22. 21. Strictly, all the meanings of *righteousness* can be resolved into one—*doing right.* The *righteousness of faith* is not strictly righteousness at all (though the faith does, and must, lead to right-doing); it is something which is *counted for* right-doing (Rom. 4. 5, 6). Similarly, *faithfulness* means always *standing firm*, as its root implies—in duty, in belief, or in truth; in word, in heart, or in deed. **24.** *Tribulation.*] *Rather*, straits, such as Saul's persecution brought about; *contrast* 'a large place' 2 Sam. 22. 20. **25.** *Blessed*, &c.] A grudging admission if compared with *ch.* 24. 20; Saul has deteriorated (cp. *vs.* 21, 25 with *ch.* 24. 16-19).—— *To his place.*] *Rather*, home, as in *ch.* 2. 20. David and Saul met no more.

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28.—David in Philistia—at Gath and Ziklag.

1 SAMUEL XXVII. & 1 CHRONICLES XII. 1-7.

1 AND David said in his heart, I shall now perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, [a] and he passed over with the six hundred men that *were* with him [b] unto Achish, the son of Maoch, king of Gath. 3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David [c] with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. 4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? 6 Then Achish gave him Ziklag that day: wherefore [d] Ziklag pertaineth unto the kings of Judah unto this day.

(1 Chron. xii. 1-7.)

1 Now these *are* they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war. 2 *They were* armed with bows, and could use both the right hand and [e] the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin. 3 The chief *was* Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

[a] ch. 25. 13. [b] ch. 21. 10. [c] ch. 25. 42. [d] See Josh. 15. 31 & 19. 5. [e] Judg. 20. 16.

1 S. xxvii.—After the second betrayal by Ziphites, David's patience, and even his trust in God's protection (*ch.* 24. 15), fails; outlaws depend for their safety upon the goodwill of the inhabitants around their haunts. God had bidden David live in Judah (*ch.* 22. 5), yet when some of the Ziphites rendered his refuge there unsafe, he despairs altogether of safety within Saul's dominions (coast=*border*), and reverts to his original plan of taking refuge in Philistia, knowing that he now had a following that would ensure him an honourable reception. **1.** *In his heart.*] *i.e.* to himself; evidently he did not *enquire of the Lord.*——*Perish by.*] Var. *be swept away into.*——*Nothing better.*]. This course was the worst; *see Introd.*, pp. 7, 8. It was unworthy of David, for it showed distrust of God; it was impolitic, for he could only be received as if the enemy of his country. Personally, it put him in a false and debasing position. It shook the confidence of his nation in him, and probably caused the delay between Saul's death and David's election by all Israel, and the disastrous consequences, present and future, of a division of the kingdom. **2.** *Achish.*] Apparently this name and Maoch (or Maachah) alternated at Gath—if this king's grandson be the Achish of 1 Kin. 2. 39. But possibly the same Achish is meant in both places. **3.**] At Gath David gained the affection of many (2 Sam. 15. 19 & 18. 2), and the more adventurous would be attracted by his expeditions from Ziklag. Compare the Free Companies of the 14th century A.D. **5.**] At Gath, publicity increased the difficulties of a false position. Moreover, David's band was an expense to Achish, but elsewhere, if allowed, might support itself by raids, and even pay something to Achish (*v.* 9). **6.** *Ziklag.*] In the *Negeb* (Josh. 15. 31) near Beersheba (Neh. 11. 28), in the lot of Simeon (cf. Josh. 19. 5), but unidentified. It was evidently a border city on the edge of the unsettled wilderness. The ancient pastoral tribes (*v.* 8) yet harassed the Israelite and Philistine frontiers (*ch.* 25. 16). Ziklag was given to David as being a fortified post whence he could maintain his band by forays, and serve Achish as a sort of Warden of the Marches.——*Pertaineth . . . unto this day.*] In the writer's day, evidently between the Secession and the Captivity, Ziklag was the private property, or Crown-estate, of David's family.

1 C. xii.—**1.** *While . . . close.*] Marg. *being yet shut up* (so R.V. *marg.*).——*Helpers of the war.*] Sept. *egregii pugnatores.* **2.** *Hurling.*] *i.e.* slinging (*marg. ref.*).——*Benjamin.*] Educated by the defence of their passes, the Benjamites became excellent light infantry.—This defection of Saul's tribesmen is significant (see 1 Sam. 22. 7, *note*); it helps to explain his defeat

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[4] and Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, [5] Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, [6] Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, [7] and Joelah, and Zebadiah, the sons of Jeroham of Gedor.

(1 Sam. xxvii. 7-12.)

[7] And the time that David dwelt in the country of the Philistines was a full year and four months.

[8] And David and his men went up, and invaded [f] the Geshurites, [g] and the Gezrites, and the [h] Amalekites: for those *nations were* of old the inhabitants of the land, [i] as thou goest to Shur, even unto the land of Egypt. [9] And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

[10] And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of [k] the Jerahmeelites, and against the south of [l] the Kenites. [11] And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines. [12] And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

[f] Josh. 13.2. [g] Josh. 16. 10; Judg. 1. 29. [h] Ex. 17. 16; see ch. 15. 7, 8. [i] Gen. 25. 18. [k] See 1 Chr. 2. 9, 25. [l] Judg. 1. 16.

at Gilboa (*see also* 1 Chr. 12. 19-22, *p.* 69).——*Antothite.*] *i.e.* of Anathoth. 4.] Ishmaiah was not one of *the* thirty (1 Chr. 11); perhaps he died before David became king and enrolled them formally.——*Korhites.*] *i.e.* Korahites, Kohathite Levites.

1 S. xxvii.—7.] *The time.*] Marg. *the number of the days* (so R.V.). This first note of time in David's life is vague. *Sept.* reads 4 months; Josephus, 4 months and 20 days; the *Heb.* of 'a full year,' &c., is *days four months.* Ewald compares David's life at Ziklag to a 'rehearsal' of sovereignty.——*Country.*] Heb. *field* (so v. 5). 8. *Invaded.*] Rather, *made a raid upon.* Probably, to judge by their possessions, all these tribes were nomad. Like the modern Bedawin, they would live partly by pastoral pursuits, partly by the caravan traffic of which they were the guides and carriers, partly by pillaging wayfarers, and partly by making forays into the settled country.——*Geshurites.*] Distinguish Geshur, a little kingdom N.E. of Bashan (coupled with Aram-Maacah in Deut. 3. 14), the daughter of whose king, Talmai, was mother of Absalom (2 Sam. 13. 37). These Geshurites are coupled with Philistines in Josh. 13. 2.——*Gezrites.*] Not of Gezer, which, being at the S.W. corner of Ephraim by the Plain of Sharon (cf. 1 Kin. 9. 16; 2 Sam. 5. 25), would be beyond David's reach (over 50 miles). Gezrites (*margin*), a name otherwise preserved only in Mount Gerizim, *Bib. Dict.*——*Shur.*] From Beersheba, an arid and mountainous route led direct to Egypt by Shur (Gen. 16. 7): the embassy of Isa. 30. 6 used it. 9. *Smote*...*left* ...*took.*] *Rather*, would (*i.e.* used to) smite ... leave (save) ... take; so would say (v. 10), would save (v. 11). Achish took toll (v. 5, *note*). 10. *Whither.*] Sept., *against whom.*——*Road.*] *Rather*, raid, from Saxon *rád*, a riding; compare *inroad*, *outroad* (1 Macc. 15. 41).——*The South.*] *Rather*, the South-country. *Heb. Negeb.* See *chs.* 25. 1, *note*, & 30. 1. The Negeb—bounded N. by the highland of Judah, S. by the desert of Paran, N.E. by Jeshimon (*ch.* 23) S.W. by the Wady el Arish (*R. of Egypt*)—formed the S. part of the lots of Judah and of Simeon (a reallotment from the original lot of Judah). The larger portion is called *the South of Judah*, embracing nearly all Simeon's lot and perhaps *the South of Caleb* (*ch.* 30. 14, *note*; cp. 2 Sam. 24. 7); another, *the South of the Cherethites* or *Philistines* (*ch.* 30. 1, 14, 16), formerly Gerar, S.W. of Beersheba; a third, *the South of the Kenites* (*ch.* 15. 6 & 30. 29), a small district round Arad, S.W. of the Dead Sea (Judg. 1. 16).——*Jerahmeelites.*] One of the great families of Judah (*marg. ref.*), and apparently the southernmost in situation. David had supporters among them, *see ch.* 30. 29.——*Kenites.*] Cf. *ch.* 15. 6, *note*. 11. *Tidings.*] *Rather*, them, *i.e.* as captives. Prisoners to be used or sold as slaves formed an important part of the spoil of war in ancient times; *see* Amos 1. 6, 9; Joel 3. 6, 8.——*And so*, &c.] *Rather*, 'And such was ... while he dwelt,' &c. The remark is the writer's. There should be a full stop at *David.*—David thus contrived to continue his championship of his tribe, while seeming to Achish to be the active enemy of his own country.

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29.—Great Philistine Invasion—Saul at En-dor.

1 SAMUEL XXVIII.

1 AND [a] it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men. 2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 Now [b] Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away [c] those that had familiar spirits, and the wizards, out of the land. 4 And the Philistines gathered themselves together, and came and pitched in [d] Shunem: and Saul gathered all Israel together, and they pitched in [e] Gilboa. 5 And when Saul saw the host of the Philistines, he was [f] afraid, and his heart greatly trembled. 6 And when Saul enquired of the LORD, [g] the LORD answered him not, neither by [h] dreams, nor [i] by Urim, nor by prophets.

7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor. 8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and [k] he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee. 9 And the woman said unto him, Behold, thou

[a] ch. 29. 1.
[b] ch. 25. 1.
[c] ver. 9; Ex. 22. 18; Lev. 19. 31 & 20. 27; Deut 18. 10, 11.
[d] Josh. 19. 18; 2 Kin. 4. 8.
[e] ch. 31. 1.
[f] Job 18. 11.
[g] ch. 14. 37; Prov. 1. 28; Lam. 2. 9.
[h] Num. 12. 6.
[i] Ex. 28. 30; Num. 27. 21; Deut. 33. 8.
[k] Deut. 18. 11; 1 Chr. 10. 13; Isa. 8. 19.

1 S. XXVIII.—1. *Those days.*] *i.e.* while David resided at Ziklag. The Philistines, whom Saul had barely kept in check of late (*ch.* 24. 1; cp. *ch.* 14. 52)—probably because Saul had been absorbed in the pursuit of David, and had alienated so many of his subjects—undertake an invasion on an unusual scale (*v.* 5). The course of the invasion is indicated in *ch.* 29, but in connexion with the history of David. 2.] David purposely gives an ambiguous answer (see *Introd.*, p. 7).——*Surely.*] *Rather*, therefore, *i.e.* if so; Achish repeats 'therefore.'—— *Keeper*, &c.] *i.e.* captain of my body-guard. 3. *Had familiar spirits.*] Literally *owners of Ob*, *i.e.* a leathern bottle, in reference to the belly of the necromancer, whence the spirit of the summoned dead was supposed to speak. LXX. *ventriloquists.*—— *Wizard.*] Lit. *knowing one.* From the old verb *to wis* (cp. *to wit*). 4. *Shunem.*] Now *Sôlam*, in Issachar, on the S. side of the conical *hill of Moreh* (Judg. 7. 1 = Little Hermon, *Jebel ed-Duhy*), facing Mt. Gilboa, 4 miles distant. Between Mts. Moreh and Gilboa, the Valley (*emek*, *ch.* 17. 2, *note*) of Jezreel, *i.e.* *Wady Jalûd*, the central arm of the Plain (*bikah*) of Esdraelon, slopes gently eastward to Bethshan, 12 miles distant. [The watershed runs northwards past and a little W. of the villages of Jezreel (*Zerin*) and Shunem: the basin of the Kishon, now *Merj ibn Amir*, *i.e.* *meadow of the prince*, extending westwards from the foot of Tabor to Carmel, forms the Plain of Esdraelon.] At Bethshan, the Valley ends abruptly; a bank or lip about 300 feet high connecting it with the V. of Jordan, 4 m. distant.——*Gilboa.*] Saul mustered Israel by the fountain of Jezreel (*ch.* 29. 11, *note*), the spring Harod, which issues, 15 feet broad and 2 feet deep, from a cave in the N. precipices of Gilboa, which rise there about 500 feet above the valley. Comparing *ch.* 17. 3, it seems probable that Saul occupied the N.W. horn of Gilboa (*ch.* 31. 1, *note*). 5.] Saul views their numbers with dismay, having no longer a united nation at his back, nor hope of special help from God. 6. *Urim.*] Cf. *ch.* 14. 37, *note*. Observe that Saul in *v.* 15 does not mention the Urim. This verse seems to summarise Saul's experience after *chs.* 15. 35 & 16. 14, or after Abiathar's flight to David with the Ephod and Urim. It enumerates the recognised means whereby God's will could be learned. *Enquiry by Urim* is not mentioned after David's reign. Saul is charged in 1 Chr. 10. 14 with disregarding (*kept not*) the prophetic Word (*chs.* 13. 13 & 15. 11), and with consulting a necromancer instead of *enquiring of Jehovah* (cf. Isa. 8. 19, p. 457). If Saul did now *enquire*, we must assume a want of patience or perseverance, as in *chs.* 13. 9 & 14. 19—and even that, instead of seeking, as in *ch.* 14. 38, to discover the sin which sealed the Divine oracle, he is now so hardened that he has im-

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knowest what Saul hath done, how he hath [l] cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? 10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. 12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul. 13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw [m] gods ascending out of the earth. 14 And he said unto her, What form is he of? And she said, An old man cometh up; and he *is* covered with [n] a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, [p] I am sore distressed; for the Philistines make war against me, and [q] God is departed from me, and [r] answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. 16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? 17 And the LORD hath done to him, [s] as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given

[l] ver. 3. [m] Ex. 22. 28. [n] ch. 15. 27; 2 Kin. 2. 8, 13. [p] Prov. 5. 11, 12, 13, & 14. 14. [q] ch. 18. 12. [r] ver. 6. [s] ch. 15. 28.

mediate recourse to the divination which he had put down in his former zeal for the Lord (cf. *ch.* 15. 23). Self-willed even in the depth of his despair, the king, abandoning hope in God, deliberately makes evil his good, and with his eyes open (for if Saul believed in the woman's power at all, he must have believed it evil, v. 3) turns to hell for aid. Cf. '*Flectere si nequeo superos, Acheronta movebo.*' —*Virg.*, *Æn.* vii. 312.—It is conjectured that Saul had made another Ephod and breastplate with Urim and had appointed Zadok H.P. (the heir of Aaron's elder son Eleazar), for both Zadok and Abiathar are in charge of the ark (2 Sam. 15. 29), and David couples them as 'the priests' (*v.* 35) and 'the chief,' *rather*, heads, of Levi (1 Chr. 15. 11 & 2 Sam. 8. 17). **7.** *Endor.*] On the N. side of Moreh (*v.* 4, *note*), so Saul had to make a detour, probably eastward, of about 8 miles, to avoid the Philistine camp. **10.**] His authoritative assurance and his stature must have led her at least to suspect who Saul was. **11.**] In his agony of suspense, Saul's one wish is to pry into futurity and learn his fate. Was the sentence of *ch.* 15. 28 being fulfilled? Were the Philistines coming to put David on his throne? To a long career of ruinous self-will, *rebellion*, Saul now adds the *sin of witchcraft* (*ch.* 15. 23), an act of apostacy.—*Up.*] Shéol, Hades, the place of *all* (Job 3. 17; 2 Sam. 12. 23; Luke 16. 24-31) departed spirits, is always spoken of as below the earth. Shéol occurs first in Gen. 37. 35, meaning the Underworld. The A.V. translates it by 'the grave,' but the Hebrews had another well-known word for the place of burial. For an interesting discussion on the primitive conception of Shéol, see Lange on Genesis, pp. 584-7. **12.**] To pretend to summon Samuel she was prepared, but not actually to see him. God would not suffer it even to seem that he came at her bidding. Samuel's apparition terrified her; and persuasion seized her that for no less a personage than the Lord's Anointed would he be suffered to appear. **13.** *Sawest, saw.*] *Rather*, seest, see.—*Gods.*] Or, *a god*; so R.V. Saul says *he*. She would be likely to use the plural of any one of majestic mien or of supernatural appearance. **14.** *Mantle.*] *Rather*, robe (*ch.* 15. 27, *note*); Heb. *meil.* At first Saul saw nothing. It is not clear whether or not Samuel was ever visible to his eyes. For aught recorded as seen or said by the woman or Saul, the apparition might have been a phantom, or Satan personating Samuel (so *Tertullian, Jerome, Luther, Calvin*), but plainly *that is not what the inspired writer intends to convey* (cf. Ezek. 14. 4, 7). Confirmation is added by Ecclus. 46. 20—'After his death he prophesied, and shewed the king his end;' by 1 Chr. 10. 13, *Sept.*, 'Samuel the prophet answered him.'—*Stooped, bowed himself.*] *Rather*, bowed, did obeisance (*ch.* 24. 8); Saul acted as if in Samuel's presence (*ch.* 13. 10, *note*). **15.** *Disquieted.*] A God-permitted exception to the general rule (cf. Job 3. 17).—*Nor.*] Saul omits *by Urim*, perhaps shrinking from recalling the massacre of Nob which deprived him of God's oracle.—*What I shall do.*] As if claiming Samuel's official advice (*ch.* 10. 8), or intercession; if so, Samuel replies, as in *ch.* 15. 26, that his relation of prophet to Saul is abrogated. Samuel adds that Saul, whose mission it had been to deliver Israel from the Philistines, was now—with the army—to be delivered into their hands. **16.** *Become thine enemy.*] Sept., *is on the side of thy neighbour*; cf. *ch.* 15. 28, so *Vulg.* (cf. Job 13. 24). **17.** *To him.*] *Or*, to thee, as *Sept.*

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it to thy neighbour, *even* to David: [18] because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. [19] Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

[20] Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

[21] And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have [z] put my life in my hand, and have hearkened unto thy words which thou spakest unto me. [22] Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. [23] But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. [24] And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof: [25] and she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

30.—David distrusted and sent back.—His band increases.

1 SAMUEL XXIX.

[1] Now [a] the Philistines gathered together all their armies [b] to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

[2] And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward [c] with Achish. [3] Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of

1 CHRONICLES XII. 19–22.

[19] And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to *the jeopardy of* our heads. [20] As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh. [21] And they helped David

[a] ch. 15. 9; 1 Kin. 20. 42; 1 Chr. 10. 13; Jer. 46. 10.
[b] Judg. 12. 3; ch. 19. 5; Job 13. 14.
[c] ch. 28. 1.
[d] ch. 4. 1.

and *Vulg.*; *or*, as *marg.*, *for Himself*, *i.e.* in fulfilment of his own purpose.—*To David.*] The name of his predicted successor (*ch.* 15. 28) is now first revealed to the king. **19.** *To morrow.*] The Heb. need not mean more than soon, or even *by and by*, or *hereafter* (*cf.* Ex. 13. 14; Isa. 22. 13); *see* 2 Sam. 1. 2, *note*.—*With me.*] *i.e.* in Sheol (*v.* 11, *note*), Ps. 16. 10. **20.** *All along.*] Marg. *with the fulness of his stature*; cp. ch. 19. 24. **22.** *Compelled.*] *i.e.* constrained.—*Bed.*] Probably the *divan* along the wall. **24.** Such speedy hospitality (*cf.* Gen. 18. 7) is still customary in the East.

1 S. XXIX.—1. *Aphek.*] Unidentified: a common name meaning *fortress*. The Aphek near Ebenezer (*ch.* 4. 1) would be too near Gath to satisfy the conditions of *chs.* 29. 10 & 30. 1.—*A.*] *Rather*, the (*see ch.* 28. 4, *notes*) *fountain*, about 2 miles E. of *Zerin*, now *Ain Jalûd*.—*Jezreel.*] See *v.* 11. **2.** *Lords.*] Heb. *seranim*, their special title (Ps. 34, *note*, p. 49): 'Princes' in *v.* 3 is a general term. On '*hundreds*,' &c., see *ch.* 8. 12, *note*. The five lords had joined forces at Aphek, and were marching, probably through the plain of Sharon, towards the passes of Manasseh at the E. end of Carmel, to invade the Plain of Esdraelon (*v.* 11; *ch.* 28. 4, *note*). This, the ancient route across W. Palestine, is marked by the towns of Dor, Megiddo, Taanach, and Bethshan.—*Rereward.*] *i.e.* rear-guard. **3.** *Hebrews.*] Cf. *ch.* 13. 7, 19 & 14. 21, *notes*.—

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Israel, which hath been with me [d]these days, or these years, and I have [e]found no fault in him since he fell *unto me* unto this day?

[4] And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, [f]Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest [g]in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men? *Is* not this David, of whom they sang one to another in dances, saying,

[h] Saul slew his thousands, And David his ten thousands?

[6] Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and [i]thy going out and thy coming in with me in the host *is* good in my sight: for [k]I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not. [7] Wherefore now return, and go in peace, that thou displease not the lords of the Philistines. [8] And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king? [9] And Achish answered and said to David, I know that thou *art* good in my sight, [l]as an angel of God: notwithstanding [m]the princes of the Philistines have said, He shall not go up with us to the battle. [10] Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

[11] So David and his men rose up early to depart in the morning, to return into the land of the Philistines. [n] And the Philistines went up to Jezreel.

against the band *of the rovers:* for they *were* all mighty men of valour, and were captains in the host. [22] For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

[d] See ch. 27. 7.
[e] ver. 3.
[f] 1 Chr. 12. 19.
[g] Dan. 6. 5.
[h] ver. 5.
[i] As ch. 14. 21.
[k] ch. 18. 7 & 21. 11.
[l] 2 Sam. 3. 25; 2 Kin. 19. 27.
[m] ver. 4.
[n] 2 Sam. 14. 17, 20 & 19. 27.
[o] 2 Sam. 4. 4.

These days . . . years.] Lit. *now days* (=a year) *or now years.* An indefinite but sufficient period. *Sept.* 'this second year'; 16 months (*marg. ref.*). 4. *His place.*] *i.e.* Ziklag.—*Should.*] *Rather,* will.—*These men.*] *Rather,* Those (as in Num. 14. 16), *i.e.* our army yonder. 8. *David said.*] In subtility, hoping all the while for some escape from his dilemma, which, in God's providence, came.—*With.*] Marg. *before.* 10.] David accompanied the army during one day at least, probably two (*ch.* 30. 1).—*Master's.*] Or, *of thy lord, viz.* the new-comers, the Manassites named in 1 Chr. 12, who seem, instead of obeying Saul's summons, to have deserted to David (*fell to,* Chr. *ex.* 19, 20).—11. *Land,* &c.] David therefore had crossed Israel's border, but not far (*ch.* 30. 1).—*To Jezreel.*] Probably (as in *v.* 1) the Plain or Valley; there is *no certain* mention of the *town* (now *Zerin,* on the first slopes of the N.W. horn of Gilboa) before Ahab's time (1 Kin. 18. 45, &c.). *Sept.* 'to fight against Israel.'

1 Chr. xii.—19. *They.*] *i.e.* David's band. 20.] The details of the defection of the Manassite chiefs aforesaid; some joined David on the advance, some on his return, as he passed through their territory.—*Fell to.*] *i.e.* away to (cf. Jer. 37. 13, 14), deserted.—*The.*] *Omit.*—*Thousands.*] Equivalent to *fathers' houses,* or clans; *see ch.* 10. 19, *note.* 21. *The band.*] *Rather,* the troop (1 Sam. 30. 8, 15, 23 & 1 Ps. 18. 29, *Heb.*). The Amalekites whose raid is recorded in 1 Sam. 30. 22. *At that time.*] *Omit.* So numerous were the daily defections to David, before and after Saul's defeat and death, that he needed all these captains.—*Host . . . of God.*] *Rather* encampment than *host,* though the reference probably is to the vastness of the heavenly host. Sometimes the phrase *of God* seems to mean simply *very great,* but probably it would seldom be sufficient merely to render it by a superlative. Generally, a notion of immeasureableness, infinity, divinity, of God's view and measure of things, and sometimes of God's authorship, seems to be involved. *Of God* is associated with *trembling, city, wrestlings, mountains, cedars, prince* (1 Sam. 14. 15; Jon. 3. 3; Gen. 30. 8; Ps. 36. 6 & 80. 10; Gen. 23. 6); comp. *mighty hunter before the Lord, great in the sight of the Lord, fair unto God* (Gen. 10. 9; Luke 1. 15; Acts 7. 20, *marg.*).

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31.—Amalekites destroy Ziklag.—David's Successful Pursuit.

1 SAMUEL XXX.

1 AND it came to pass, when David and his men were come to Ziklag on the third day, that the [a]Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; 2 and had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way. 3 So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep. 5 And David's [b]two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. 6 And David was greatly distressed; [c]for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: [d]but David encouraged himself in the LORD his God.

7 [e]And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. 8 [f]And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*. 9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: [g]for two hundred abode behind, which were so faint that they could not go over the brook Besor. 11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; 12 and they gave him a piece of a cake of figs, and two clusters of raisins: and [h]when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. 14 We made an invasion *upon* the south of [i]the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of [k]Caleb; and we burned Ziklag with fire.

[a] See ch. 15. 7 & 27. 8.
[b] ch. 25. 42, 43; 2 Sam. 2. 2.
[c] Ex. 17. 4.
[d] Ps. 42. 5 & 56. 3, 4, 11; Hab. 3. 17, 18.
[e] ch. 23. 6, 9.
[f] ch. 23. 2, 4.
[g] ver. 21.
[h] So Judg. 15. 19; ch. 14. 27.
[i] ver. 16; 2 Sam. 8. 18; 1 Kin. 1. 38, 44; Ezek. 25. 16; Zeph. 2. 5.
[k] Josh. 14. 13 & 15. 13.

1 S. XXX.—1. *Third day.*] After leaving Achish (*ch.* 29. 11).——*The South.*] The Negeb (so *v.* 14); *see chs.* 25. 1 & 27. 10, *notes.* The Amalekites, observing that, owing to the war between Philistia and Israel, the borderland of both nations was unprotected, had made a great raid (*v.* 14), cattle-lifting and making captives for slaves. The services rendered by David's band, esp. from Ziklag, are thus illustrated (cp. *vs.* 26–31). 2. *That.*] Sept. *and all that* (so R.V.). 6. *Grieved.*] Lit. *embittered* (*Variorum*), or *exasperated* (but cp. Ruth 1. 13). They became mutinous.——*Encouraged.*] Lit. *strengthened*; cp. *ch.* 23. 16. David sought courage at the source of confidence (cp. 2 Sam. 22. 31); contrast Saul's contemporary despair and apostacy. David's character ever shows to best advantage in adversity (cf. 2 Sam. 4. 9). This was a turning point in his life. Ziklag was soon to be exchanged for Hebron, exile for a throne. David never forgot the school in which he learned dependence on God. 7. *Ephod.*] Contrast *ch.* 28. 6. 9. *The.*] *Omit.* We might suppose that the Manassites did not accompany David, for his band numbered 600 at Keilah and at Gath (*ch.* 23. 13 & 27. 2); but Chron. (12. 21) expressly says they did. 10. *Faint.*] The rendering *dead-tired* would show the connection of the word (here and *v.* 21 only) with the Heb. word for corpse.——*Besor.*] Probably the brook debouching just below Gaza. 11. *Bread.*] *i.e.* food. 12. *Cake . . . clusters.*] Cf. *ch.* 25. 18, *note.* 13. *Servant.*] *i.e.* slave.——*Agone.*] Ago; cp. 'do' and 'ado.' The raiders had three days' start and more; but could not travel faster than the captured cattle. 14. *The South of the Cherethites.*] See *ch.* 27. 10, *note.* The

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15 And David said to him, Canst thou bring me down to this company? And he
said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the
hands of my master, and I will bring thee down to this company. 16 And when he
had brought him down, behold, *they were* spread abroad upon all the earth, [i] eating and
drinking, and dancing, because of all the great spoil that they had taken out of the
land of the Philistines, and out of the land of Judah. 17 And David smote them from
the twilight even unto the evening of the next day: and there escaped not a man of
them, save four hundred young men, which rode upon camels, and fled. 18 And
David recovered all that the Amalekites had carried away: and David rescued his two
wives. 19 And there was nothing lacking to them, neither small nor great, neither sons
nor daughters, neither spoil, nor any *thing* that they had taken to them: [20] David
recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other*
cattle, and said, This *is* David's spoil. 21 And David came to the [n] two hundred men,
which were so faint that they could not follow David, whom they had made also to abide
at the brook Besor: and they went forth to meet David, and to meet the people that *were*
with him: and when David came near to the people, he saluted them. 22 Then an-
swered all the wicked men and *men* [o] of Belial, of those that went with David, and said,
Because they went not with us, we will not give them *ought* of the spoil that we have
recovered, save to every man his wife and his children, that they may lead *them* away,
and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath
given us, who hath preserved us, and delivered the company that came against us into
our hand. 24 For who will hearken unto you in this matter? but [p] as his part *is* that
goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part
alike. 25 And it was *so* from that day forward, that he made it a statute and an
ordinance for Israel unto this day.

26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even*
to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD;

[i] 1 Thess. 5. 3.
[n] ver. 8.
[o] Deut. 13. 13; Judg. 19. 22.
[p] See Num. 31. 27; Josh. 22. 8.
[q] ver. 10.

Cherethites appear to have been a Philistine clan (*v.* 16; cp. *Vulg.* of Ezek. 25. 16; Zeph. 2. 5, which renders or replaces *Cherethites* by *Philistines*); some of them Gittites also (2 Sam. 15. 18), specially attached themselves to David (*marg. refs.*). The Philistines were a mixed race (*ch.* 14. 52, *note*); some think that both Cherethites and Philistines came from Crete.——*Coast.*] Lat. *costa*, rib. Used formerly, like the Fr. *côté*, for side, part, quarter. The Negeb of Judah (*see ch.* 27. 10, *note*).——*Caleb.*] The Negeb S. of Hebron (*see ch.* 25. 3, *note*). 15. *Company.*] *Rather*, troop (so in *v.* 23). 16. *Earth.*] *i.e.* country. Pasturage and water being scarce, they were dispersed in groups over the steppe. 17. *Twilight.*] David (*Sept.*) waited till the morning twilight (*cf.* 2 Kin. 7. 5), when they would be sleeping after their carouse. But Vulg. *a vespere.*——*Camels.*] In Judg. 7. 12 the Amalekite and Midianite invaders have 'camels without number.' Camels are the carriers of the arid desert, being admirably adapted to this their home by their endurance of fatigue and comparative independence of water, while the coarse and prickly shrubs of the desert supply the little food that they need. The pace of an ordinary camel is two-and-a-half miles, of the choicer breed or dromedary eight to ten miles an hour; this pace they maintain during many consecutive hours. Of their coarser wool is woven the stout and harsh cloth of which the dark tents of Kedar are made. 18. *Recovered.*] *Rather*, rescued; so also in *vv.* 8, 22. Lit. *snatch from danger.* The word in *v.* 19 means *return, bring back.* 20. *Spoil.*] That from Ziklag would be owned and restored. What the Amalekites had taken elsewhere or owned would be spoil to be divided. David's gratitude prompting him to recompense those who had befriended him in Judah, he chose for his share what would be most acceptable (*vv.* 26-31), *viz.* sheep and cattle. The band might take arms, camels, precious things. The *Vulg.* follows a different reading, *and drave them before him.* 21. *To.*] R.V. marg. *with.* 22. *Belial.*] Cf. *ch.* 10. 27, *note.* 24. *Stuff.*] Cf. *ch.* 10. 22, *note.*——*Part.*] *i.e.* among them, share. 25. *Statute.*] Moses had acted on the principle (Num. 31. 27). The rule must commend itself to generous minds

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27 to *them* which *were* in Beth-el, and to *them* which *were* in [q]south Ramoth, and to *them* which *were* in [r]Jattir, 28 and to *them* which *were* in [s]Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in [t]Eshtemoa, 29 and to *them* which *were* in Rachal, and to *them* which *were* in the cities of [u]the Jerahmeelites, and to *them* which *were* in the cities of the [x]Kenites, 30 and to *them* which *were* in [y]Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach, 31 and to *them* which *were* in [z]Hebron, and to all the places where David himself and his men were wont to haunt.

32.—Death of Saul on Mount Gilboa.

1 SAM. XXXI. 1—2 SAM. I. 16.

1 Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount [a]Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew [b]Jonathan, and Abinadab, and Melchi-shua, Saul's sons. 3 And [c]the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. 4 [d]Then said Saul unto his armourbearer, Draw thy sword, and thrust

[q] Josh. 19. 8. [r] Josh. 15. 48. [s] Josh. 13. 16.
[t] Josh. 15. 50. [u] ch. 27. 10. [x] Judg. 1. 16.
[y] Judg. 1. 17. [z] Josh. 14.13; 2 Sam. 2. 1.

1 CHRON. X.

1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul. 3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers. 4 Then said Saul to his armourbearer, Draw thy sword, and thrust me

[a] ch. 28. 4.
[b] ch. 14. 49; 1 Chr. 8. 33.
[c] See 2 Sam. 1. 6, &c.
[d] So Judg. 9. 54.

in all ages. **27.** *Beth-el.*] Probably Bethul in the Negeb (Josh. 19. 4).——*South Ramoth.*] *Rather*, Ramoth *of the South*; perhaps the Ramath-Negeb in Simeon (Josh. 19. 8).——*Jattir.*] About 12 miles S. of Hebron (*marg. ref.*). The inhabitants are apparently called *Ithrites* (2 Sam. 23. 38). **28.** *Aroer.*] Comp. 1 Chr. 11. 44. The name is probably preserved in Wady *Ararah*, about 12 miles S.E. of Beersheba.——*Siphmoth.*] *See* 1 Chr. 27. 27.——*Eshtemoa.*] Now *Semua*, 7 miles S. of Hebron. 'The first inhabited place between Egypt and Palestine,' about 20 miles N.W. of Beersheba. **29.** *Rachal.*] Site unknown; *Sept.* Carmel.——*Jerahmeelites, Kenites.*] See *ch.* 27. 10, *notes.* **30.** *Hormah.*] Comp. Num. 13. 22 & 14. 45 & 21. 1-3. Now *Sebaita*, 26 miles S.E. of Beersheba (Num. 21. 1-3).——*Chor-ashan.*] Near Beersheba (if = *Ashan*, Josh. 19. 7). *Sept.* (and best Editors) *Bor-ashan.*——*Athach.*] Possibly the *Ether* of Josh. 19. 7 and 1 Chr. 4. 32, *marg.* **31.** *Hebron.*] *i.e.* the city (Josh. 21. 11, 12), and probably Caleb's lot also, *viz.* the *district* of Hebron [including the *Vale*, and the plateau of Carmel, &c. (*ch.* 25. 1, 3; 2 Sam. 2. 1, *notes*)] and the adjacent part of the Negeb called the *South of Caleb* (*ch.* 27. 10, *note*).—The foregoing names of places in Judah and Simeon (all S. of Hebron) indicate that David's band, whilst frequenting the neighbourhood of Hebron, had protected the whole S. frontier of those tribes; it doubtless maintained itself largely by gifts bestowed in return for such services (cp. *chs.* 25. 8 & 30. 1, *notes*).

1 S. xxxi.—1. *Mount Gilboa* (1,500 ft.) seems high by contrast with the undulating highland to the south, and with the Plain (Heb. *bikah*, *ch.* 28. 4) at its foot (a triangle of about 15 miles a side). Rising gradually N. from the S. extension or arm of the Plain, it stretches along the central arm, *the Valley of Jezreel*, eastward for 10 miles, as a crescent-shaped ridge, gradually increasing in elevation as far as Bethshan. Its N. flanks are precipitous; its E. flanks are steep, with occasional cliffs. Stanley thinks that the battle took place in the Valley (*ch.* 29. 1), the retreat to Gilboa; but Saul could not engage on the level superior numbers (*ch.* 28. 5) and horses and chariots (2 Sam. 1. 6)—more probably, the Philistines forced the rear of his position on the N.W. horn of Gilboa by its slopes on the south, where cavalry and chariots could operate (*G. A. Smith*); cp. 2 Sam. 1. 6.——*Slain.*] *Marg.* (and in Chr.) wounded (so R.V.). **2.** *Saul's sons.*] Cf. *ch.* 14. 49, *note*; 1 Chr. 9. 39. **3.** *Went sore.*] Vulg. *totumque pondus prœlii versum est in Saul.*——*Hit.*] *Rather*, overtook (so Chr.), *Var.* R.V.; *lit.* as *marg.*, *found.*——*Wounded.*] So rendered here only; Heb. *to be in pain*, mental or bodily. Or, *distressed*, or *trembled*, *because* (by reason) *of.* Saul seems to have been hemmed in between the Philistine archers (as yet too

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me through therewith; lest [e] these uncircumcised come and thrust me through and abuse me. But his armourbearer would not; [f] for he was sore afraid. Therefore Saul took a sword, and [g] fell upon it. [5] And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. [6] So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

[7] And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

[8] And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. [9] And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to [h] publish *it in* the house of their idols, and among the people. [10] [i] And they put his armour in the house of [k] Ashtaroth: and [l] they fastened his body to the wall of [m] Bethshan.

[11] [n] And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; [12] [o] all the valiant men arose, and went all night, and took the

through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. [5] And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died. [6] So Saul died, and his three sons, and all his house died together.

[7] And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

[8] And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. [9] And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people. [10] And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

[11] And when all Jabesh-gilead heard all that the Philistines had done to Saul, [12] they arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

[13] So Saul died for his transgression

[e] ch. 14. 6 & 17. 26.
[f] 2 Sam. 1. 14.
[g] 2 Sam. 1. 20.
[h] ch. 21. 9.
[i] Judg. 2. 13.
[l] 2 Sam. 21. 12.
[m] Josh. 17. 11; Judg. 1. 27.
[n] ch. 11. 3, 9, 11.
[o] See ch. 11. 1-11; 2 Sam. 2. 4-7.

distant to recognise him) and the N. precipices (*v.* 1, *note*). Unable to escape, he vainly longs for a mortal wound (2 Sam. 1. 9). **4.** *Uncircumcised.*] Cf. *ch.* 14. 6, *note.*—*Abuse.*] Or, *mattreat* (so Chr.); marg. *make a mock of, i.e.* like Samson.—*A.*] *Rather* (so Chr.), his. **6.** *Men.*] Chr. *house* = household, *i.e.* staff. **7.** *Other side.*] *i.e.* E. and N.E.; (not in Chr.).—*Valley.*] Heb. *emek* (*ch.* 17. 2, *note*); not the Plain (*bikah*); so Chr.—*The other side.*] Usually, after Israel's passage, the E. side; here the side over against Jordan, *i.e.* the E. end of the Valley of Jezreel (*ch.* 28. 4, *note*). The panic would spread, but the independence of Jabesh-gilead (*vv.* 11, 12) and of Mahanaim (2 Sam. 2. 8) shows that the Philistines did not cross Jordan far (R.V. *beyond*). This occupation (*dwell*) of the transverse lowland of W. Canaan, and so of the central highways and passes, left only Gilead and the highland of Judah as rallying points for the partisans of Saul or of David; *see* 2 Sam. 2. 1, 8, *notes.* **9.** *Head.*] Placed in Dagon's temple. Dagon had a temple in Gaza (Judg. 16. 21, 23) and in Ashdod (*ch.* 5. 2, 3). Cp. *ch.* 17. 54.—*Publish it in . . . among.*] Or, as Chr., *Var.* **10.** *Ashtaroth.*] *Rather*, the Ashtaroth. Herodotus mentions the temple of the Phœnician Ashtoreth in Askelon (2 Sam. 1. 20) as the original.—*Beth-shan.*] Two hours down the Valley of Jezreel (*Wady Jalûd*) and 4 miles from Jordan. 'A miniature Gibraltar,' in a fertile and well-watered district (1 Kin. 4. 12; 1 Chr. 7. 29), the bluff of Beth-shan overhangs (300 ft.) the Jordan Valley, and is 'almost the farthest-seeing, farthest-seen fortress in Palestine' (*ch.* 28. 4, *note*). Beth-shan had remained Canaanite (Judg. 1. 27), and was therefore friendly to the Philistines. **11.** *Of.*] *Marg.* concerning him (so R.V.). **12.** *Arose,* &c.] Cf. *ch.* 11. 2; 2 Sam. 21. 12. If

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body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and [p] burnt them there. 13 And they took their bones, and [q] buried *them* under a tree at Jabesh, [r] and fasted seven days.

which he committed against the LORD, *even* against the word of the LORD, which he kept not, and also for asking *counsel of one that had* a familiar spirit, to enquire *of it;* 14 and enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

[2 S. 1.] 1 Now it came to pass after the death of Saul, when David was returned from [a] the slaughter of the Amalekites, and David had abode two days in Ziklag; 2 it came even to pass on the third day, that, behold, [b] a man came out of the camp from Saul [c] with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. 4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? 6 And the young man that told him said, As I happened by chance upon [d] mount Gilboa, behold, [e] Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. 7 And when he looked behind him, he saw me, and called unto me. And I answered, Here *am* I. 8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite. 9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my

[p] 2 Chr. 16. 14; Jer. 34. 5; Amos. 6. 10.
[q] 2 Sam. 2. 4, 5 & 21. 12, 13, 14.
[r] Gen. 50. 10.
[a] ch. 4. 10.
[b] 1 Sam. 4. 12.
[c] 1 Sam. 31. 1.
[d] See 1 Sam. 31. 2, 3, 4.

Jabesh be the *Ed Deir* of Robinson, it lay in full view of Beth-shan, about 10 miles E. of Jordan, on a little hill above the *Wady Yabes* (in which its name seems to be preserved). Jabesh was the chief town of Manasseh (Gilead; *see ch.* 11. 1-5, *notes.* This deed was one of no ordinary daring and difficulty. **13.** *A tree.*] *Rather*, the tamarisk (cf. *ch.* 22. 6, *note*); Chr. terebinth (cf. *ch.* 10. 3, *note*).——*Buried their bones*, in Chr. is accurate; the bodies had been *burnt*, probably to conceal their mutilation (*v.* 9).——*Seven days.*] As for Jacob. Fasting was the strictest mourning (2 Sam. 1. 12 & 3. 35, 36).—With the addition in Chr. (*vs.* 13, 14) compare *ch.* 28. 6 (*note*), 18; and in *v.* 13 render 'transgression' unfaithfulness (Var.), and 'even against' because of (Var. R.V.).

2 S. 1.—This Book relates David's history *as king*, during 40 years, *viz.* 7½ years over Judah with Hebron, and 33 over all Israel with Jerusalem, for his capital. *Chs.* 1—8 record his triumphs; he gradually acquires the Empire promised to Abraham (Gen. 15. 18). His troubles occupy *chs.* 9-20; the turning-point being David's sin with Bathsheba, and the climax Absalom's rebellion. In place of an account of David's prosperous but uneventful reign after his restoration, we find an appendix (*chs.* 21-24). **2.** *Third day.*] About the 17th day after David's dismissal (1 Sam. 29. 7)—allowing three days for his return to Ziklag (1 Sam. 30. 1), five days for the pursuit, one day for the battle (*ib.* *v.* 17), eight days for the homeward march (*Payne Smith*).—The Amalekite, if an active runner, could reach Ziklag from Gilboa (90 to 100 miles) in two days; thus the day of Saul's defeat and death would be that of David's triumphant return from the South.——*With*, &c.] See *marg. ref.* No such catastrophe had happened since the overthrow of Shiloh.——*Did obeisance.*] Prostrated himself; an act of homage (*see* 1 Sam. 24. 8, *note*) to David as Saul's successor (cp. 1 Sam. 20. 41 & 25. 30, *notes*). **6.** *Happened.*] Probably the Amalekite, following the battle to rob the fallen, had lighted on Saul's corpse, which in the eagerness of the pursuit the Philistines had left behind them unobserved (1 Sam. 31. 8). Securing the royal insignia, he hastened to David and, hoping to increase his reward (*ch.* 4. 10), claimed to have made Saul's death sure and so promoted David's accession.——*Chariots.*] *See* 1 Sam. 31. 1, *note.* The *archers* (*ib.* 3) may have been in the chariots. **9.** *Upon.*] Or, *beside*, *over* (so *v.* 10).——*Anguish.*] Here only. According to the Targums it means perplexity, confusion of mind, *or* cramp (R.V. marg. *giddiness*). In Ex. 28. 39 the verb means to interweave, embroider. Hence the marginal rendering, '*my coat of mail*,' or, '*my embroidered coat*,' *hindereth me, that my, &c.*

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life *is* yet whole in me. 10 So I stood upon him, and [f] slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and [g] rent them; and likewise all the men that were with him: 12 and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite. 14 And David said unto him, [h] How wast thou not [i] afraid to [k] stretch forth thine hand to destroy the LORD's anointed? 15 And [l] David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died. 16 And David said unto him, [m] Thy blood *be* upon thy head; for [n] thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

33.—Dirge for Saul and Jonathan.

2 SAMUEL I. 17–27.

17 And David lamented with this lamentation over Saul and over Jonathan his son: 18 (° also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written [p] in the book of Jasher.)

[f] Judg. 9. 54.
[g] ch. 3. 31 & 13. 31.
[h] Num. 12. 8.
[i] 1 Sam. 31. 4.
[k] 1 Sam. 24. 6 & 26. 9; Ps. 105. 15.
[l] ch. 4. 10, 12.
[m] 1 Sam. 26. 9; 1 Kin. 2. 32, 33, 37.
[n] ver. 10; Luke 19. 22.
[o] 1 Sam. 31. 3.
[p] Josh. 10. 13.

——*Whole.*] Saul is represented as longing for death, and perhaps wounded (1 Sam. 31. 3). **10.**] The true story is of course the one in 1 Sam. 31. 4. But the military details here are probably correct: David would not be deceived in such.——*Fallen.*] *i.e.*, perhaps, defeated; but see 1 Sam. 31. 4. **12.** *Fasted,* &c.] cf. *chap.* 3. 35.——*People of the Lord.*] *i.e.* the army (1 Sam. 13. 2, *note*) which fought Jehovah's battles (1 Sam. 18. 17).——*House,* &c.] *i.e.* the nation united under Saul, now as sheep without a shepherd. **13.** *Stranger.*] *i.e.* foreign settler. This he was in the second generation, if not also a proselyte; so the *Lord's anointed* (*v.* 14) was his king. **14.**] Once more (*marg. refs.*) David asserts the Theocratic principle underlying Saul's kingship. **15.** *Young men.*] *i.e.* soldiers of his body-guard (*ch.* 4. 12, *note*).

2 S. I.—**17.** *Lamentation.*] *Rather,* dirge or elegy—a technical term used in *ch.* 3. 33, in Jer. 7. 29 & 9. 10, 20, and in 2 Chr. 35. 25.——*Over Saul.*] Forgetting Saul's persecution (1 Sam. 27. 1), David recalls his affection (1 Sam. 16. 21) and prowess. **18.**] Perhaps this elegy (almost the only secular poem of David's extant, cf. another on Abner's death, *ch.* 3. 33) was entitled 'The Bow,' from the allusion in *v.* 22 to Jonathan's favourite weapon, one of his pledges to David of his affection. [Compare the N.T. titles, 'the Bush' and 'Elijah' for the sections of the history of which they are the subjects (Mark 12. 26; Rom. 11. 2). It was preserved in the Book of Jasher. David's order probably means (Deut. 31. 19–22; 2 Chr. 35. 25; Jer. 9. 20) that Israel should learn it by heart. David would keep Saul's memory and Jonathan's green in Israel; contrast their apprehensions in 1 Sam. 20. 15 & 24. 21. As a war-song, it also sums up the national feeling.——*The use of.*] David's tribesmen cannot have needed such teaching. Some omit; R.V. *the song of.*——*Written, . . . Jasher.*] A number of works are mentioned as supplying materials to the inspired writers: the Book of the Acts of Solomon (1 Kin. 11. 41), the Book of the Chronicles of the kings of Israel (1 Kin. 14. 19) and Judah (1 Kin. 14. 29), the Chronicles of king David (1 Chr. 27. 24), the Acts of Samuel, Nathan, Gad, Uzziah, and Hosai (1 Chr. 29. 29; 2 Chr. 26. 22 & 33. 19), the Prophecy of Abijah, the Visions of Iddo (2 Chr. 9. 29), the Acts of Shemaiah, the Genealogies and the Commentary of Iddo (2 Chr. 12. 15 & 13. 22), the Commentary of the Book of the kings (2 Chr. 24. 27). To these may be added the Book of the Wars of the Lord (Num. 21. 14) and the Book of Jasher, *or,* of The Upright (*marg.*), *i.e.* of Heroes (the Hebrews contemplating their moral rather than their physical prowess)—but of neither is anything known; it is conjectured that they were collections of national songs, the one including the Song of the Well, and the Ode on the victory over Sihon; the other the Story of the sun's obeying Joshua, and this Elegy, and collections of feats of Israelite heroes (cp. *ch.* 23. 8–23).

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19 The beauty of Israel is slain upon thy high places:
[q] How are the mighty fallen!
20 [r] Tell *it* not in Gath,
Publish *it* not in the streets of Askelon;
Lest [s] the daughters of the Philistines rejoice,
Lest the daughters of [t] the uncircumcised [triumph.]
21 Ye [u] mountains of Gilboa, [x] *let there be* no dew,
Neither *let there be* rain, upon you,
Nor fields of offerings:
For there the shield of the mighty is vilely cast away,
The shield of Saul, *as though he had* not *been* [y] anointed with oil.
22 From the blood of the slain,
From the fat of the mighty,
[z] The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
23 Saul and Jonathan
Were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were [a] stronger than lions.
24 Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet, with *other* delights,
Who put on ornaments of gold upon your apparel.
25 How are the mighty fallen in the midst of the battle!
O Jonathan, *thou wast* slain in thine high places.
26 I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
[b] Thy love to me was wonderful,
Passing the love of women.
27 [c] How are the mighty fallen, And the weapons of war perished!

[q] ver. 27.
[r] 1 Sam. 31. 9; Mic. 1. 10; see Judg. 16. 23.
[s] See Ex. 15. 20; Judg. 11. 34; 1 Sam. 18. 6.
[t] 1 Sam. 31. 4.
[u] 1 Sam. 31. 1.
[x] So Judg. 5. 23; Job 3. 3, 4; Jer. 20. 14.
[y] 1 Sam. 10. 1.
[z] 1 Sam. 18. 4.
[a] Judg. 14. 18.
[b] 1 Sam. 18. 1, 3 & 19. 2 & 20. 17, 41 & 23. 16.
[c] ver. 19.

19—27.] This elegy has five stanzas (viz. I., *vs.* 19, 20; II., *vs.* 21, 22; III., *vs.* 23, 24; IV., *vs.* 25, 26; V., *v.* 27); and note, that in Heb. the first three consist of six lines each, the fourth of five, and the fifth of two, as if the speaker's voice became fainter as his emotion increased, till it died away in a sigh; a deviation from symmetry clearly designed.—*Cheyne.*——*How, &c.* (*vs.* 19, 25, 27) is the refrain containing the keynote; cp. 2 Sam. 3. 33. **19.** *Beauty.*] Heb. *tzebi. Rather,* glory or majesty, *i.e.* Saul and Jonathan, Israel's *weapons of war* (*v.* 27)—or *gazelle, i.e.* Jonathan, cp. *ch.* 2. 18, *note,* 'roe.'—*High places.*] *i.e.* the highlands, Israel's stronghold. Cf. 'Their gods are gods of the hills,' &c. (1 Kin. 20. 23). The Israelites were mountaineers, and excelled as light infantry (*ch.* 22. 34, 37).——*How.*] Cp. Lam. 1. 1, p. 686. **20.** *Gath . . . Askelon.*] Cp. *marg. refs.* and 1 Sam. 31. 9, 10, *notes.* On Gath, Achish's city, *see* 1 Sam. 17. 52, *notes.* Ashtoreth was worshipped at Askelon as goddess of battle and victory.——*Publish.*] Heb. *as good news* (so *Sept.*).——*Daughters, &c.*] David pictures the triumph of 1 Sam. 18. 6, 7 transferred to Philistia, the bitterness of the reversed position being aggravated by the thought that *the uncircumcised* are triumphing over Jehovah's covenant-people (*see* 1 Sam. 14. 6 & 31. 4, *notes*). **21.** *Fields of offerings.*] *i.e.* Be thou eternally too barren to produce even an offering—lit. *heave-offerings* (Exod. 25. 2), cp. Joel 1. 9; Ezek. 31. 15.——*Shield.*] Heb. *magen,* a portable shield (2 Chr. 12. 9-11) of combat; not the full-length *tzinneh* (1 Sam. 17. 7, 41; cp. Ps. 5. 12).——*Vilely cast away.*] *Rather,* defiled (*Var.* so R.V. *marg.*).——*As though, &c.*] The Heb. *not anointed with oil,* interpreted in A.V. of Saul, *i.e.* as if he had not been the Lord's Anointed, may refer to Saul's shield (so R.V., omitting the italics), *i.e.* as lying neglected on the hill-side, not polished with the customary oil (cf. Isa. 21. 5: *Virg. Æn.* 7. 626). Ancient shields were of leather, metal, or wood, or of combinations of these materials. Oil was applied to all, for various reasons. **22-24.**] *See* 1 Sam. 14. 47, *notes.* **22.** *From, &c.*] Cf. Deut. 32. 42. **23.** *Were, &c.*] *Or, the lovely and pleasant. Neither in their lives nor in their death were they divided* (Payne Smith). David points to their mutual close and unbroken affection, probably with especial reference to Jonathan's loyalty which did not let their disagreement on the subject of David divide father and son. **24.** *Daughters.*] Those who had celebrated Saul's triumphs (1 Sam. 18. 7) must now bewail him (cf. Jer. 9. 17, 18).——*With, &c.*] Heb. *with delights*; R.V. *delicately.* The women had shared the spoils (cp. Judg. 5. 30 & 8. 26) and the benefits of the earlier part of Saul's reign; see *Introd.*, p. 8. **25.** *Thou wast.*] Omit. The line perhaps alludes to the exploit of 1 Sam. 14. 13. **26.** *Wonderful.*] Heb. *miraculous.* **27.** *The weapons.*] By metonymy for those that wield them; cp. 2 Kin. 13. 14.—This Elegy, like that on Abner (*ch.* 3. 33, 34), is a further illustration of the nobility of David's character: he can dwell with generous admiration on what is best in others, even in his most implacable foe (cp. *ch.* 22. 1, 18, 49).

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34.—David is Anointed King of Judah.

2 SAMUEL II. 1-7.

1 AND it came to pass after this, that David [a]enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto [b]Hebron.

2 So David went up thither, and his [c]two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. 3 And [d]his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. 4 [e]And the men of Judah came, and there they anointed David king over the house of Judah.

And they told David, saying, *That f*the men of Jabesh-gilead *were they* that buried Saul. 5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, [g]Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him. 6 And now [h]the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. 7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

[a] Judg. 1. 1; 1 Sam. 23. 2, 4, 9 & 30. 7, 8.
[b] ver. 11; 1 Sam. 30. 31; ch. 5. 1, 3; 1 Kin. 2. 11.
[c] 1 Sam. 30. 5.
[d] 1 Sam. 27. 2, 3 & 30. 1; 1 Chr. 12. 1.
[e] ver. 11; ch. 5. 5.
[f] 1 Sam. 31. 11, 13.
[g] Ruth 2. 20 & 3. 10; Ps. 115. 15.
[h] 2 Tim. 1. 16, 18.

2 S. II.—1. *Enquired.*] *i.e.* through the H.P. Abiathar. David desires to repair his error (1 Sam. 27. 1, *note*), and enquires if he should return into Judah (1 Sam. 22. 5, *note*). Had David not joined the Philistines, an unanimous call to the throne from all Israel might have followed Saul's death (*see Introd.*, p. 7).——*Go up.*] From Ziklag. The steppe rises continually from Paran, through the Negeb, to the highland of Judah; *see* 1 Sam. 25. 1 & 27. 6, *notes*).——*Judah.*] The Philistine invaders (cf. 1 Sam. 31. 7, *note*) controlled the central tribes of W. Canaan. Thus Judah was comparatively isolated. But the defensibility and remoteness of its highland (1 Sam. 14. 23, *note*), and the strength of the tribe—which remained unbroken, probably because it had held aloof from Saul or sided with David—made Judah, and esp. Hebron, the obvious rallying-point W. of Jordan.——*And*, &c.] The oracle virtually directed David to assert his claim to sovereignty, but first within his own tribe. Cp. 1 Chr. 28. 4.——*Hebron.*] *See* 1 Sam. 30. 31, *note*. In this neighbourhood, his former haunt, David had many supporters (1 Sam. 30. 26-31). By position and associations, Hebron was an appropriate capital. It stood in a very fertile district of the highland of S. Judah, the former stronghold of the Anakim (whence its names Mamre and Kirjath-arba); removed from Saul's partizans in Gilead and from the Philistines. Perhaps the earliest seat of civilized life in Palestine (Num. 13. 22), it was now the chief city of the strongest of the Hebrew tribes, a priestly city and a city of refuge (Josh. 21. 13), and had no rival among Israelite cities, as regards associations, except perhaps Shechem (Josh. 8. 30-36; 1 Kin. 12. 1). It had been the one regular resting-place of the Patriarchs, esp. of Abraham, and their graves in the Cave of Machpelah (Gen. 23. 19) associated it with the Promises. It had also been the scene of Caleb's signal faith and success. 4. *Anointed.*] Cf. 1 Sam. 10. 1, *notes*. David thus acquired from an assembly of his tribe (cp. *ch.* 3. 17, 19) the needful constitutional authority (cp. *ch.* 3. 21, *note*). 5.] With characteristic sympathy and appreciation of their loyalty to Saul and courage, David thanks the elders of Jabesh, and takes the opportunity—perhaps whilst Israel was wavering (*ch.* 3. 17)—of announcing his election by Judah. It seems that (unlike Saul) David had not been set before the nation as its king by Samuel or any other prophet. 6. *Kindness and truth.*] *i.e. mercy* (or *loving-kindness*) and *faithfulness* (cp. Ps. 89. 33, &c.). David invokes, for Jabesh-gilead, God's true, faithful, and constant kindness.——*I also.*] *i.e.* the Lord's Anointed; an evidence of David's belief in his mission. 7. *Valiant.*] Taking the Heb. in its ordinary sense, David urges resistance of the Philistines and promises help. But here it seems to imply moral strength (Prov. 31. 10), and to be opposed to 'worthless' (cf. 1 Sam. 10. 27, *note*), as if David appealed to Manasseh-Gilead, through the Elders of Jabesh (1 Sam. 31. 12, *note*), to confess, as Judah had done, his Divine right to succeed Saul; if so, the appeal failed. 2 S. II.—8.] Abner, who had taken refuge in Gilead with the relics of the national army, sets up, at a date left undefined, Saul's only surviving son Ish-bosheth—Jonathan's sole heir being a child of 5 years old, and incapacitated (*ch.* 4. 4, 8, *notes*)—as king at

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35.—Abner makes Ish-bosheth King of Israel.—Battle of Gibeon.

2 SAMUEL ii. 8–32.

8 But [a] Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of
Saul, and brought him over to Mahanaim; 9 and made him king over Gilead, and
over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and
over all Israel.
10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel,
and reigned two years.
But the house of Judah followed David. 11 And [b] the time that David was king in
Hebron over the house of Judah was seven years and six months.
12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul,
went out from Mahanaim to [c] Gibeon. 13 And Joab the son of Zeruiah, and the
servants of David, went out, and met together by [m] the pool of Gibeon: and they sat
down, the one on the one side of the pool, and the other on the other side of the pool.

[a] 1 Sam. 14. 50. [b] ch. 5. 5; 1 Kin. 2. 11. [c] Josh. 18. 25. [m] Jer. 41. 12.

Mahanaim. Ignoring the theocratic nature of the monarchy as proclaimed by Moses (Deut. 17. 15) and Samuel, Abner claims the throne for Saul's house, notwithstanding his own deep conviction that God had chosen David to be Saul's successor and the general evidence that God had rejected Saul and his house; Abner even seems to have counteracted a strong desire amongst the elders of Israel to elect David; *see ch.* 3. 9, 10, 17, 18.—Supported especially by the tribe of Benjamin (*ch.* 3. 19; 1 Chr. 12. 29), Abner, having gradually expelled the Philistines (1 Sam. 31. 7), seems finally to have procured Ish-bosheth's election by the 11 tribes. Meanwhile, David and his band, reinforced by levies from Judah, held the Philistines in check on the S. (but some think that he was their tributary).——*Took.*] R.V. *had taken, i.e.* after Gilboa, before *vs.* 1-7.——*Mahanaim.*] An ancient sanctuary, apparently a stronghold in the range of Gilead (see *ch.* 17. 24, *note*), about equi-distant with Jabesh-gilead from the Jordan and Bethshan. **9.** *Gilead.*] *i.e.* Trans-jordanic Israel, as in Josh. 22. 9.—*Ashurites.*] Vulg. and Syr. *Geshurites* (*ch.* 3. 3, *note*). If *Asherites* be meant, the tribes N. of 'Jezreel' are probably described.——*Jezreel.*] *i.e.* the Plain and Valley (1 Sam. 28. 4 & 29. 1, *notes*), and apparently the three tribes who owned or bordered on them. Abner's reconquests seem to have extended to Ephraim and Benjamin last.——*All Israel.*] Cf. 1 Kin. 11. 42, *note.* **10.** *Ish-bosheth . . . forty . . . two years.*] This sentence (cp. 1 Sam. 13. 1) marks the establishment of a kingdom. Not improbably the figures are incorrect.——*Ish-bosheth.*] If 40 at Saul's death, he was born some eight years before Saul's accession; but the chronology of Saul's reign is admittedly inexplicable.—Ish-bosheth's original name, Eshbaal, survives in 1 Chr. 8. 33 & 9. 39. Ish or Esh = *man*; 'Bosheth' = *the shame, i.e.* the idol Baal. *Bosheth* was substituted later in other names also because the innocent application of Baal = *lord* to Jehovah (or as = *El*, God) in the time of Saul and David was discountenanced (*e.g.* Hos. 2. 18) after Ahab established Baal-worship.——*Two years.*] Assuming that Abner's re-conquests (*vs.* 8, 9, *notes*) occupied five of the seven years of v. 11, Ish-bosheth's formal election would probably follow their completion. **11.**] The brief record of the kingdom of Judah (*v.* 10[a] to *ch.* 4. 12) exhibits David awaiting in faith and patience the providential development of God's purpose, and some free movement of the eleven tribes in his favour. He accepts part-fulfilment as a confirmation and an earnest of the promise implied in his anointing (*see* 1 Sam. 16. 12, *note* 'anoint'); cp. Ps. 37. But, while thus waiting, and indignantly repudiating the crimes by which others sought to clear his path to the throne (*chs.* 3. 39 & 4. 9-11), David (cp. Acts 13. 36) uses all peaceful means to promote his election, with the patriotic object of reuniting Israel, and of establishing a wiser and better government than that of Saul or of his house. The record presents the young king of Judah in a very lovable light; his character and policy are contrasted with those of Abner and of the sons of Zeruiah, and were evidently too lofty in tone and aspiration to be generally appreciated by his contemporaries, but, under God, they won for him gradually the confidence and affection of Judah and of all Israel (*ch.* 3. 36, 37), so that his accession (*ch.* 5. 1, 3) was unattended by any legacy of *bitterness* (*v.* 26). **12.** *Went out.*] To war (1 Sam. 18. 30, &c.); apparently to conquer Judah. Gibeon (in Benjamin, Abner's city, 1 Chr. 9. 35, 36), now *El Jib*, was half-way between Hebron and Mahanaim. A force there would bar the N. approach to the highland of Judah (1 Sam. 13. 2, *plan*). In the civil war thus forced upon him, David limits himself to the defence of his kingdom; after this battle, the war seems to consist rather of a state of hostility or perhaps of raids at intervals; cp. *chs.* 3. 1, 22 & 4. 2, *note.* **13.** *Pool of Gibeon.*] Cp. Jer. 41. 12, p. 699.

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[14] And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. [15] Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David. [16] And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, which *is* in Gibeon. [17] And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

[18] And there were [n] three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* [o] *as* light of foot [p] as a wild roe.

[19] And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner. [20] Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*. [21] And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him. [22] And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? [23] Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him [q] under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

[24] Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon. [25] And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

[26] Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren? [27] And Joab said, *As* God liveth, unless [r] thou hadst spoken, surely then in the morning the people had gone up every

[n] 1 Chr. 2. 16.
[o] 1 Chr. 12. 8.
[p] Pa. 18. 33; Cant. 2. 17 & 8. 14.
[q] ch. 3. 27 & 4. 6 & 20. 10.
[r] ver. 14; Prov. 17. 14.

14. *Young men.*] *i.e.* common soldiers (v. 21). —*Now.*] R.V. *I pray thee.*—*Play.*] A war dance ending in a real conflict, a prelude to break down the unwillingness of Abner's men (v. 27) to begin civil war (*Payne Smith*). **15.** *Of . . . to.*] R.V. *for Benjamin, for.* **16.** *Every one.*] As if each forgot self-defence in his eagerness. If, as some interpret, the 'play' of these champions was to be substituted for a general engagement, neither side was victorious.—*Helkath-hazzurim.*] *i.e.* Field of *swords* (marg. *strong men*, from Vulg.); Heb. *flints, i.e. sharp* (edges or) *knives*, so R.V. *marg.* **18.** *Sons of Zeruiah.*] Zeruiah's husband, Suri (*Josephus*), was of Bethlehem (v. 31). Joab and Abishai (1 Sam. 26. 6) henceforward figure as the invaluable but almost uncontrollable generals of David's reign.—*Roe.*] Or, *gazelle* (see *ch.* 1. 19, *note*). Heb. *tzebi.* Fleetness, surefootedness, and endurance, esp. on mountains, distinguished the Israelite warrior (*chs.* 1. 25 & 22. 34; cp. 1 Chr. 12. 8), Asahel was of The Thirty (*ch.* 23. 24), and commanded the 4th Division (1 Chr. 27. 7, *note*, p. 157). **21.**] Knowing Asahel's special reputation (v. 18), Abner perceived that he must fight or be captured, if Asahel persevered. The veteran's unwillingness to injure Asahel implies the conviction that he would some day have to make terms with David.—*Young men.*] See v. 14, *note*. Abner being the mainstay (*chs.* 3. 12 & 4. 1) of Saul's party, no less spoils than Abner's would satisfy Asahel. **22.** *Joab thy brother.*] Abner foresaw a blood-feud with Joab (cp. v. 26), although, in view of the circumstances, Joab could not under the Law claim to avenge Asahel's blood (Num. 35. 15-28; Deut. 19. 4-13). **23.** *Hinder end.*] As Asahel was overtaking him (v. 18), Abner thrust backward his weighty spear (in running he would carry it balanced horizontally) of which the butt end was sharpened to go into the ground (cf. 1 Sam. 26. 7).—*Under, &c.*] *Rather*, in the belly; and so elsewhere (*marg. refs.*). —*In the same place.*] Precisely the Fr. *sur-le-champ*, then and there.—*Stood still.*] *i.e.* desisted; cp. v. 28 & *ch.* 20. 12, 13. **24.** *Also.*] *Rather*, But.—*Wilderness.*] Heb. *midbar, i.e.* the open pastures E. of Gibeon. *Giah* is unidentified. **25.** *One troop.*] Benjamin had furnished the champions of Saul's house; it now covers the retreat. **27.**] Even the victor (but David had probably forbidden Joab to take the offensive) shrinks from the consequences of civil war.—*In the morn-*

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one from following his brother. 28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more. 29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. 31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died. 32 And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

36.—Deaths of Abner and of Ish-bosheth.

2 SAMUEL III., IV.

1 Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 And [a] unto David were sons born in Hebron: and his firstborn was Amnon, [b] of Ahinoam the Jezreelitess; 3 and his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king [c] of Geshur; 4 and the fourth, [d] Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; 5 and the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* [e] Rizpah, the daughter of Aiah: and

[a] 1 Chr. 3. 1-4.
[b] 1 Sam. 25. 43.
[c] 1 Sam. 27. 8; ch. 13. 37.
[d] 1 Kin. 1. 5.
[e] ch. 21. 8, 10.

ing.] *i.e.* not till morning. Or Joab's meaning may be, 'It was you this morning caused the beginning of this strife.' R.V. *if thou hadst not* spoken (*v.* 14), ... *gone away nor followed every one his brother*; *i.e.* some peaceful arrangement might have resulted. **29.** *Walked.*] *Rather*, went.—*The plain.*] *i.e.* the Arábah, the desert tract all along the Jordan.—*Bithron.*] *Or*, the Gorge (*Var.*). A district (prob. of ravines, such as score both sides of the Jordan Valley) unidentified. **32.**] Gibeon to Bethlehem was 11 miles, thence to Hebron 15 miles.

2 S. III.—**1-5.**] A summary like 1 Sam. 14. 49-51; *ch.* 5. 13-16: a review of David's progress, probably up to the crisis of *v.* 12. **2.** *Sons.*] The Chronicler (*marg. ref.*) reads Daniel for Chileab (really not a name). This son must have predeceased Absalom, for Amnon, Absalom, and Adonijah appear successively as David's heir apparent.—*Amnon.*] See *ch.* 13. **3.** *Absalom.*] See *chs.* 13-18. The spoiled child (cp. Ecclus. 30. 9) of a heathen mother and a fond father.—*Geshur.*] Part of Aram (= *height*, A.V. Syria, *ch.* 15. 8); see *notes*, p. 65. In the mountainous region, part of Og's kingdom of Bashan, which adjoins the lava-labyrinth of Argob on the E. Here, Israel's predecessors, the Geshurites and Maacharhites, seem to have maintained their independence (cf. Josh. 12. 5 & 13. 11, 13). This marriage, being probably political, indicates that David was now powerful enough to be recognised abroad. Foreign alliances were discountenanced by the Law (*e.g.* Deut. 7. 3), and later by the prophets, as dangerous to the purity of religion and implying a want of faith in Jehovah. **4.** *Adonijah.*] *i.e. Jehovah is Lord.* See 1 Kin. 1. 5 & 2. 25.—*Shephatiah.*] *i.e. Jehovah judgeth*, being Jehoshaphat inverted. **5.** *David's wife.*] *i.e. par excellence*, and therefore Eglah means Michal, say the Rabbins. But the title may apply to each of the six. Their number illustrates the growth of David's power—and of his wealth, for each would have a separate establishment. But *see* Deut. 17. 17, and note in David's history the consequences of polygamy. **6.** *Made, &c.*] *i.e.* was the mainstay; cp. *v.* 8. **7.** *Concubine.*] Concubinage (like polygamy) was assumed and provided for in the Law. But the royal concubines seem to have belonged to the prohibited class, *i.e.* Canaanites. Their children were not illegitimate, but are ignored in the matter of the succession, and as to position and provision they were dependent on the king's will. The concubine's

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Ish-bosheth said to Abner, Wherefore hast thou [f] gone in unto my father's concubine?
[8] Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I [g] a dog's
head, which against Judah do shew kindness this day unto the house of Saul thy father,
to his brethren, and to his friends, and have not delivered thee into the hand of David,
that thou chargest me to day with a fault concerning this woman? [9] So do God to
Abner, and more also, except, [h] as the LORD hath sworn to David, even so I do to
him; [10] to translate the kingdom from the house of Saul, and to set up the throne of
David over Israel and over Judah, [i] from Dan even to Beer-sheba. [11] And he could
not answer Abner a word again, because he feared him.

[*cir.* 1048.] [12] And Abner sent messengers to David on his behalf, saying, Whose
is the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with
thee, to bring about all Israel unto thee. [13] And he said, Well; I will make a league
with thee: but one thing I require of thee, that is, [l] Thou shalt not see my face, except
thou first bring [m] Michal Saul's daughter, when thou comest to see my face.
[14] And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my
wife Michal, which I espoused to me [n] for an hundred foreskins of the Philistines.
[15] And Ish-bosheth sent, and took her from *her* husband, *even* from [o] Phaltiel the son of
Laish. [16] And her husband went with her along weeping behind her to [p] Bahurim.
Then said Abner unto him, Go, return. And he returned.
[17] And Abner had communication with the elders of Israel, saying, Ye sought for
David in times past *to be* king over you: [18] now then do *it:* [q] for the LORD hath spoken
of David, saying, By the hand of my servant David I will save my people Israel out of
the hand of the Philistines, and out of the hand of all their enemies. [19] And Abner
also spake in the ears of [r] Benjamin:
And Abner went also to speak in the ears of David in Hebron all that seemed good
to Israel, and that seemed good to the whole house of Benjamin. [20] So Abner came

[f] ch. 16. 21.
[g] Deut. 23. 18; 1 Sam. 24. 14; ch. 9. 8 & 16. 9.
[h] Ruth 1. 17; 1 Kin. 19. 2.
[i] 1 Sam. 15. 28 & 16. 1, 12 & 28. 17; 1 Chr. 12. 23.
[k] Judg. 20. 1; ch. 17. 11; 1 Kin. 4. 25.
[l] So Gen. 43. 3.
[m] 1 Sam. 18. 20.
[n] 1 Sam. 18. 25, 27.
[o] 1 Sam. 25. 44. *Phalti.*
[p] ch. 19. 16.
[q] ver. 9.
[r] 1 Chr. 12. 29.

position was definite, though inferior to the wife's.—— *Wherefore*, &c.] 'The possession of the harem of a dead or conquered king seems to have given some vague right, or betrayed pretensions, to his throne.' Possibly, Abner, as Saul's relative, had designs on the throne, and some such suspicion, as much as regard for his father's honour, aroused Ish-bosheth's anger (cf. 1 Kin. 2. 13-24; *chs.* 12, 8 & 16. 21). Abner replies contemptuously that he was too great and too indispensable to be accused of such a 'fault.' **8.** *Against Judah.*] *Sept.* omits. Heb. *is for* (R.V. *belongeth to*) *Judah, i.e.* Am I a traitor as well as of no account? Cf. 1 Sam. 17. 43, *note.*—— *That.*] *Rather*, and yet (*Var.*). **9.** *So do*, &c.] An oath peculiar to Samuel, Kings, and Ruth (1. 17).—— *Hath sworn.*] See *marg. refs.*, v. 18, & *ch.* 5. 2, *notes.* No such explicit revelation is recorded. 'Sworn' suggests the strength of Abner's conviction (*see ch.* 2. 8, *note*). **10.**] So the great Earl of Warwick claimed to make and unmake kings. Abner's policy, by dividing the young kingdom, prepared the way for the secession under Jeroboam. **12.** *On his behalf.*] Heb. *under him, i.e.* perhaps *immediately*; R.V. marg. *where he was*, see *ch.* 2. 23, *note.*—— *Whose*, &c.] *i.e.* Is it not thine by promise? Is it not mine to dispose of? Let us make terms. **13.**] Love, honour, gratitude, and justice—both principle and policy—would prompt this condition precedent to negotiation. The assertion of his connexion with Saul would remind all Israel of David's early services, and should conciliate Benjamin and the other partisans of Saul's house. **14.** *Sent to Ish-bosheth.*] Concurrently, and without implicating Abner. Thus David tested the sincerity of Abner's overtures, and asserted his power as against Ish-bosheth. David having paid the stipulated dowry, Michal became his property; Saul's act of confiscation (*ch.* 25. 44) must be undone formally and publicly as an act of justice. **16.**] *Bahurim* (cp. Isa. 10. 30 with *chs.* 16. 5 & 17. 18, 24) was probably on the frontier. **17.** *Had.*] *Rather*, had had; the Heb. pluperfect cannot be distinguished from the perfect.—— *Elders.*] See *ch.* 5. 1, *note.*—— *Sought.*] *Rather*, have been (continuously) seeking (*Driver*). Abner's influence (cp. *ch.* 2. 8, *note*), had prevented David's election. **18.**] Abner speaks of the transference to David of Saul's commission, and therefore of the crown of united Israel, as well known. *And . . enemies* is an addition to 1 Sam. 9. 16. No such promise to David is recorded. **19.** *Spake.*] *Rather*, had spoken. **20.** *Came.*] The condition of v. 13 gave the opportunity,

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to David to Hebron, and twenty men with him. And David made Abner and the men
that *were* with him a feast. 21 And Abner said unto David, I will arise and go, and
[a] will gather all Israel unto my lord the king, that they may make a league with thee,
and that thou mayest [b] reign over all that thine heart desireth. And David sent
Abner away; and he went in peace.

22 And, behold, the servants of David and Joab came from *pursuing* a troop, and
brought in a great spoil with them: but Abner *was* not with David in Hebron; for he
had sent him away, and he was gone in peace. 23 When Joab and all the host that *was*
with him were come, they told Joab, saying, Abner the son of Ner came to the king,
and he hath sent him away, and he is gone in peace. 24 Then Joab came to the king,
and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou
hast sent him away, and he is quite gone? 25 Thou knowest Abner the son of Ner,
that he came to deceive thee, and to know [c] thy going out and thy coming in, and to
know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which
brought him again from the well of Sirah: but David knew *it* not. 27 And when
Abner was returned to Hebron, Joab [d] took him aside in the gate to speak with him
quietly, and smote him there [e] under the fifth *rib*, that he died, for the blood of
[f] Asahel his brother.

28 And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before
the LORD for ever from the blood of Abner the son of Ner: 29 [g] let it rest on the head
of Joab, and on all his father's house; and let there not fail from the house of Joab one
[h] that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on
the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother
[i] Asahel at Gibeon in the battle.

31 And David said to Joab, and to all the people that *were* with him, [j] Rend your
clothes, and [k] gird you with sackcloth, and mourn before Abner. And king David
himself followed the bier. 32 And they buried Abner in Hebron: and the king lifted
up his voice, and wept at the grave of Abner; and all the people wept. 33 And the
king lamented over Abner, and said,

Died Abner as a [l] fool dieth?
34 Thy hands *were* not bound, Nor thy feet put into fetters:
As a man falleth before wicked men, *So* fellest thou.

[a] ver. 10, 12. [b] 1 Kin. 11. 37. [c] 1 Sam. 29. 6; Isa. 37. 28. [d] 1 Kin. 2. 5; so ch. 20. 9, 10. [e] ch. 4. 6. [f] ch. 2. 23. [g] 1 Kin. 2. 32, 33. [h] Lev. 15. 2. [i] ch. 2. 23. [j] Josh. 7. 6; ch. 1. 2, 11. [k] Gen. 37. 34. [l] ch. 13. 12, 13.

and Ish-bosheth's concession had betrayed his weakness. The *twenty*, ostensibly Michal's escort, would comprise elders secretly deputed to treat. Joab, whom jealousy, distrust (*v.* 25), and Asahel's death (*v.* 27) would make hostile, was absent (*v.* 22).——*Feast.*] An entertainment equivalent to the feast customary on entering into a covenant (*cf.* Gen. 26, 30 & 31. 44, 46). **21.**] God designated Saul and David, but the national assembly elected both kings upon agreed conditions (*v.* 19; *ch.* 5. 3). **22.** *Troop.*] *Rather*, foray (Heb. of *band*, *ch.* 4. 2). Omit *pursuing*. **24.** *Quite.*] *Rather*, off (lit. *a going*). **26.** *Well.*] *Rather*, cistern.——*Sirah.*] Probably *Ain Sareh*, one mile from Hebron. **27.** *In.*] R.V. *into the midst of*, *i.e.* of the place of concourse between the two gates (cp. *ch.* 18. 24), as if for friendly conference.——*Under*, &c.] See *ch.* 2. 23, *note*. **28.** *Kingdom.*] *i.e.* subjects, who would share the king's bloodguiltiness (*chs.* 21. 1 & 24. 1, 17). **29.** *Rest.*] *Rather*, fall (*Var.*, so R.V.), cp. Jer. 23. 19, p. 631. David's invocation of God's justice implies that Joab was not justified as *goel*, *i.e.* *avenger of blood*; cp. 1 Kin. 2. 5.—*Staff.*] *Rather*, crutch. Cp. 1 Sam. 2. 31–33, 36.——*On.*] *Rather*, by. **30.** *Slew*, *slain.*] Perhaps, rather, *butchered*, *killed* (in fair fight). **31.** *Mourn before . . . followed.*] David gives Abner a public funeral, himself acting as chief mourner and observing the full period of the fast (*v.* 35, *marg. refs.*), and makes Joab do public penance by preceding the bier. **33.** *Lamented.*] Cf. *ch.* 1. 17, *note*. The quotation may be only the refrain of the dirge (cp. *ch.* 1. 19, 25, 27) containing its key-note, viz., the contrast of Abner's greatness with his undeserved end.——*Died*, &c.] *i.e.* Should Abner die.——*Fool.*] Heb. *nabal*,

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And all the people wept again over him. 35 And when all the people came [g] to cause David to eat meat while it was yet day, David sware, saying [h] So do God to me, and more also, if I taste bread, or ought else, [i] till the sun be down. 36 And all the people took notice *of it*, and it pleased them: as whatsoever the king did pleased all *the* people. 37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? 39 And I *am* this day weak, though anointed king; and these men the sons of Zeruiah [k] *be* too hard for me: [l] the LORD shall reward the doer of evil according to his wickedness.

[2 S. iv.] 1 And when Saul's son heard that Abner was dead in Hebron, [a] his hands were feeble, and all the Israelites were [b] troubled. 2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for [c] Beeroth also was reckoned to Benjamin; 3 and the Beerothites fled to [d] Gittaim, and were sojourners there until this day.)

4 And [e] Jonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan [f] out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon. 6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him [g] under the fifth *rib*: and Rechab and Baanah his brother escaped. 7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. 8 And they brought the head of Ish-bosheth unto David

[g] ch. 12. 17; Jer. 16. 7.
[h] Ruth 1. 17.
[i] ch. 19. 7.
[k] ch. 1. 12.
[l] See ch. 19. 13; 1 Kin. 2. 5, 6, 33, 34; Ps. 28. 4 & 62. 12; 2 Tim. 4. 14.
[a] Ezra 4. 4; Isa. 13. 7.
[b] Matt. 2. 3.
[c] Josh. 18. 25.
[d] Neh. 11. 33.
[e] ch. 9. 3.
[f] 1 Sam. 29. 1, 11.
[g] ch. 2. 23.

meaning here, a worthless person, a reprobate, likely to come to an untimely end. **34.** *Thy*, &c.] Abner was no criminal. But some interpret this of the absence of legal process, *i.e.* Abner should have been brought bound before *the congregation* (Num. 35. 12, Hebron being a city of refuge) if liable to answer for Asahel's death. **36.**] The king's conduct carries conviction. **38.**] David publicly recognises Abner's death as a national loss. **39.** *Weak*, &c.] David laments to his confidential officers his inability to punish the murderers of Abner. Even if the army would have supported him, he could not, in view of his present and future liabilities, afford to execute his right-hand men, Joab and Abishai, who evidently had concerted (*v.* 30) Abner's death. Moreover, public sentiment was probably on Joab's side—for the nearest relative's right to exact vengeance was a recognised one all over the East, which the Law, in providing cities of refuge, regulated, but did not abolish—although some might doubt whether Asahel's death in battle would justify even a blood-feud (*ch.* 2. 22, *note*), or whether at the gate of Hebron Abner was not already in sanctuary.

2 S. iv.—**2.** *Bands.*] *Rather*, troops (Heb. of *troops*, *ch.* 3. 22), *i.e.* perhaps, foraging parties, or bands like David's (*see* 1 Sam. 27. 5, *note*), partly maintained by Ish-bosheth (*v.* 6), partly by raids.—*Rimmon.*] *Rather*, Rammah, *i.e.* high. The name of the Assyrian god of the air.—*Beerothite.*] Beeroth (near Gibeon, Josh. 18. 25), now *El Birch*, 6½ miles from Jerusalem, on the N. road, was one of the Hivite towns (Josh. 9. 7, 17) in Benjamin's lot protected by Joshua's treaty with Gibeon. Benjamin had occupied the town when the Beerothites deserted it, *i.e.* possibly when Saul massacred the Gibeonites (*ch.* 21. 1, 2; cp. 1 Sam. 22. 7); *see* p. 150. **3.** *Gittaim.*] See *marg. ref.* **4.**] This verse was probably inserted here to show that there was no other claimant or avenger of the royal blood. Cf. *chs.* 9. 3 & 21. 7, 8.—*Jezreel.*] = after Gilboa (1 Sam. 29. 11 & *ch.* 2. 9, *notes*).—*Mephibosheth.*] Called Meribbaal in 1 Chr. 8. 34 & 9. 40; see *ch.* 2. 10, *note*. *Mephi*-bosheth may be a scribe's error. **5.** *A bed at noon.*] *Variorum*, his noontide couch. Cp. Judg. 3. 24; *ch.* 11. 2. **6.** *Wheat.*] Stored in the royal granary under the inmost chamber (*ch.* 17. 18).—*Under*, &c.] See *ch.* 2. 23, *note*. **7.** *Bed.*] See 1 Sam. 28. 23, *note*.—*Through the plain.*] *Variorum*, toward

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to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, [h] which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, [i] who hath redeemed my soul out of all adversity, 10 when [k] one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings: 11 how much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now [l] require his blood of your hand, and take you away from the earth? 12 And David [m] commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the [n] sepulchre of Abner in Hebron.

37.—David made King over all Israel.

2 SAMUEL v. 1–5.

1 THEN [a] came all the tribes of Israel to David unto Hebron, and spake, saying. Behold, [b] we *are* thy bone and thy flesh. 2 Also in time past, when Saul was king over us, [c] thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, [d] Thou shalt feed my people Israel, and thou shalt be a captain over Israel. 3 So all the elders of Israel came to the king to Hebron; [e] and king David made a league with them in Hebron [f] before

1 CHRONICLES XI. 1–3.

1 Then all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh. 2 And moreover in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt [a] feed my people Israel, and thou shalt be ruler over my people Israel. 3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them

[h] 1 Sam. 19. 2, 10, 11 & 23. 15 & 25. 29.
[i] Gen. 48. 16; 1 Kin. 1. 29; Ps. 31. 7.
[k] ch. 1. 2, 4, 15.
[l] ch. 1. 15.
[m] ch. 3. 32.
[a] 1 Sam. 18. 13.
[b] Gen. 29. 14.
[c] 1 Sam. 16. 1, 12; Ps. 78. 71; see ch. 7. 7. [Chr.—Ps. 78. 71.]
[d] 2 Kin. 11. 17.
[e] 1 Sam. 23. 18.
[f] Judg. 11. 11; 1 Sam. 23. 18.

(R.V. *by the way of*) the Arâbah. Cf. *ch.* 2. 29; 1 Sam. 23. 29, *notes.* 8. *Which*, &c.] *i.e.* Saul (*marg. refs.*).—*Seed.*] *i.e.* Ish-bosheth (Gal. 3. 16), and so Saul's house (*v.* 4, cp. *chs.* 2. 8 & 9. 4, *notes*). 9. *Who . . . adversity.*] This expansion of the Israelite oath (*e.g.* Jer. 5. 2)—apparently habitual with David (1 Kin. 1. 29)—expresses his committal of his destiny to God (see *chs.* 2. 11, *note*, & 22. 1–7; cp. 1 Sam. 26. 10 & 30. 6, *note*).—*Redeemed.*] *i.e.* delivered. All power for self-help and all human helpers are, to David, the gift of God and effectual through His co-operation.—*My soul.*] Meaning *me*, simply; cp. 1 Sam. 26. 21, *note*. 10. *Who*, &c.] Marg. *which was the reward I gave* him for, &c. (so R.V.). 11. *Righteous.*] Heb. of just: *ch.* 23. 3. Ish-bosheth was harmless (*Josephus*) or, at least, less arbitrary than Saul.—*Earth.*] *Rather*, land (Deut. 19. 13, &c.). Murder *defiled the land* until expiated by the execution of the murderer (Num. 35. 33, 34). 12. *Young men.*] *i.e.* soldiers of his bodyguard (1 Sam. 21. 2 & 22. 17, *notes*)—David acts (cp. *ch.* 1. 15) on theocratic principles, *i.e.* as the Lord's Anointed.—*Cut off.*] Under the *lex talionis* (Lev. 24. 20). Their *hands* had cut off, their *feet* had brought, Ish-bosheth's head.—*Sepulchre of Abner.*] Thus the Benjamite king-maker and his puppet rest together in Judah's capital.

2 S. v.—1. *Then.*] Probably shortly (? *six months*, cp. v. 5, *note*) after Abner's and Ish-bosheth's deaths. *Saul's house* had failed, and the Philistines were ready to take advantage of any divisions in Israel (cp. *ch.* 5. 17). *All Israel* saw that its interest lay in uniting under David. The tribal elders (as in 1 Sam. 8. 4; cp. *ch.* 3. 17, 21) and a national assembly (1 Chr. 12. 23–40; as in 1 Sam. 10. 17 & 11. 15) elect the king. The elders allege the common descent and Divine choice essential to a king (Deut. 17. 15), also their experience of David's services under Saul. 2. *Feed.*] *Rather*, shepherd, *i.e.* be the *civil* ruler (here first, see Jer. 23. 1; Ezek. 34. 2 & *note*, p. 627).—*A captain.*] *Rather*, ruler, as Chr. and 1 Sam. 25. 30; see 1 Sam. 9. 16, *note*; R.V. *prince*. 3. *League.*] *Rather*, covenant, as Chr.; cf. *ch.* 3. 21 & 2 Kin. 11. 17. David was elected to a limited monarchy (cf. 1 Sam. 10. 25 &

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the LORD: and they anointed David king over Israel.

[4] David *was* thirty years old when he began to reign, [g]*and* he reigned forty years. [5] In Hebron he reigned over Judah [h] seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by [i] Samuel.

38.—The Assembly of all Israel at Hebron.

1 CHRONICLES XII. 23–40.

[23] And these *are* the numbers of the bands *that were* ready armed to the war, *and* [a] came to David to Hebron, to [b] turn the kingdom of Saul to him, [c] according to the word of the LORD.

[24] The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready armed to the war.

[25] Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

[26] Of the children of Levi four thousand and six hundred. [27] And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred; [28] and [d] Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

[29] And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto [e] the greatest part of them had kept the ward of the house of Saul.

[30] And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

[31] And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

[32] And of the children of Issachar, [f] *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

[g] 1 Chr. 26. 31 & 29. 27.
[h] ch. 2. 11; 1 Chr. 3. 4.
[Chr.—[i] 1 Sam. 16. 1, 12, 13.
[a] 2 Sam. 2. 3, 4 & 5. 1; ch. 11. 1.
[b] ch. 10. 14.
[c] 1 Sam. 16. 1, 3.
[d] 2 Sam. 8. 17; 1 Kin. 1. 8.
[e] 2 Sam. 2. 8, 9.
[f] Esth. 1. 13.]

12. 1, *notes*).—*Before the Lord.*] Cf. 1 Sam. 10. 17, *note*. Generally, as a solemn religious act; specially, as a recognition of the Theocratic character of the Monarchy.—*Anointed.*] Over Israel (including Judah, 1 Chr. 12. 24), fulfilling Samuel's designation (Chr. *marg. ref.*). **4.** *Thirty.*] See 1 Sam. 13. 14, *note* 'sought.' **5.**] In 1 Chr. 29. 27; 1 Kin. 2. 11, the *six months* is omitted.—Evidently the expedition was combined with the national assembly—the *congregation* comprised all the warriors (Num. 1. 3, 18)—an imposing force being necessary at the coronation because of the Philistines (*ch.* 5. 17). The capture of this Cananite stronghold of proverbial strength (*v.* 6) in the heart of the highland (1 Sam. 14. 23, *note*) was doubtless a cherished plan of David's, and well inaugurated his kingship over all Israel.

1 C. xii.—**23.**] Cf. 2 Sam. 3. 21 & 1 Sam. 10. 17 & 11. 14, 15.—*Bands.*] So Judg. 7. 16; Heb. *heads* (so R.V., *heads of them*) *i.e.* polls or amounts, totals. No *chiefs* are named except of the priests.—*That, &c.*] *i.e.* men *trained* (*v.* 8) for *military service* (*v.* 24). **24.**] The smallness of Judah's contingent suggests error in the numerals. But Judah had long made David king, and its warriors were close at hand. The remoter tribes send most. The total exceeds 350,000. **25.**] Simeon had dwindled greatly and was almost merged in Judah.—*The war.*] Rather, *warfare.* **26.** *Levi.*] Cp. 2 Chr. 23. 7. **27.** *Jehoiada.*] Probably father of the priestly warrior Benaiah (*chs.* 11. 22 & 27. 5, 6).—*The Aaronites.*] *i.e.* the Priesthood (*ch.* 23. 13). **28.** *Zadok.*] The head of the elder branch of Aaron's family, Eleazar's (*chs.* 15. 11 & 24. 3, 6), thus first appears on the scene. See *ch.* 15. 4, *note*, p. 93.—*Captains.*] Implying companies. **29.** *Kindred.*] Marg. *brethren* (so R.V.), *i.e.* tribesmen.—*Ward.*] Heb. *charge.* They jealously guarded the interests of, R.V. *kept their allegiance to*, Saul's house (*marg. ref.*). Shimei's conduct (*ch.* 16. 5–8) shows the feeling surviving. **30.** *Throughout, &c.*] *Rather*, in their fathers' houses, *i.e.* clans. **31.** *Expressed, &c.*] So *ch.* 16. 41; lit. *pricked, i.e.* by their chiefs. **32.** *Of, &c.*] *i.e.* men of practical wisdom for crises (cp. Esth. 1. 13)

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33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: *they were* not of double heart.
34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.
35 And of the Danites expert in war twenty and eight thousand and six hundred.
36 And of Asher, such as went forth to battle, expert in war, forty thousand.
37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.
38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king. 39 And there they were with David three days, eating and drinking: for their brethren had prepared for them. 40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

39.—The City of David.

2 SAMUEL v. 6–10. | 1 CHRONICLES xi. 4–9.

6 And the king and his men went [a] to Jerusalem unto [b] the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come

4 And David and all Israel went to Jerusalem, which *is* Jebus; [a] where the Jebusites *were*, the inhabitants of the land.
5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Ne-

[a] Judg. 1. 21. [b] Josh. 15. 63; Judg. 1. 8 & 19. 11, 12. [Chr.—[a] Judg. 19. 10.]

as shown by their present action. 33. *Went forth to battle.*] R.V. *were able to go out in the host* (so v. 36).——*Expert in war.*] Marg. *rangers of battle*; R.V. *that could set the battle in array* (so vs. 35, 36).——*Keep rank.*] Here and in v. 38 only; Marg. *set the battle in* (R.V. order the battle-) *array.* 37. *On.*] *Rather*, from. 38. *All.*] Observe their unanimity but the independent tribal action.——*Perfect.*] *i.e.* undivided. 40. *Unto.*] *Rather*, as far as.——*And meat, meal.*] *Rather*, with provision (marg. *victual*, so R.V.) of meal.——*Bunches.*] Rather, *clusters or lumps* (1 Sam. 25. 18, *note*).——*Joy.*] Contrast *ch.* 4. 1.

2 S. v.—6. *Jerusalem.*] The name, *Jerushalaim*, seems to be the Hebrew form of *Urusalim*, which occurs in the *Tel el-Amarna* tablets of about a century before the Exodus. The site of 'ravine-embraced' Jerusalem is a small plateau at the S. and lower end of a spur that projects S. from the watershed of the central table-land (1 Sam. 14. 23, *note*) between the torrent-beds of Kedron and Ben-Hinnom which, descending about 600 feet in 1½ mile, meet at the end of the spur, leaving it a rocky mass isolated except on the N. A minor watercourse (the Tyropœon valley) divides the spur, leaving two unequal hills as it descends to the Valley of the Kedron, at Siloam, above the confluence of the torrents. The W. hill is broader and higher by 125 ft. than the E. hill (Moriah, 2,419 ft.) and is usually considered, as by Josephus (*Ant.* vii. 3. 1, 2; cp. *B.J.* v. 4. 1), to contain the site of the Jebusite *Zion* (v. 7)—Moriah (named in 2 Chr. 3. 1 only) being still outside *the city of David* as late as Solomon's accession (cp. *ch.* 24. 16; 1 Kin. 8. 1). But Sir C. Wilson, adopting Josephus' statement that Jebus comprised a citadel and a walled lower city (*Ant.* v. 2. 2), holds that both were almost entirely confined to the S. of the E. hill, from the foot of which rises the only spring (Isa. 8. 6, *note*, p. 455.)—Identifying the *Hill of Zion* with Mount Moriah, he further holds that the W. hill was first enclosed with walls and joined to *the city of David* by Solomon, and gradually built over (Bib. Dict. 1893).——*Unto.*] R.V. *against.*——*The . . . land.*] *i.e.* the pre-Hebraic population; cp. 1 Sam. 27. 18, &c. 6–8.] The passages omitted by the Chronicler, as to the proverb and Joab's exploits, were probably obscure even in his day; and certainly no altogether satisfactory explanation of them has been proposed as yet. Coverdale renders 'except . . . hither' in v. 6, *Thou shalt not come hither, but the blind and the lame shall keep thee off*, meaning, A garrison of such would suffice to *turn thee away* (so R.V. *marg.*; but R.V. as A.V.). Then v. 8 would mean, He who first, climbing the rock by the watercourse, effects an entrance, and smites this lame and blind

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in hither: thinking, David cannot come in hither. 7 Nevertheless David took the strong hold of Zion: [e] the same *is* the city of David. 8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it [d] the city of David. And David built round about from Millo and inward. 10 And David went on, and grew great, and the LORD God of hosts *was* with him.

[e] ver. 9; 1 Kin. 2. 10 & 8. 1.

vertheless David took the castle of Zion, which *is* the city of David. 6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David. 8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city. 9 So David waxed greater and greater: for the LORD of hosts *was* with him.

[d] ver. 7.

garrison (David retorts their boast), shall be made commander-in-chief (adopting from Chr. with A.V. the words in italics). 7. *Stronghold.*] So render *fort* (*v.* 9), and *castle* (Chr. *vs.* 5, 7).——*Zion.*] Here first mentioned, and identified with the Jebusite citadel or acropolis, (the upper town of Josephus, *v.* 6, *note*; cp. *ch.* 12. 28). 8. *Whosoever . . . house.*] Obscure and probably corrupt. The A.V. transposes the first two clauses. R.V. Whosoever smiteth the Jebusites, *let him get up to the watercourse and smite* the lame and the blind . . . soul (omitting *he . . . captain*). Wherefore they *say, There are* the . . . lame; *he cannot* . . . house.—See *Var.* and R.V. *marg.* for other readings and renderings.—*Gutter.*] Heb. elsewhere only in David's Ps. 42. 7, A.V. *waterspouts* (R.V. *marg. cataracts*), P.B.V. *waterpipes.* Josephus, himself a general, interprets the word of an underground conduit or drain, and Payne Smith quotes the feat of Sir C. Warren's explorers (1867-70), who by a series of such underground watercourses entered Jerusalem from the Pool of Siloam outside the walls. But a fissure or gully in the precipices is probably meant.——*Are hated of.*] C'thib reads *who hate* (cp. Josh. 9. 24), *i.e.* are David's adversaries (*soul* = self, p. 64, *note*). David referred probably to the ancient ban of *the inhabitants of the land* (*v.* 6; cp. Deut. 7. 2; 1 Sam. 15. 3, *note*, 'utterly destroy,') and ordered no quarter to be given; he probably describes the Jebusites as *the lame and the blind* by a retort of their taunt.——*He shall,* &c.] By leading the assault and being the first to set foot in Jebus, Joab probably won the office of commander-in-chief (Chr.) of the army of *all Israel.* But Payne Smith holds that he had been deposed from the like office in the kingdom of Judah for Abner's murder and was now reinstated.——*They said.*] *Rather,* they say (1 Sam. 19. 24; cp. Num. 21. 27), *i.e.* the proverb arose. The proverb may mean 'Hold no intercourse with such people,' or it may have perpetuated the Jebusite boast with a general application to any place reputed impregnable. 'The blind and the lame are there, let him enter if he can' (*Peroome*). *Sept.* and *Vulg.* take 'house' to mean the Temple; cf. Lev. 21. 18. 9. *City of David.*] The citadel, and then the enlarged and reconstructed city, bore hereafter David's name. David's sagacity in securing promptly such a defensible centre for his new kingdom is shown by the Philistine invasions which followed.——*Millo.*] *Rather,* the Millo (always with the article). Regarded as a Hebrew word, Millo is interpreted *rampart,* &c. But it is more probably the Canaanite name for the old Jebusite fort—probably situate to the N. of the upper city (*v.* 6, *note*). David seems to have made *the Millo* a corner in walls enclosing a space behind—*inwards from* which he built his house and new city (Chr.). The king's house, abutting on it, is called *the house of Millo,* Beth-millo (2 Kin. 12. 20, *marg.*). Canaanite Shechem had a *Beth-millo* (Judg. 9. 6, 20, Heb.). Cf. 1 Kin. 9. 15 & 11. 27; 2 Chr. 32. 5.——*Inward.*] *Sept.* a house. Cf. *v.* 11. Apparently, the *stronghold* had occupied part only of the hill (*v.* 6). David now probably enlarged and fortified the upper city to house his *men* (*ch.* 2. 3), entrusting the work to Joab (Chr. 'repaired,' Heb. *revived*); after which he took up his residence in Jerusalem. Thus David provided the reunited nation with a capital calculated to reconcile the claims of the royal tribes of Benjamin and Judah (for it belonged to Benjamin, but was close to, or perhaps partly within, the border of Judah), while it was altogether the most suitable capital for the united kingdom. 10. *Went on . . . great.*] Chr. (same Heb.) is more correct, and marks the gradual nature of David's progress in power and reputation at home and abroad.——*God of hosts.*] Cf. 1 Sam. 17. 26 & 18. 17, *notes* & *v.* 12.—This signal victory was a crisis in David's reign. It was the triumph of *all Israel* (Chr. *v.* 4). Of the neighbouring nations, some (*e.g.* the Philistines) are enraged, some (*e.g.* Hiram of Tyre) are awestruck by David's rapid success (cp. *ch.* 22. 30, p. 154). Ancient sieges were usually long blockades.

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40.—David repels two Philistine Invasions.

2 SAMUEL v. 17-25.

17 [a] But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, [b] and went down to the hold.

18 The Philistines also came and spread themselves in [c] the valley of Rephaim. 19 And David [d] enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand. 20 And David came to [e] Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim. 21 And there they left their images, and David and his men [f] burned them.

22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim. 23 And when [g] David enquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees. 24 And let it be, when thou [h] hearest the sound of a going in the tops of the mulberry trees, that then

[a] 1 Chr. 11. 16 & 14. 8. [b] ch. 23. 14.
[c] Josh. 15. 8; Isa. 17. 5.
[d] 1 Sam. 23. 2, 4 & 30. 8; ch. 2. 1.

1 CHRONICLES XIV. 8-17.

8 And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves [a] in the valley of Rephaim. 10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand. 11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim. 12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley. 14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. 15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to

[a] Isa. 28. 21. [f] Deut. 7. 5, 25.
[g] ver. 19. [h] So 2 Kin. 7. 6.
[Chr.—] 1 Chr. 11. 15.]

2 S. v.—17. *Seek.*] Cp. 1 Sam. 28. 2.——*Down.*] Therefore the *hold* is not the *stronghold* (same Heb.) *of Zion* (*vs.* 7, 9); but probably Adullam (1 Sam. 22. 1, *notes*, pp. 49, 50). Two routes from Philistia—by the valleys of Elah (*Shocoh*) and Sorek (*Bethshemesh*), cp. 1 S. 17. 2, *note*—pass Bethlehem (hence the Philistine occupation, *ch.* 23. 14) and cross the Vale of Rephaim to Jerusalem. David probably marched out of Zion (Chr.) with part of the garrison down to Adullam, which commanded the former route, to encourage and assemble his subjects. But the Philistines, being in full force (*all*), penetrated close up to Jerusalem. 18. *Also came.*] *Rather*, Now . . . had come (so Chr.).——*Spread themselves.*] Chr. (*vs.* 9. 13) is different, R.V. *made a raid.*——*Valley of Rephaim.*] A depression in the highland, about 3 m. long by 2 m. broad, extending from the V. of Ben-Hinnom (*v.* 6, *note*, Josh. 15. 8) towards Bethlehem; famous for its cornfields (Isa. 17. 5). See *ch.* 21. 16, *note*. 20. *Baal-perazim.*] *i.e. the lord* (*ch.* 2. 10, *note*), or *place, of breakings forth*; cp. *ch.* 6. 8. Unidentified: if the *Mount* Perazim of Isa. 28. 21, it may be the ridge facing Jerusalem on the S.W. 'They' (Chr.) = David, &c. 21. *Burned.*] So *Targ.*; but Heb. *took them away* (so *marg.*, *Var.*, R.V.). Chr. adds the burning (acc. to Deut. 7. 25). On idols as reputed givers of victory *see ch.* 1. 20; 1 Sam. 4. 8 & 31. 9 (same Heb.); 2 Chr. 26. 14 & 28. 23. 23. *Thou shalt not.*] So render Chr.——*Go up.*] *Sept.* adds *to meet them*; probably now David had collected a larger force.——*Mulberry.*] R.V. as A.V. (so in Chr.); R.V. marg. *balsam*, associating *becâim* with *bâkhâh* = *to weep*, *i.e.* distil gum; but the *bâca* (Arab gum tree) could not live on this highland. *Not* our mulberry; but possibly (*Tristram*) the trembling aspen (*Populus euphratica*). 24. *Let it be.*] *Rather*, as Chr. 'Shalt hear' (Chr.), *rather*,

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thou shalt bestir thyself: for then [a] shall the LORD go out before thee, to smite the host of the Philistines. 25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to [k] Gazer.

battle: for God is gone forth before thee to smite the host of the Philistines. 16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

17 And [b] the fame of David went out into all lands; and the LORD [c] brought the fear of him upon all nations.

41.—David Established as King of all Israel.

2 SAMUEL v. 11-16.

11 And [a] Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 And [b] David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. 14 And [c] these *be* the names of those that were born unto him in Jerusalem; Sham-

1 CHRONICLES XIV. 1-7.

1 Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 And David took more wives at Jerusalem: and David begat more sons and daughters. 4 Now [d] these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, 5 and Ibhar, and Elishua, and El-

[a] Judg. 4. 14. [b] Deut. 17. 17; 1 Chr. 3. 9. [c] Josh. 16. 10. [d] 1 Kin. 5. 2. [e] 1 Chr. 3. 5.

[Chron.—[a] Josh. 6. 27; 2 Chr. 26. 8. [b] Deut. 2. 25 & 11. 25. [c] ch. 3. 5.]

as Sam.——*A going.*] *Rather*, tramping. Vulg. *gradientis*; see *App.*—*Shall go.*] *Rather*, is gone. 25. *Geba.*] Of the two texts, probability and Isa. 28. 21 support *Gibeon* (Chr.). Geba (1 Sam. 13. 16, *note*), being 3-4 m. west of Gibeon, implies a longer resistance (and possibly a Philistine garrison there) and a line of flight corresponding with 1 Sam. 14. 23, 31 (see *plan*, p. 16) rather than Josh. 10. 10-12.——*Gazer.*] *Rather*, Gezer (Josh. 10. 33; 1 Sam. 27. 8; 1 Kin. 9. 15, *notes*; 1 Macc. 4. 15). Identified by M. Clermont Ganneau with *Tell Jezer*, an isolated and escarped hill about 10 m. W. of Bethhoron (1 Sam. 13. 18, *note*) and 6 m. E. of *Abir* (Ekron) on the edge of the Philistine plain and commanding the mouth of the V. of Ajalon (1 Sam. 17. 2, *note*). David pursued the Philistines up to the walls of this strong fortress.——Isaiah (28. 21) refers to these two as great deliverances; they ended the Philistine invasions of Israel, and probably (Chr. *v.* 17) prompted Hiram's embassy (*v.* 11) to offer David his alliance and friendly co-operation.

2 S. v.—11. *Hiram.*] Hiram's reign must have been inordinately long, if he be the Hiram of 1 Kin. 9. 11 (nearly 60 years later). Menander, the historian of Tyre, quoted by Josephus (*c. Ap.* 1. 18), calls him son of Abibaal, and says that he reigned from the age of 19 to 53. If so, Solomon's friend was the son or grandson of this Hiram. But 1 Kin. 5. 1 and 2 Chr. 2. 3 seem to imply that one king of Tyre is meant. In 2 Chr. 2. 13, Huram's father is called Huram (but see *note*, p. 207). A Huram of Tyre paid tribute to Tiglath-pileser with Menahem of Samaria. Hiram may be a royal title; cp. Abimelech, &c. ——*Tyre.*] The Phœnicians are the only neighbouring nation with whom Israel never had any war, after Asher failed to expel them (Judg. 1. 31). Their languages were mutually intelligible, and each was too useful to the other—Israel supplying to Phœnicia agricultural produce, and receiving in return the productions of art and commerce (cf. Acts 12. 20), the Phœnicians being at this time the chief traders of the world and famous for their artistic skill. It was of the utmost consequence also to Tyre that the various caravan-routes should be kept open across David's kingdom.——*Cedar.*] Cf. *ch.* 7. 2, *note*. 12. David's tender conscience needed frequent assurance that he was in the path of duty. He regards all success as God-given; but he accepts it as arising from God's gracious purposes towards *Israel*. 13-16.] This summary marks the establishment of David's kingdom over *all Israel* (cp. 1 Sam. 14. 49; *ch.* 3. 2-5); David's palace was built before *ch.* 7. 2, but all his direct heirs born in the new capital (cf. 1 Chr. 3. 5-9) are mentioned. 14. *Those . . . born.*] By his *wives*; comp. *ch.* 3. 7, *note*.

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muah, and Shobab, and Nathan, and Solomon, 15 Ibhar also, and Elishua, and Nepheg, and Japhia, 16 and Elishama, and Eliada, and Eliphalet.

palet, 6 and Nogah, and Nepheg, and Japhia, 7 and Elishama, and Beeliada, and Eliphalet.

42.—The Ark removed from Kirjath-jearim.

2 SAMUEL VI. 1–11.

1 AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

1 CHRONICLES XIII.

1 And David consulted with the captains of thousands and hundreds, *and* with every leader. 2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, let us send abroad unto our brethren every where, *that are* [a] left in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities *and* suburbs, that they may gather themselves unto us: 3 and let us bring again the ark of our God to us: [b] for we enquired not at it in the days of Saul. 4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people. 5 So [c] David gathered all Israel together, from [d] Shihor of Egypt even unto the entering of Hemath, to bring the ark of God [e] from Kirjath-jearim.

2 And David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts [a] that dwelleth *between* the cherubims.

3 And they set the ark of God [b] upon a

6 And David went up, and all Israel, to [f] Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God, the LORD [g] that dwelleth *between* the cherubims, whose name is called *on it*.

7 And they carried the ark of God [h] in a

[a] 1 Sam. 4. 4.; Ps. 80. 1.
[b] See Num. 7. 9; 1 Sam. 6. 7.
[Chron.—] 1 Sam. 31. 1; Isa. 37. 4.

[a] 1 Sam. 7. 1, 2. [c] 1 Sam. 7. 5. [d] Josh. 13. 3, 5.
[e] 1 Sam. 6. 21. & 7. 1. [f] Josh. 15. 9, 60.
[g] 1 Sam. 4. 4. [h] See Num. 4. 15; ch. 15. 2, 13.

The first four were Bathsheba's sons, but *ch.* 12 suggests that Solomon was *not* the youngest.—Besides Solomon, the genealogy mentions Nathan only—as ancestor of Joseph, *reputed* father of *the* Lord's Anointed, David's 'son' (Matt. 1. 16; Luke 3. 31). **16.** *Eliada.*] Chr. Beeliada.

2 S. vi.—1. *Again.*] Cp. *ch.* 5. 1. David, aspiring to make Jerusalem the centre of the national religion also, proposes to bring up thither the Ark, long neglected (Chr. *v.* 3). Apparently he had little doubt but that God would (cp. Ps. 132, *App.*) accept 'the city of David' as the successor of Shiloh (Ps. 78. 60), and choose it *to place his Name there*, to make it his earthly *habitation* (Deut. 12. 5–7; cp. Chr. *v.* 2, *if that it be*—*i.e.* if the motion come—*of Jehovah*).—*Chosen.*] Representatives, the heads of the tribal divisions and subdivisions ('*thousand*' = *fathers' house*, 1 Sam. 8. 12 & 30. 19, *note*) who formed the national assembly (see R.V. in Chr., *vs.* 2, 4). [In Chr. render 'and' by *even* and 'leader' by prince (Heb. *nagid*).] To them, David proposes, as a *national* religious undertaking, the removal of the Ark from its humble home to Jerusalem. Thereupon they send *with all dispatch* (so Heb. of Chr. *abroad*) for their tribesmen *left* at home, and esp. for all the holy tribe from its towns and *pastures* (A.V. 'suburbs.'). The Ark, the visible symbol of the covenant and of the Presence, Majesty, and power of JEHOVAH, Israel's covenant-God, had been severed from the Tabernacle [Chr. *v.* 3, *enquired at*; rather, *sought unto*] during about 70 years (1 Sam. 21. 1, *note* 'Nob'). But David's pious wish and example awakened the piety of the nation (cf. 1 Sam. 7. 2) from end to end, from 'Shihor' (Josh. 13. 3; usually called *the river of Egypt*), to the entrance of Hamath (Num. 34. 5, 8). **2.** *From Baale.*] Probably *rather*, to (Chr. *v.* 6). *Baale* or *Baalah* is Kirjath-jearim, *i.e. city of woods*; cf. 'We found it in the fields of the wood' (Ps. 132. 6). Originally Kirjath-Baal = *city of Baal*; now (Conder) *'Erma*, 11 m. from Jerusalem and 4 m. E. of Beth-shemesh (1 Sam. 6. 21 & 7. 1, 2) on the edge of the V. of Sorek (1 Sam. 17. 2, *note*).—*By hose . . name.*] *Rather*, which is called by the Name (so Chr.), the Name (in token of ownership). Or, *Where the Name is called on, i.e.* Who is invoked before the Ark. (Cf. 1 Kin. 8. 43.—*Of hosts.*] Heb. *Sabaoth*; cf. 1 Sam. 17. 26, *note*.—*Dwelleth between.*] So R.V. *marg.* (Sam.,

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new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. [4] And they brought it out of [c] the house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark. [5] And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

[6] And when they came to Nachon's threshingfloor, Uzzah [d] put forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it*. [7] And the anger of the LORD was kindled against Uzzah; and [e] God smote him there for *his* error; and there he died by the ark of God. [8] And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

[c] 1 Sam. 7. 1. [d] See Num. 4. 15.
[e] 1 Sam. 6. 19.

new cart [4] out of the house of Abinadab: and Uzza and Ahio drave the cart. [5] And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

[9] And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. [10] And the anger of the LORD was kindled against Uzza, and he smote him, [f] because he put his hand to the ark: and there he [g] died before God. [11] And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

[Chron.—[f] 1 Sam. 7. 1.
[g] Num. 4. 15; ch. 15. 13, 15. [h] Lev. 10. 2.]

Chr.). Lit. (so R.V.) *sitteth upon, i.e.* is enthroned; it is his seat of state as Israel's king. See the full title of the Ark, 1 Sam. 4. 4. 3. *Set.*] Heb. *made to ride.*——*New cart.*] Following the Philistine precedent (1 Sam. 6. 7). But see 1 Chr. 15. 2.——*In Gibeah.*] *Rather*, on the hill (1 Sam. 7. 1), so *v.* 4; —but R.V. *marg.* as A.V.——*Sons.*] Perhaps grandsons, sons of Eleazar (cf. 1 Sam. 7. 1). 4. *Accompanying.*] *Rather*, as *marg.*, with.——*Ahio.*] He probably preceded the oxen with a goad, to guide and manage them, while Uzzah walked beside the Ark. 5. *Played.*] The word means *make merry*, sport in any way. It is coupled with *dancing* in 1 Chr. 15. 29, with *singing* here (Chr. *v.* 8 render 'and' *even*).——*Before the Lord.*] *i.e.* by the Ark (*v.* 7, Chr. *v.* 8).——*On . . . fir wood.*] Lit. *with all fir* (R.V. cypress) *woods.* The Hebrew letters for *with all their might* (Chr., so *Sept.*) are almost the same. R.V. renders 'on' *with* (throughout), and 'cornets' *castanets* (marg. *sistra*), but otherwise as A.V. (so in Chr.).——On *harp* = guitar (kinnor), *psaltery* = harp (nebel), *timbrel* = tambourine (toph), see *note*, p. 167.——*Cornets.*] Lit. *things to shake* (Heb. *mena-aneim*, here only), R.V. marg. *sistra*. The Egyptian *sistrum*, a sort of rattle, consisted of a metal loop, pierced by loose metal rods or rings, on a handle. 6. Whether Nachon (Chidon) was a man or a place is unknown.——*Threshingfloor.*] Cf. 1 Sam. 23. 1, *note.*——*Shook.*] *Marg.* as Chr. *stumbled*; so R.V.—but R.V. marg. *were restive* or *threw it down* (so in Chr.). Perhaps some grain on the threshingfloor drew the oxen aside. 7. *Error.*] Heb. here only. *Marg.* (A.V. as R.V.) *rashness.* But the reading of Chr. (*v.* 10) and the *Syriac* and *Arabic* Versions, *because . . . ark*, is probably correct (*Hervey*).—Death was the penalty for touching the Ark (Num. 4. 15), *i.e.* for irreverent treatment of it, as the people of Beth-shemesh had experienced (1 Sam. 6. 19). 8. *Displeased.*] The displeasure of disappointment (cf. 1 Sam. 15. 11), of 'vexation akin to anger.' Yet David should have known that there was an appointed way of bearing the Ark, *viz.* by poles through its rings (Ex. 25. 15), and that it was the special duty of the Kohathite Levites to so carry it. David's declaration (1 Chr. 15. 2), in the absence of positive evidence, suggests that Abinadab was not even a Levite.—This judgment turned the joy of the day into mourning: God seemed to repudiate the national undertaking. But doubtless the lesson was needed by king, ecclesiastics, and people—esp. on the eve of the restoration of public worship before the Ark. Long disuse (Chr. *v.* 3) had produced an imperfect sense of the terrible nearness of God to Israel, of the awful meaning of God's presence among His covenant-nation as symbolised by the Ark (cp. *ch.* 7. 6). The priests' knowledge of ritual had probably fallen to a very low ebb, through the massacre of the priests of Nob following the catastrophe at Shiloh. But David as Theocratic king was bound to make diligent search and, like Hezekiah later (2 Chr. 29. 4-11), to see that the ecclesiastics knew and did their duty——*Made*, &c.] Or, broken forth (so Chr.). Perez = *the breach* (*perazim* being the plural, *ch.* 5. 20, *note*), *i.e.* a sudden Divine judgment (Exod. 19. 22, 24).

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9 And *f* David was afraid of the LORD
that day, and said, How shall the ark of
the LORD come to me? 10 So David would
not remove the ark of the LORD unto him
into the city of David: but David carried
it aside into the house of Obed-edom the
Gittite. 11 And the ark of the LORD con-
tinued in the house of Obed-edom the Git-
tite three months: and the LORD *g* blessed
Obed-edom, and all his household.

12 And David was afraid of God that day,
saying, How shall I bring the ark of God
home to me? 13 So David brought not the
ark *home* to himself to the city of David,
but carried it aside into the house of Obed-
edom the Gittite. 14 And the ark of God
remained with the family of Obed-edom
in his house three months. And the LORD
blessed *m* the house of Obed-edom, and all
that he had.

43.—The Ark brought into the City of David.

2 SAMUEL VI. 12–23. 1 CHRONICLES XV., XVI.

12 And it was told king David, saying,
The LORD hath blessed the house of Obed-
edom, and all that *pertaineth* unto him,
because of the ark of God.

1 And *David* made him houses in the
city of David, and prepared a place for
the ark of God, *e* and pitched for it a
tent.

The National Assembly.—The Ordering of the Procession.

2 Then David said, None ought to carry the *b* ark of God but the Levites:
for them hath the LORD chosen to carry the ark of God, and to minister unto him
for ever.
3 And David *c* gathered all Israel together to Jerusalem, to bring up the ark
of the LORD unto his place, which he had prepared for it. 4 And David assembled
the children of Aaron, and the Levites: *b* of the sons of Kohath; Uriel the chief,
and his brethren an hundred and twenty: 6 of the sons of Merari; Asaiah the
chief, and his brethren two hundred and twenty: 7 of the sons of Gershom; Joel
the chief, and his brethren an hundred and thirty: 8 of the sons of *d* Elizaphan;
Shemaiah the chief, and his brethren two hundred: 9 of the sons of *e* Hebron;
Eliel the chief, and his brethren fourscore: 10 of the sons of Uzziel; Amminadab
the chief, and his brethren an hundred and twelve.
11 And David called for Zadok and Abiathar the priests, and for the
Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, 12 and
said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves,
both ye and your brethren, that ye may bring up the ark of the LORD God of Israel
unto *the place that* I have prepared for it. 13 For *f* because ye *did* it not at the first,
g the LORD our God made a breach upon us, for that we sought him not after the
due order. 14 So the priests and the Levites sanctified themselves to bring up the

f Ps. 119. 120; see Luke 5. 8, 9; Ps. 101. 2.
g Gen. 30. 27 & 39. 5.
[Chron.—*m* As Gen. 30. 27; ch. 26. 5.
e ch. 16. 1. *b* Num. 4. 2, 15; Deut. 10. 8 & 31. 9.
c 1 Kin. 8. 1; ch. 13. 5. *d* Ex. 6. 22. *e* Ex. 6. 18.
f 2 Sam. 6. 3; ch. 13. 7. *g* ch. 13. 10, 11.

10.] Obed-edom, apparently dwelling in and named *Gittite* from Kohathite *Gath-Rimmon* (Josh. 21. 25), was probably a Korhite (Korahite), of the clan of Kohath (1 Chr. 26. 1, 4) whose duty it was to *carry* the Ark (Num. 4. 4–15), and the *porter, rather*, doorkeeper, *i.e.* warder, of 1 Chr. 15. 24 & 16. 38 & 26. 15. 11. *Blessed.*] See *marg. refs.* & 1 Chr. 26. 4, *note.*—*Household.*] *Rather*, house.

1 Chr. xv.—1. *Made houses.*] *i.e.* completed his *palace* (plural, intensive) in the stronghold of Zion (2 Sam. 5. 9, 11). 2. *Then.*] After 3 months, *ch.* 13. 14.—*None.*] See *marg. refs.* 3. *His.*] *i.e.* its. 4. *Children.*] *Rather*, sons, *i.e.* the Aaronite *clan*, the Priesthood (*ch.* 23. 13, p. 164); the heads of its two *fathers' houses* were now *Zadok* and *Abiathar* (*v.* 11, see *notes*, 1 Sam. 28. 6 & *ch.* 16. 39 & 24. 4, pp. 99, 165). 5–10. *Sons, chief, brethren.*] *i.e. clan*, its *head*, and representative *clansmen*. 12. *Chief, &c.*] *Rather*, heads of the fathers' *houses, or* clans, (*the chief, v.* 16); *see ch.* 24. 4, p. 165. The Kohathite *fathers' houses* are four, viz., Kohath, Elizaphan, Hebron, and Uzziel (*marg. refs.* & *ch.* 6. 2), against one each of Gershon (Gershom, *v.* 7, the elder branch) and of Merari. 13. *Ye.*] Emphatic. The persons as well as the manner (*ch.* 13. 7) had been im-

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ark of the LORD God of Israel. 15 And the children of the Levites bare the ark
of God upon their shoulders with the staves thereon, as [a] Moses commanded
according to the word of the LORD.
16 And David spake to the chief of the Levites to appoint their brethren
to be the singers with instruments of musick, psalteries and harps and
cymbals, sounding, by lifting up the voice with joy. 17 So the Levites ap-
pointed [b] Heman the son of Joel; and of his brethren, [c] Asaph the son of
Berechiah; and of the sons of Merari their brethren, [d] Ethan the son of Kushaiah;
18 and with them their brethren of the second *degree*, Zechariah, Ben, and
Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and
Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and
Jeiel, the porters.
19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with
cymbals of brass; 20 and Zechariah, and Aziel, and Shemiramoth, and Jehiel, and
Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries [e] on Alamoth;
21 and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and
Azaziah, with harps on the Sheminith to excel.
22 And Chenaniah, chief of the Levites, *was* for song: he instructed about the
song, because he *was* skilful. 23 And Berechiah and Elkanah *were* doorkeepers
for the ark.
24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zecha-
riah, and Benaiah, and Eliezer, the priests, [f] did blow with the trumpets before
the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

[a] Ex. 25. 14; Num. 4. 15 & 7. 9. [b] ch. 6. 33. [c] ch. 6. 44. [e] Ps. 46, title.
[d] ch. 6. 29. [f] Num. 10. 8; Ps. 81. 3.

proper. 15. *Staves.*] Or, *poles.* 16.] See *ch.* 16. 4, *note.*——*Appoint.*] *i.e.* station (so *v.* 17).——*Brethren, &c.*] *Rather,* brethren the singers. This Levitical Order, now first mentioned, was evidently an existing institution. See *ch.* 25, *notes*, p. 166.——*Sounding.*] *Rather,* playing aloud (so *v.* 19).——*By, &c.*] *Var.* to swell the sound for joy; R.V. *and* lifting up, &c. as A.V. 17. *Brethren.*] *i.e.* tribesmen or guildsmen, Heman (Samuel's grandson) being a Kohathite, Asaph a Gershonite. 18. *Ben.*] *i.e. son of;* probably a fragment, possibly of Zechariah's descent.——*The porters.*] *Rather,* the doorkeepers (as *vs.* 23, 24).—In *v.* 21 *and Azaziah,* which, to reconcile the lists (the totals, and practically the names, agree), some would substitute hero—esp. as Obed-edom and Jeiel would probably not be members of both Orders, the *porters'* and *singers',* and as *Jeiel* (*vs.* 18, 21) differs in form and meaning from Jehiah (*v.* 24). 19–20.] Classified by their instruments:—The three precentors led and accentuated the music with cymbals. *Of the second degree,* 8 played 'psalteries' (*on Alamoth,* ? = sopranos), 6 played 'harps' (*on the Sheminith,* ? = basses); see ch. 25. 1, 8, *notes*, pp. 166–168. 19. *Brass.*] *i.e.* bronze. 20. *Aziel.*] = Jaaziel (*v.* 18).—— (*bu.*] R.V. *set to* (so *v.* 21); *see* Ps. 46, *title.* 21. *Obed-edom.*] The *singer* here and in *ch.* 16. 4, doubtless the Obed-edom of *v.* 18, can hardly be the *porter* of *v.* 24 & *ch.* 16. 38. On this, and on *and Azaziah,* see *v.* 18, *note.*—*To excel.*] *Rather,* to lead (= Heb. of *chief musician* in titles of Ps. 6, &c.), rendered *oversee* in 2 Chr. 2. 2, 18 & 34. 13. 22. *Song.*] Heb. *massa,* rendered *song* here and in *v.* 22 only; but *burden* constantly. Heb. *the lifting up*—perhaps of the voice, but more probably of the Ark. Render, *Chenaniah, chief* (*lit.* captain) *of the Levites* for bearing. Cp. *v.* 27. 23, 24. *Doorkeepers.*] Or *porters* (*v.* 18, *note*), *i.e.* warders, to prevent access, &c. On this Order, see pp. 168–170. 24. *Trumpets.*] *Rather,* clarions (Heb. *chatzozerah*), so *v.* 28. The straight alarm-trumpets of silver used by the priests (*marg. refs.*; *ch.* 16. 6).——*Obed-edom.*] Probably the *porter* of *chs.* 16. 38 & 26. 4, 15, and perhaps *the Gittite* of 2 Sam. 6. 10; *see notes.*

2 S. vi.—12. *Gladness.*] *Rather,* joy (as Chr. *vs.* 16, 25, 28), *i.e.* 'in a joyful procession with music and dancing.'—The order may have been:—1. The three precentors and two bands of 7 each (*vs.* 19–21); 2. Chenaniah, marshal of the bearers; 3. Two warders of the Ark; 4. Seven Priests with clarions (*chatzozerah*); 5. The Ark; 6. Two warders of the Ark; 7. The King with the heads of the nation.—*Ball.* 13. *Bare the ark.*] This privilege, due perhaps to their kinship to the priesthood, gives the Kohathites precedence——*Six paces.*] Probably not at every six paces, but once at that distance from the house, *i.e.* as soon as they perceived that God was not against (Chr. *God helped*) their present undertaking; Uzzah's fate having made the issue doubtful (2 Sam. 5. 9).——*Fattings.*] Any fatted beast. Sept. and Vulg. *rams* (cf. 1 Chr. 15. 26). Heb. *an ox and a fatling* (so R.V.). 14. *Before the Lord.*] *i.e.* before the Ark (so *vs.* 16, 17).——*Might.*] David's holy joy was due to the inference—from God's permitting the removal of the

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So David went and brought up the ark
of God from the house of Obed-edom into
the city of David with gladness. 13 And
it was *so*, that when [m] they that bare the
ark of the LORD had gone six paces, he
sacrificed [n] oxen and fatlings. 14 And
David [o] danced before the LORD with
all *his* might; and David *was* girded [p] with
a linen ephod. 15 So David and all the
house of Israel brought up the ark of the
LORD with shouting, and with the sound of
the trumpet.

[25] So [q] David, and the elders of Israel,
and the captains over thousands, went to
bring up the ark of the covenant of the
LORD out of the house of Obed-edom with
joy. 26 And it came to pass, when God
helped the Levites that bare the ark of
the covenant of the LORD, that they offered
seven bullocks and seven rams. 27 And
David *was* clothed with a robe of fine
linen, and all the Levites that bare the ark,
and the singers, and Chenaniah the master
of the song with the singers: David
also *had* upon him an ephod of linen.

[28] [p] Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

16 And [q] as the ark of the LORD came in-
to the city of David, Michal Saul's daugh-
ter looked through a window, and saw
king David leaping and dancing before
the LORD; and she despised him in her
heart.

[29] And it came to pass, [q] *as* the ark of the
covenant of the LORD came to the city of
David, that Michal the daughter of Saul
looking out at a window saw king David
dancing and playing: and she despised
him in her heart.

17 And they brought in the ark of the
LORD, and set it in [r] his place, in the midst
of the tabernacle that David had pitched
for it: and David [s] offered burnt offer-
ings and peace offerings before the LORD.

[1 Chr. xvi.] 1 So they brought the ark of
God, and set it in the midst of the tent that
David had pitched for it: and they offered
burnt sacrifices and peace offerings before
God. 2 And when David had made an end

[m] Num. 4. 15; Josh. 3. 3; 1 Chr. 15. 2, 15.
[n] See 1 Kin. 8. 5. [o] See Ex. 15. 20; Ps. 30. 11.
[p] 1 Sam. 2. 18. [q] 1 Chr. 15. 29. [r] Ps. 132. 8.
[s] 1 Kin. 8. 5, 62, 63.
[Chron.—[t] 1 Kin. 8. 1. [p] ch. 13. 8.
[q] 2 Sam. 6. 16.]

Ark, the symbol of His Presence—that He accepted and would dwell in the new capital. Cp. Ps. 132. 13. The king—who was dressed like the Levites (Chr.), and wore moreover the *ephod* distinctive of the priests (1 Sam. 22. 18 & 14. 3, *notes*)—threw off his long *robe* (*meil*, 1 Sam. 18. 4, *note*) *of fine linen* (Heb. *buts*, Gr. *byssus*, here first used of dress), and appeared in the ephod. **15.**] Compare 2 Chr. 5. 12, 13, p. 227. **16.** *And.*] Rather, *And* it was so that.—*Through.*] *Rather*, out at (as Chr.).—*A.*] *Rather*, the, and so in Chr. Cp. Judg. 5. 28; 2 Kin. 9. 30. 'Leaping,' here only; 'dancing,' here and v. 14 only; in Chr., later and more ordinary words replace these archaic words distinctive of religious dancing. 'Playing' = dancing with singing and instrumental music. Such expressions of national joy were usually limited to women (1 Sam. 18. 6, 7, *marg. refs.*), the leader improvising and the rest imitating her.—*She despised.*] Yet never was David more truly 'king in Jerusalem' (Eccles. 1. 1). It was the greatest day of David's reign. *The city of David* was made '*the city of Jehovah*' (cp. Ps. 101. 2, 8), became the national sanctuary as well as the national capital, by a very advent of *Jehovah, the* covenant-*God of Israel.* **17.** *His.*] *i.e. its.*—*Tabernacle.*] *Rather*, tent (as Chr. v. 1); the Tabernacle and altar being at Gibeon (p. 99).—Now, probably, David composed Pss. 15 & 24. Both define the character admissible to God's courts, and Ps. 24 dramatically describes the entry of the Ark into *its place.*—*David offered.*] The king—who as Jehovah's representative and the head of a *Kingdom of Priests* (Exod. 19. 6) had a priestly character—seems, though not by descent a priest, to have performed priestly functions (but *see v.* 18, *note*).—'The *burnt offering* was dedicatory and wholly consumed; the *peace offerings* were eucharistic,' and supplied the Dedication Feast for the assemblage (cp. Solomon's Dedication of the Temple, 1 Kin. 8. 62–64).—*Before*, &c.] *See v.* 14, *note.*

1 Chr. xv.—**25.** *Elders . . . . thousands.*] *i.e. all Israel* (*vs.* 3, 28, *ch.* 28. 1). **26.** *Helped.*] *i.e.* favoured.—*Seven*, &c.] Some understand this of a thank offering of the Levites at the end, and Sam. *v.* 13 of a propitiatory sacrifice by David after the first six paces. **27.** *Robe*, &c.] See *notes* on Sam.—*Master of the song.*] *Rather*, chief (overseer) of the bearing. Cf. *v.* 22.—*With the singers.*] Some omit this; *see Var.* **28.** *Cornet, trumpets, making a noise.*] *Rather*, trumpet, clarions (as *v.* 24), sounding (*or* playing) aloud.

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18 And as soon as David had made an end of offering burnt offerings and peace offerings, [t] he blessed the people in the name of the LORD of hosts. 19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*.

of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. 3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece *of flesh*, and a flagon *of wine*.

PSALM XV. A Psalm of David.

1 LORD, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?
2 He that walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.
3 *He that* backbiteth not with his tongue,
Nor doeth evil to his neighbour,
Nor taketh up a reproach against his neighbour.
4 In whose eyes a vile person is contemned;
But he honoureth them that fear the LORD.
He that swareth to *his own* hurt, and changeth not.
5 *He that* putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these *things* shall never be moved.

PSALM XXIV. A Psalm of David.

1 The earth *is* the LORD's, and the fulness thereof;
The world, and they that dwell therein.
2 For he hath founded it upon the seas,
And established it upon the floods.
3 Who shall ascend into the hill of the LORD?
Or who shall stand in his holy place?
4 He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.
5 He shall receive the blessing from the LORD,
And righteousness from the God of his salvation.
6 This *is* the generation of them that seek him,
That seek thy face, O Jacob. Selah.
7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors;
And the King of glory shall come in.
8 Who *is* this King of glory?
The LORD strong and mighty,
The LORD mighty in battle.
9 Lift up your heads, O ye gates;
Even lift *them* up, ye everlasting doors;
And the King of glory shall come in.
10 Who is this King of glory?
The LORD of hosts, he *is* the King of glory. Selah.

[t] 1 Kin. 8. 55.

2 S. vi.—**18.** *Burnt..peace.*] *Rather*, as Chr., but *render* offering.——*Blessed.*] Cf. 1 Kin. 8. 14. It is not said (1) that David used the *priestly* blessing (cf. Num. 6, 22-26)—but Solomon's solemn blessing of the people (2 Chr. 6. 3) was probably based on David's action—or (2) that David sacrificed with his own hand. *They*, used interchangeably with *David* (Chr., *ex.* 1, 2), may imply the co-operation of the priests. **19.** *Dealt.*] Apportioned (cp. *dole*).——*Cake.*] *Heb.* a sacrificial cake (Lev. 8. 26, &c.). 'Loaf' (Chr.), *i.e.* a round cake (1 Sam. 2. 36). Cp. Exod. 29. 23.——*Good piece.*] The word is the same in both texts, but its etymology and sense are very uncertain. The A.V. is the Jewish rendering; Vulg. *assaturam bubulæ carnis*, a roasting-piece of beef. Gesenius renders portion (so R.V.), *measure* or *cup.*——(*of flesh.*) Or supply *of wine*—in both texts.——*Flagon.*] *Rather*, raisin-cake (1 Sam. 25. 18, *note*); or, perhaps a thin cake of grape-syrup; Lat. *placenta*. Omit *of wine* (both texts).

[Ps. xv.—**3.**] *Backbite* means *slander the absent.* **4.**] The Jews render, 'He is despised in his own eyes and worthless, and fearers of the Lord he honoureth.' **5.** *Never be moved.*] Continuance implies God's approval. Cf. Ps. 102. 28 & 91. 1; Prov. 10. 25, 30.]

[Ps. xxiv.—**1.**] The argument is, Who then may approach such a Presence as His, the Creator (cf. Gen. 1. 9) and Lord of all? **4.** *Vanity.*] The false and the worthless (not idols). **6.**] Might be rendered, *They that seek thy face are Jacob, i.e.* the true Israel. R.V. *O God of Jacob* (with some ancient versions); R.V. *marg.* even *Jacob.* **7.** *Everlasting.*] Because typifying hearts and heavens, alike eternal, which shall open to receive the Saviour. **10.** (*of hosts.*] Cf. 1 Sam. 17. 26, *note.*——*Selah.*] Cf. Ps. 52. *note*, p. 52.

1 Chr. xvi.—**4.** *Appointed.*] *i.e.* stationed. David's *Service of Song*, cp. *ch.* 6. 31-47.—On his later organisation of the tribe of Levi, and the development of the musical services and instruments with which his name is ever after associated, *see* pp. 163-170, *notes*; and on

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The Service of the Ark on Zion.

(1 Chron. xvi. 4-43).

4 And he appointed *certain* of the Levites to minister before the ark of the LORD, and to [a]record, and to thank and praise the LORD God of Israel: 5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals; 6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 Then on that day David delivered [b]first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

8 [c]Give thanks unto the LORD,
Call upon his name,
Make known his deeds among the people.
9 Sing unto him, sing psalms unto him,
Talk ye of all his wondrous works.
10 Glory ye in his holy name:
Let the heart of them rejoice that seek the LORD.
11 Seek the LORD and his strength,
Seek his face continually.
12 Remember his marvellous works that he hath done,
His wonders, and the judgments of his mouth;
13 O ye seed of Israel his servant,
Ye children of Jacob, his chosen ones.
14 He is the LORD our God;
His judgments *are* in all the earth.
15 Be ye mindful always of his covenant;
The word *which* he commanded to a thousand generations;
16 *Even of the* [d]*covenant* which he made with Abraham,
And of his oath unto Isaac;
17 And hath confirmed the same to Jacob for a law,
And to Israel *for* an everlasting covenant,
18 Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance;

[a] Ps. 38, & 70, title. [b] See 2 Sam. 23. 1. [c] Ps. 105. 1—15. [d] Gen. 17. 2 & 26. 3 & 28. 13 & 35. 11.

his addition of Psalmody to the Mosaic ritual, *see Introd.* pp. 11, 12.——*Before the Ark.*] *i.e.* in the court before the new tent-sanctuary which is called in 1 Chr. 6. 31, 32, *the dwelling-place of the tabernacle of the congregation*—*rather*, the tabernacle of the tent of meeting, *i.e.* of God with man (the ancient name of the Tabernacle).——*Record, thank and praise.*] The technical description of the ministry of *the singers* and of David's *Service of Song. To record*, lit. *bring to remembrance*, is the technical term for chanting the Psalms at the burning of '*the memorial*' withdrawn from the meal offering (Lev. 2. 2), R.V. *celebrate*; cp. Pss. 38 & 70, *titles.*—*To thank* = to perform psalms of invocation and confession of benefits received; *to praise* = to sing and play hymns of Hallelujah, such as Ps. 146-150.—*Bald.* 5.] Asaph, as leader, sounded (or played) aloud with cymbals.——*Next.*] *Rather*, second (*ch.* 15. 18). Asaph's choir comprised 9 of the 14 Levites of *ch.* 15. 20, 21, and one of the priests (*ib. v.* 24).——*Jeiel.*] The *Jaaziel* of *ch.* 15. 18.——*Psalteries, harps.*] *i.e.* harps, lutes.——*And.*] Omit colon after 'Obed-edom,' and insert commas after 'Obed-edom' and 'Jeiel' (2). 6. *Jahaziel.*] Perhaps the *Eliezer* of *ch.* 15. 24; if so, all 12 had taken part in the procession of *ch.* 15. 19-24.——*Trumpets.*] *Rather*, clarions (*chatzozêrah*, so *v.* 42); see *ch.* 25. 5, *note*, p. 167. ——*Continually.*] *i.e.* as, &c. (*v.* 37). 7. *Deliver ed*, &c.] Perhaps, *rather* (omitting *this Psalm*) originally committed the giving of thanks to (R.V. *first ordained by* the hand, &c.; marg. *made it the chief work, to give thanks unto the Lord by* the hand, &c.); *or*, first appointed to Asaph . . . that they should praise the Lord (saying).——*This psalm.*] Corresponds almost exactly with Ps. 105. 1-15 & 96 & 106. 47, 48. 8.] Cf. Isa. 12. 4. ——*Name.*] *i.e.* Jehovah. Praise and pray to God, who has vouchsafed a special revelation to Israel and adopted her.——*Make known.*] *i.e.* fulfil Israel's mission to mankind.——*People.*] *Rather*, peoples (so *vs.* 26, 28). 9. *Psalms; talk.*] R.V. *praises*; R.V. marg. *meditate.* 11. *Strength.*] *i.e.* Seek him where his mighty strength abides, before his Ark (cf. Ps. 78. 61), in his sanctuary (Ps. 63. 2). 12. *Judgments.*] *i.e.* decrees, which are commands and prophecies. 13.] *i.e.* as *seed* (children) of Israel, as servants (*chosen ones*) of God. 15.] Ps. 105 has, *He hath remembered.* 17. *Law.*] *i.e.* fixed decree, R.V. *statute.* 18. *Thee.*] *i.e.* individually to the three.——*Lot.*] *Rather*, line, *i.e.* measuring-cord, and so the tract measured out (Ps. 78. 55). Cp. 'Cast a cord for a lot in the congregation of the Lord' (Mic. 2. 5).——*Your.*] *i.e.* of the Israelites'.

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19 When ye were but few,
[e] Even a few, and strangers in it.
20 And *when* they went from nation to nation,
And from *one* kingdom to another people;
21 He suffered no man to do them wrong:
Yea, he [f] reproved kings for their sakes,
22 *Saying,* [g] Touch not mine anointed,
And do my prophets no harm.

23 [h] Sing unto the LORD, all the earth;
Shew forth from day to day his salvation.
24 Declare his glory among the heathen;
His marvellous works among all nations.
25 For great *is* the LORD, and greatly to be praised:
He also *is* to be feared above all gods.
26 For all the gods [i] of the people *are* idols:
But the LORD made the heavens.
27 Glory and honour *are* in his presence;
Strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people,
Give unto the LORD glory and strength.
29 Give unto the LORD the glory *due* unto his name:
Bring an offering, and come before him:
Worship the LORD in the beauty of holiness.
30 Fear before him, all the earth:
The world also shall be stable, that it be not moved.
31 Let the heavens be glad, and let the earth rejoice:
And let *men* say among the nations,
The LORD reigneth.
32 Let the sea roar, and the fulness thereof:
Let the fields rejoice, and all that *is* therein.
33 Then shall the trees of the wood sing out
At the presence of the LORD,
Because he cometh to judge the earth.

34 [k] O give thanks unto the LORD; for *he is* good;
For his mercy *endureth* for ever.
35 [l] And say ye, Save us, O God of our salvation,
And gather us together,
And deliver us from the heathen,
That we may give thanks to thy holy name, *and* glory in thy praise.
36 [m] Blessed *be* the LORD God of Israel
For ever and ever.
And all [n] the people said, Amen, and praised the LORD.

37 So he left there, before the ark of the covenant of the LORD, Asaph and his

[e] Gen. 23. 4 & 34. 30. [f] Gen. 12. 17 & 20. 3; Ex. 7. 15—18. [g] Ps. 105. 15. [h] Ps. 96. 1, &c. [i] Lev. 19. 4. [k] Ps. 106. 1 & 107. 1 & 118. 1 & 136. 1. [l] 1 Kin. 8. 15. [m] Deut. 27. 15.

19. *Ye.*] *Syr., Chald.,* and some MSS. support *ye* against *they* of the Psalm.——*Even,* &c.] R.V. *yea, very few and sojourners* (cp. Gen. 23. 4). 21.] Alludes to Sarah and Rebekah (Gen. 12 & 20 & 26), and to the wanderings of Abraham, Isaac, and Jacob. 22. *Anointed.*] Lit. *Messiahs, i.e.* consecrated ones. *Kings* were to spring from Abraham and Sarai (Gen. 17. 16).—— *Prophets.*] Heb. *nabi;* applied to Abraham (Gen. 20. 7)—to any that know and declare God's will. 23. *Shew forth.*] *Rather,* Tell the tidings (Isa. 52. 7) of his salvation from, &c. An anticipation of the Gospel age. A world-wide invitation. Cp. 2 Sam. 22. 50; Mic. 4. 1, &c.; Isa. 2. 2, &c. The glad tidings which shall stir the sky, earth, sea, &c., is the advent of Jehovah as the Judge and Governor of mankind. Cp. Isa. 11. 1–9. 24. *Heathen, nations.*] *Rather,* nations, the peoples. 26. *Idols.*] R.V. marg. *things of nought.* 27. *Glory and honour.*] *Rather,* Splendour and majesty, ——*Gladness . . . place.*] Ps. 96 has *beauty . . . sanctuary.* 29. *Before him.*] The *into his courts* of the Psalm suits better the later *Temple* service.——*Beauty of holiness.*] *Or,* holy adornment, *i.e.* vestments (cp. the wedding garment of Matt. 22. 12); R.V. marg. *in holy array;* cf. 2 Chr. 20. 21; Ps. 29. 2; p. 350, *note.* 30. *Fear.*] *Rather,* tremble.—— *Shall be stable.*] *Rather,* is established that it cannot be moved (lit. *waver*), *Var.* (so R.V.). 32. *Fields,* &c.] *Rather,* field (*i.e.* open country) exult. 33. *Out . . . of.*] R.V. *for joy before.* 34.] Quoted in v. 41 as a typical formula of praise; see *marg. refs.* 37. *So.*] Resuming from v. 7. 38.] Compare the tautology *Obed-edom . . . and Hosah* with *with them Heman and Jeduthun* in *vs.* 41, 42. ——*With.*] Probably *and Hosah* is lost after

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brethren, to minister before the ark continually, as every day's work required;
38 and Obed-edom with their brethren, threescore and eight; Obed-edom also
the son of Jeduthun and Hosah *to be* porters:

The Service of the Tabernacle at Gibeon.

39 And Zadok the priest, and his brethren the priests, [o] before the tabernacle
of the LORD [p] in the high place that *was* at Gibeon, 40 to offer burnt offerings
unto the LORD upon the altar of the burnt offering continually [q] morning and
evening, and *to do* according to all that is written in the law of the LORD, which
he commanded Israel; 41 and with them Heman and Jeduthun, and the rest
that were chosen, who were expressed by name, to give thanks to the LORD,
[r] because his mercy *endureth* for ever; 42 and with them Heman and Je-
duthun with trumpets and cymbals for those that should make a sound,
and with musical instruments of God. And the sons of Jeduthun *were*
porters.

David and Michal.

[2 S. vi.] So all the people departed every 43 [s] And all the people departed every
one to his house. 20 [t] Then David returned man to his house: and David returned to
to bless his household. And Michal the bless his house.
daughter of Saul came out to meet David,
and said, How glorious was the king of Israel to day, who [x] uncovered himself
to day in the eyes of the handmaids of his servants, as one of the [y] vain fellows
shamelessly uncovereth himself! 21 And David said unto Michal, *It was* before
the LORD, [z] which chose me before thy father, and before all his house, to
appoint me ruler over the people of the LORD, over Israel: therefore will I
play before the LORD. 22 And I will yet be more vile than thus, and will be
base in mine own sight: and of the maidservants which thou hast spoken of,
of them shall I be had in honour. 23 Therefore Michal the daughter of Saul
had no child [a] unto the day of her death.

[o] Pa. 20, title. [p] ver. 14, 16; 1 Sam. 19. 24.
[q] Judg. 9. 4. [r] 1 Sam. 13. 14 & 15. 28.
[s] See 1 Sam. 15. 35; Isa. 22. 14; Matt. 1. 25.
[t] Chron. [u] ch. 21. 29; 2 Chr. 1. 3.
[x] 1 Kin. 3. 4. [y] Ex. 29. 38; Num. 28. 3.
[z] ver. 34; 2 Chr. 5. 13 & 7. 3; Ezra 3. 11; Jer. 33. 11. [a] 2 Sam. 6. 19. 20.]

[1] Obed-edom.'—*Jeduthun.*] Probably not the Merarite *singer* of ver. 41, 42 (= Ethan), but (and v. 42) a Kohathite (Korhite, *ch.* 26. 1–4) ancestor of *the Gittite*; see *notes*, pp. 93, 94.—*Hosah.*] Of Merari, see *ch.* 26. 10, *note*, p. 169.—*To be.*] *Rather*, being; omit 'also.'—*Porters.*] *Rather*, doorkeepers (p. 168). 39. *The priest.*] *i.e.* High Priest, *see ch.* 15. 4, *note*. Saul, perhaps, appointed Zadok, but it remains uncertain how he became co-ordinate H.P. with Abiathar during David's reign.—It *may* have been to avoid difficulties hence arising that David left the Tabernacle, &c. at Gibeon. David probably added sacrifices to the Service on Zion, under Abiathar as H.P. This divided national worship lasted about 50 years. —*At Gibeon.*] *The great high place* till the completion of Solomon's Temple; here the Mosaic Service of the Tabernacle was performed (*chs.* 6. 49 & 23. 28–32)—but imperfectly in the absence of the Ark. Cp. 2 Chr. 1. 3–6. David adds a *service of song* like that of Jerusalem (ch. 41, 42). 40. *The.*] Omit.—*And to do.*] Or, *even*. 41. *Expressed.*] Enrolled (*ch.* 12. 31, p. 86). Including doubtless the remaining priests and Levites of *ch.* 15. 20, 21, 24. 42.] *Heman and Jeduthun with.*] Omitted by *Sept.*—*Trumpets.*] *i.e.* clarions, for the priests (*v.* 6, *note*).—*Make a sound . . . musical instruments of God.*] *Rather*, sound (or play) aloud, and instruments for (*i.e.* to accompany) the songs of God.—*Were porters.*] R.V. *to be at the gate.*

2 S. vi.—20. *Returned.*] Having passed his house (v. 16). There, too, he would *bless the sacrifice* (1 Sam. 9. 13).—*Daughter of Saul.*] Cp. 1 Chr. 13. 3. Michal objected to David's dancing as unkingly.—*Glorious.*] *Rather*, honourable (cp. *v.* 22, *end*).—*Vain.*] The *raca* of Matt. 5. 22 = *empty*—of virtue, reputation, worldly means; a superlative of contempt (*Payne Smith*). 21. *It was*, &c.] Heb. *Before JEHOVAH . . . yea, before JEHOVAH* will I play! Of such a benefactor of king and people, no acknowledgment can be excessive or humiliating.—*Chose . . before.*] *i.e.* preferred to (*marg. refs.*; 1 Chr. 10. 14 & 12. 23).—*Ruler.*] 'Captain' (1 Sam. 9. 16, &c.); cp. 1 Chr. 28. 4.—*Play.*] *i.e.* dance, sing, and play. 22. *Maidservants.*] *Rather*, handmaids (as *v.* 20). If Saul's royal daughter despise David, his servants will not, although he should 'humiliate' himself yet more. 23. *Therefore.*] *Rather*, and. A son of Michal's might have inherited David's throne.—Another step towards the extinction of Saul's *house*.

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44.—David desires to build a Temple.—The Promises to David.

2 SAMUEL VII.

1 AND it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; 2 that the king said unto Nathan the prophet, See now, I dwell in [a] an house of cedar, but the ark of God dwelleth within [b] curtains. 3 And Nathan said to the king, Go, do all that *is* [c] in thine heart; for the LORD *is* with thee.

4 And it came to pass that night, that the word of the LORD came unto Nathan, saying, 5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? 6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all *the places* wherein I have [d] walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded [e] to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David,

[a] ch. 3. 11. [b] 1 Chr. 16. 1.
[c] See 1 Kin. 5. 3 & 8. 16-19; 1 Chr. 22. 7, 8 & 28. 2, 3.

1 CHRONICLES XVII.

1 Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains. 2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying, 4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in: 5 for I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from *one* tabernacle *to another*. 6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David,

[d] Lev. 26. 11, 12; Deut. 23. 14.
[e] ch. 5. 2; Ps. 78. 71, 72.

2 S. vii.—**1.** *Sat.*] *Rather, dwelt* (so Chr.).—*Rest*, &c.] Read *enemies round about.* Apparently a quotation from Deut. 12. 10, as if the security already attained (*v.* 18, *cp. ch.* 22. 1, p. 152) suggested to David that the time for establishing one national sanctuary was come. David's proposal doubtless preceded the sin of *ch.* 11; the interval of peace before the unexpected war with Ammon (*ch.* 10) is a probable date. **2.** *Nathan.*] Here first mentioned; *see* 1 Chr. 29. 29, p. 192. Nathan is associated with the 'first son' of the promise (*v.* 13); *see ch.* 12. 25; 1 Kin. 1.——*An house*, &c.] *i.e.* the palace of *ch.* 5. 11 & 1 Chr. 15. 1 (p. 93). A house roofed and wainscoted with cedar was the maximum of luxury (Isa. 9. 10; Jer. 22. 14, 15; *see* 1 Chr. 22. 4, *note*, p. 178).——*Curtains.*] See *marg. refs.* **3.** David's wish *to build an house of rest for the Ark* (1 Chr. 28. 2; cp. 1 Kin. 8. 13) was right (1 Kin. 8. 18), but premature. It was rewarded by a marvellous revelation (*v.* 21), and an *everlasting covenant* with him (*ch.* 23. 5). God promises to complete the establishment of Israel (*vs.* 10, 11), assures (conditionally, *v.* 13, *note*) continuance on the throne to David's heirs (*v.* 12) and perpetuity to David's lineage and kingdom (*v.* 16), and promises to accept the proposed sanctuary of a son who shall succeed David (*v.* 13). **5-13.** The connexion is: *Thou* shalt not build an house for *Me* (*vs.* 5-7), but I who have chosen thee will build an house, *i.e.* family, for *thee* (*vs.* 8-11), and thy son shall erect an house for ME (*Thenius*). **5.** *My servant.*] The title of one charged with a special mission, given to Moses, Joshua, and Nebuchadnezzar.—Limited to David amongst Israel's kings, it is the title of his greatest 'son' (*v.* 14, Matt. 12. 18), *see v.* 18, *note*, 'Lord GOD.'——*Shalt thou.*] A denial. The promised security is not yet attained (*v.* 10): David is yet *a man of war* (1 Chr. 28. 3, 'hast been,' R.V. *art*; & 22. 8, 9 & 1 Kin. 5. 3, 4). **6.** *Walked.*] *i.e.* led a wandering life (see *marg. refs.*).——*Tabernacle.*] Heb. *dwelling place* (Exod. 26. 1), *i.e.* the structure enclosed within the *tent* of goats' hair (Exod. 40. 18, 19, 34). A *tent*, however magnificent, was a wanderer's transitory home (*v.* 6, *cp.* Isa. 38. 12), and indicated that Israel's settlement in Canaan was incomplete. **7.** *Tribes.*] In Heb. *tribes* differs from *judges* (Chr.)—[so *word* in *v.* 21 from *servant* in Chr., *v.* 19] by a single similar letter. No *tribe* had been commissioned to govern Israel.—*Feed.*] See

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Thus saith the LORD of hosts, *f* I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: [9] and *g* I was with thee whithersoever thou wentest, *h* and have cut off all mine enemies, out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth. [10] Moreover I will appoint a place for my people Israel, and will *i* plant them, that they may dwell in a place of their own, and move no more; *k* neither shall the children of wickedness afflict them any more, as beforetime, [11] and as *l* since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies.

Also the LORD telleth thee that he will make thee an house. [12] And when thy days be fulfilled, and thou shalt sleep with thy fathers, *m* I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. [13] *n* He shall build an house for my name, and I will *o* stablish the throne of his kingdom for ever.

[14] *p* I will be his father, and he shall be my son. *q* If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: [15] but my mercy shall not depart away from him, *r* as I took *it* from Saul, whom I put away before thee. [16] And *s* thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Thus saith the LORD of hosts, I took thee from the sheepcote, *even* from following the sheep, that thou shouldest be ruler over my people Israel: [8] and I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth. [9] Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, [10] and since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies.

Furthermore I tell thee that the LORD will build thee an house. [11] And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. [12] He shall build me an house, and I will stablish his throne for ever.

[13] I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee: [14] but I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

f 1 Sam. 16. 11, 12; Ps. 78. 70.
g 1 Sam. 18. 14; ch 5. 10 & 8. 6, 14.
h 1 Sam. 31. 6; Ps. 89. 23.
i Ps. 44. 2 & 80. 8; Jer. 24. 6; Amos 9. 15.
k Ps. 89. 22.
l Ps. 106. 41.
m 1 Kin. 8. 20; Ps. 132. 11.
n 1 Kin. 5. 5 & 6. 12, 13 & 8. 19; 1 Chr. 22. 9 & 28. 6.
o ver. 16; Ps. 89. 4, 29, 36, 37.
p Ps. 89. 26, 27; Heb. 1. 5.
q Ps. 89. 30, 31, 32, 33.
r 1 Sam. 15. 23, 28 & 16. 14; 1 Kin. 11. 13, 34.
s John 12. 34.

ch. 5. 2, *note.* **8.** *I.*] Emphatic, cp. 1 Kin. 8. 16.——*Sheepcote.*] R.V. marg. *pasture* (so Chr.). ——*Ruler.*] *Rather*, prince (so Chr.); *see* 1 Sam. 9. 16, *note.* **9.** *Have made.*] Or, *I will make* (so Chr.). **10.** *Moreover.*] *Var.* And. ——*In, &c.*] Rather, *in their own place.* —— *More.*] *Rather*, as Chr.—— *Wickedness.*] Heb. *Belial* (1 Sam. 10. 27, *note*). Pharaoh and the seven nations of Canaan are meant. **11.** *Have caused.*] R.V. *I will cause* (R.V. *marg.* has the past tense in both texts).——*Make, &c.*] *i.e.* assure thee prosperity, esp. a successor (so *house* in Ps. 127. 1 = offspring); *see* Exod. 21. 1. *A sure house.*] 1 Kin. 11. 38; cp. 1 Sam. 25. 28. **13.** *He.*] Emphatic. David's *seed* is the subject (vs. 12-15; cp. 1 Kin. 2. 4, &c.). Fulfilled by Solomon, *a man of rest* (*marg. refs.*).——*My Name.*] *i.e.* Myself (as revealed to Israel, Exod. 3. 15 & 20. 24); cp. 1 Kin. 8. 29.—Thus the Temple became the *sign* or earnest of these promises, and God's presence therein a standing assurance of continuance to the Davidic dynasty.——*For ever.*] *i.e.* for a continuance (v. 19), but conditionally on faithfulness and obedience (1 Kin. 2. 3, 4). **14, 15.**] How effect will be given to the promise; cp. Ps. 89. 30-34.——*His . . . my.*] *father*, to him . . . to me (so Chr.). The title of *God's son* (applied before to Israel, Exod. 4. 22; Hos. 11. 1) now attaches to the Davidic

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[17] According to all these words, and according to all this vision, so did Nathan speak unto David.

[18] Then went king David in, and sat before the LORD, and he said,

Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto? [19] And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord GOD? [20] And what can David say more unto thee? for thou, Lord GOD, [t] knowest thy servant. [21] For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*. [22] Wherefore [u] thou art great, O Lord GOD: for [x] *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears. [23] And [y] what one nation in the earth *is*

[15] According to all these words, and according to all this vision, so did Nathan speak unto David.

[16] And David the king came and sat before the LORD, and said,

Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto? [17] And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God. [18] What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant. [19] O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* great things. [20] O LORD, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears. [21] And what one

[t] Ps. 139. 1, 2.
[u] 1 Chr. 16. 25.

[x] Deut. 3. 24 & 4. 35; Ps. 86. 8 & 89. 6, 8.
[y] Deut. 4. 7, 32, 34 & 33. 29; Ps. 147. 20.

Lord's Anointed (1 Chr. 22. 10 & 28. 6; Ps. 2. 7; cp. Isa. 9. 6, p. 458).——*If, &c.*] Sin in individuals of David's seed shall not abrogate the promise (cp. *ch.* 23. 5).——*Rod, &c.*] Like other men. See *marg. refs.*; cp. 1 Chr. 28. 9. **15.** *But, &c.*] Fulfilled 1 Kin. 11. 12 & 15. 4; 2 Kin. 8. 18, 19; Isa. 7. 6, 7 (p. 452). **16.** *Thine, thy.*] The promise of perpetuity: cp. Ps. 89. 29, 36, 37.——*Established.*] *Rather*, made sure (Heb. as in '*sure* mercies of David,' Isa. 55. 3).——*Before thee.*] *i.e.* in thy sight (so *v.* 16). Or, *before me* (Syr., Sept., Arab.). *Mine, my* (Chr.), point to the Theocratic nature of the Davidic kingdom. **17.**] Later references to it (*marg. refs.*) supplement this condensed record. **18.** *In.*] Prostrate into the Tent of the Ark (*ch.* 6. 17).——*Sat.*] On his heels as he knelt, Eastern-fashion. David offers thanks (*vs.* 18-21), praise (*vs.* 22-24), and prayer (*vs.* 25-29).——*Hitherto.*] R.V. *thus far* (so Chr.). **19.** *Lord God.*] Heb. *My Lord Jehovah*, which (to *v.* 21 and in *vs.* 28, 29) expresses David's recognition of his personal relation to God, being the correlative of *my servant* (*v.* 5). David seems to use LORD God (*vs.* 22, 25), Heb. *Jehovah-God*, when addressing God as the Covenant-God of Israel.——*For, &c.*] David's interpretation of *for ever* (*v.* 16) falls far short of, *e.g.* Ps. 89. 27, 29, 36, 37, whence we infer that the fuller comprehension of the revelation which is reflected in the Psalms, viz., that it involved the selection of David's family to be the vehicle or depositary of the Promises to Abraham and through him to mankind came gradually to David.——*Manner of man.*] 'Man,' Heb. *Adam, i.e.* mankind. 'Manner,' Heb. *torah*, which means *teaching*, is usually rendered *law*, but *manner, i.e.* custom, here only. (1) Adopting the rendering *law*:—(*a*) *Sp. Com.* compares Chr. (though its reading and rendering are also doubtful), and renders *But this is the law* (or, prerogative) *of a great man, i.e.* to found enduring dynasties; (*b*) R.V. *marg.* has *And is this the law of man? i.e.* Is this perpetuity of my family become part of human law, a divinely constituted ordinance for mankind? *or*, Is it to be valid for weak human beings such as myself and my posterity? (2) Keeping the rendering *manner*:—R.V. has *And this too after the manner of men, i.e.* speaking familiarly and condescendingly as might an earthly friend and benefactor.—Whatever their precise meaning, these difficult words express David's 'humble astonishment at the greatness of the honour destined for him and his house.' *Regarded* (Chr.) means *dealt with.* **20.**] Words fail David; *see* Chr. where *for* = concerning, *of* = done to. **21.** *Word's.*] See *v.* 7, *note.* The *word, i.e.* of promise, is either that made through Samuel (1 Chr. 11. 3, p. 86) or the present (*v.* 25): each revelation was of God's grace only.——*These great things.*] *Rather*, this greatness (as Chr.), viz., *to make* (so render Chr.) known, &c.—The miracle of prediction and revelation; cp. *v.* 22 with Isa. 41. 21-29 & 45. 11, 21. **22.** *Wherefore, &c.*] David passes from his personal experience to Israel's experience of God's greatness, and magnifies God for this also. **23.** *And . . . Israel.*] R.V. *marg.* (so Chr.) *And who is like Thy people, like Israel, a nation that is alone in*

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like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before [a] thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods? [24] For [a] thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: [b] and thou, LORD, art become their God.

[25] And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said. [26] And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee. [27] For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. [28] And now, O Lord GOD, thou *art* that God, and [c] thy words be true, and thou hast promised this goodness unto thy servant: [29] therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, has spoken *it*: and with thy blessing let the house of thy servant be blessed [d] for ever.

nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? [22] For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

[23] Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said, [24] Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee. [25] For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee. [26] And now, LORD, thou art God, and hast promised this goodness unto thy servant: [27] now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

45.—David's Wars—His Treasures—His Chief Officials.

2 SAMUEL VIII.

[1] AND after this it came to pass, that David smote the Philistines, and sub-

1 CHRONICLES XVIII.

[1] Now after this it came to pass, that David smote the Philistines, and subdued

[a] Deut. 9. 26. [b] Ps. 48. 14. [c] John 17. 17. [d] ch. 22. 51.

the earth. In Chr., render 'of' *by*, and 'by' *in.*——*Great . . terrible.*] From Deut. 10. 21. The miracles of Israel's birth as a nation, of her development and settlement in Canaan. **24.** *For . . . confirmed.*] *Rather*, And thou didst establish.——*Art become.*] *Rather*, as Chr., *i.e.* provedst thyself to be, &c. (Gen. 17. 7-8; Exod. 6. 7). **26.**] Render Chr., *Let thy name be established* and *magnified*, &c.——*Let be.*] R.V. is (so Chr.). **27.** *Found*, &c.] *i.e.* taken heart: R.V. marg. *been bold.* **28.**] *For, Jehovah, O Lord, thou art God.*——*That.*] *i.e.* the True.——*Goodness.*] *i.e. good thing.* **29.** *Let*, &c.] R.V. marg. *begin and bless, i.e.* at once; the language of firm faith. In Chr. R.V. *it hath pleased.*

2 S. viii.—With this summary of results compare 1 Sam. 14. 47, 48, 50; Ecclus. 47. 7. (David) *destroyed the enemies on every side* (fulfilling *ch.* 7. 10, 11).—Observe that all David's wars were *defensive*; Israel was not called to be a conquering nation, but the control of the belt of habitable land between the Mediterranean Sea and the deserts from the Egyptian frontier as far as the Euphrates was essential to her independence and security, and this was her's by Promise (Gen. 15. 18, &c.). David's successful consolidation of Israel provoked combinations of the neighbouring nations against her (*ch.* 16; Ps. 60; *v.* 13, *note*), and his conquests resulted from the wars thus forced upon him. **1.** *After this.*] Not a note of time. David's history, like Saul's, is incapable of precise chronological arrangement.——*The Philistines.*] David *brake their horn in sunder unto this*

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dued them: and David took Methegammah out of the hand of the Philistines.

2 And [a]he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites [b]became David's servants, *and* [c]brought gifts.

3 David smote also Hadadezer, the son of Rehob, king of [d]Zobah, as he went to recover [e]his border at the river Euphrates. 4 And David took from him a thousand *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David [f]houghed all the chariot *horses*, but reserved of them *for* an hundred chariots. 5 And when the Syrians

[a] Num. 24. 17.
[b] ver. 6 & 14.
[c] Ps. 72. 10; see 1 Sam. 10. 27.

them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates. 4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots. 5 And when the Syrians of Damascus came to help

[d] ch. 10. 6; Ps. 60, title.
[e] See Gen. 15. 18.
[f] Josh. 11. 6, 9.
[g] 1 Kin. 11. 23, 24, 25.

day (Eccles. 47. 7). He was strong enough even to subdue the country of Israel's most formidable and pertinacious foes (thus fulfilling 1 Sam. 9. 16).——*Metheg-ammah.*] *Rather*, the bridle of the mother-city, *i.e.* Gath (Chr. 'towns,' in Heb. *daughters*); *see* 1 Sam. 17. 52 & 21. 10; 2 Chr. 11. 8, *notes*; 2 Kin. 13. 17. Gath, like the other fortified Philistine cities, was surrounded by dependent villages. The authority (*bridle*), which, it seems, Achish had obtained in Philistia, David transferred to himself. He left Achish on the throne as his tributary (cp. *v.* 6; 1 Kin. 2. 39). 2. *Smote.*] Benaiah's exploit (1 Chr. 11. 22) may belong to this war.——*Moab.*] David, who had formerly entrusted his parents to its king (1 Sam. 22. 3, 4), is now obliged to crush Moab—compare Hanun's sudden hostility (*ch.* 10. 1–3). Thus the Sceptre risen out of Israel 'smote the corners of Moab' (Num. 24. 17). We might infer from the silence of Scripture that Moab continued tributary until Ahab's death (2 Kin. 3. 4), but on the Moabite Stone Mesha claims that it had been free from the Disruption to Omri.——*Casting . . . to.*] *Var.* making them lie down on (so R.V.). A process similar to decimation. Cords divided the captured warriors into three portions: two for death, and a full third to be spared; cp. 1 Kin. 11. 15, 16.——*Servants . . . gifts.*] Cf. 2 Kin. 17. 3. 'Servants' = subjects, vassals. Ancient empires consisted of subject kingdoms self-governed, but in vassalage to the conqueror and his successors, paying an annual tribute ('*gifts*') and liable to special contributions, and probably to furnish contingents in time of war. 3. *Hadadezer.*] *i.e. Hadad helps.* This form is preferable to *Hadar-ezer* (*Var.*). *Hadad* was an Aramæan (Syrian) god, identical with Dadda (*Rimmon*), worshipped from the Euphrates to Edom. The name was transferred to the dukes and kings of Edom (Gen. 36. 35; 1 Chr. 1. 46, 51; 1 Kin. 11. 14), and to the kings of Damascus, *e.g.* Benhadad, *i.e. son* (worshipper) *of Hadad.*——*Zobah.*] Cf. 1 Sam. 14. 47, *note.* In Chr. *Zobah* by (or *towards*) *Hamath.* The title of Ps. 60 prob. refers to this campaign; it mentions *Aram-zobah*, and *Aram-naharaim*, *i.e.* Aram *of the two rivers*, the Greek Syria-Mesopotamia (1 Chr. 19. 6). Aram-zobah, ruled by petty kings in Saul's reign, had been consolidated under Hadadezer, and his authority extended beyond the Euphrates into Mesopotamia. Probably Aram-zobah stretched from Anti-Libanus (between Damascus and Hamath) N.E. and E. across the desert to the Euphrates. Tadmor (1 Kin. 9. 18, *note*), and probably Tiphsah (1 Kin. 4. 24, *note*), belonged to Zobah. That Hadadezer also became David's tributary is probable: David's dominion extended to the Euphrates (from Gaza to Tiphsah, 1 Kin. 4. 21, 24).——*Recover his border.*] Lit. *cause his hand to return*, 'border' and 'dominion' (Chr.) meaning *hand*. If *he* be Hadadezer, the phrase means to *renew his attack*, or to *re-establish his power*, as recorded in *ch.* 10. 16. '*Stablish*' (Chr.) is a different word; some editors would substitute it for 'recover' in Sam. R.V. is as A.V. in both texts (but renders 'border' *dominion*). 4. *Hundred.*] Probably (as *Sept.*) thousand (Chr.); but R.V. omits *chariots* in Sam.——*Hough.*] Pronounced *hock*; Sax. *hoh*, the ham of the leg. To cut the hamstrings completely disables.——*Chariot horses, chariots.*] Heb. *rekheb*, which some interpret of 'animals used either for riding or driving,' others of chariots, of war-horses, or of charioteers. David would not disregard Deut. 17. 16; he rode in state upon a mule to the last (1 Kin. 1. 33; *ch.* 13. 29, *note*). He may have reserved 100 horses for courier service in his extended kingdom.——*For an.*] So render Chr. 5. *The Syrians.*] Heb. *Aram* (so *v.* 6 & Chr.), the name of all the highland, called

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of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. 6 Then David put garrisons in Syria of Damascus: and the Syrians [h] became servants to David, *and* brought gifts.

4 And the LORD preserved David whithersoever he went.

7 And David took [k] the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. 8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 When Toi king of Hamath heard that David had smitten all the host of Hadadezer, 10 then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And *Joram* brought with him vessels of silver, and vessels of gold, and vessels of brass: 11 which also king David [l] did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued; 12 of Syria, and of Moab, and of the chil-

[h] ver. 2. [k] ver. 14; ch. 7. 9.
[h] See 1 Kin. 10. 16 & 14. 25, 26.

by the Greeks *Syria* (including the land of the Hittites, and the plateau of Mesopotamia), occupied by the descendants of Aram, Shem's son (Gen. 10. 22). See *notes* on v. 3 & 2 Chr. 8. 3, p. 239. 6. *Garrisons.*] Cf. 1 Sam. 13. 3, *note.*—*Syria of Damascus.*] Heb. *Aram-Dammesek* (Chr. Darmesek) *i.e.* the part of Aram around Damascus, the centre of the Syrian kingdom founded by Solomon's future adversary Rezon (1 Kin. 11. 23, 24), who apparently, after David's victories, began to form a band with which (probably in Solomon's reign) he recaptured Damascus.—*Preserved.*] Or, *gave victory to* (and v. 14), so Chr.; *see* 1 Sam. 14. 47, *note* 'vexed'; *ch.* 22. 44. These victories were won by infantry against an enemy strong in chariots and cavalry, in a country favourable to the use of both arms. 7. *Shields of gold.*] Shishak took away these, apparently the gilded shields of Hadadezer's bodyguard. See 1 Kin. 10. 17, *note.* 8.] *Betah* (Tibhath), *Berothai, Chun* (Chr.) are unidentified.—*Brass.*] *i.e.* bronze (copper and tin) or pure copper. 9.] This embassy to tender homage encouraged David greatly (cp. *ch.* 22. 45, *note*). The control of *the entrance of Hamath* (Num. 34. 8), combined with his alliance with Tyre (*ch.* 5. 11), would secure David's N. frontier.—*Hamath.*] 'The

Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men. 6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts.

Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. 8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith [a] Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah; 10 he sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and *with him* all manner of vessels of gold and silver and brass. 11 Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the chil-

[l] 1 Kin. 7. 51; 1 Chr. 26. 26.
[Chron.—] 1 Kin. 7. 15, 23; 2 Chr. 4. 12, 15, 16.]

Great' (Amos 6. 2), on the Orontes, half way between its source at Baal-bek in the Mid-Lebanon valley and Antioch. *See* 2 Kin. 14. 28, *note*, p. 436. Hamath long retained friendly relations with Judah (2 Kin. 14. 28, *note*). 10. *Joram.*] Hadoram (Chr.), *i.e. Hadar* (v. 3, *note*) *is exalted*, is a likelier name for a Syrian than the Hebrew Joram, *i.e. Jehovah is exalted.*—*Salute...bless.*] *Rather*, as Chr. (same Heb.). *To bless* suggests gifts (a *blessing*, 1 Sam. 25. 27, accompanying congratulation).—*Vessels.*] *See* 1 Kin. 10. 25, *note.* Ancient wealth was accumulated in the form of vessels, &c., of the precious metals; cf. Josh. 6. 19, &c. The monuments show processions bearing such presents as tribute to conquerors and suzerains. The value of this offering indicates the magnitude of David's success and power. 11. *Which also.*] *i.e.* as well as Hadadezer's shields.—*Had dedicated.*] Omit *had*; cp. 1 Chr. 26. 26-28, p. 170; 1 Kin. 7. 51. [a] 'Brought' (Chr.), *rather, carried away.* 12. *Of Syria.*] For *Syria* (Aram) Chr. reads (so v. 13) the more probable *Edom* (Heb. *d* and *r* are easily confused; *e.g.* Hadar, v. 3). The names then run in geographical order, in a circle from Edom to Amalek; moreover, the Syrian spoils (unless those from Damascus are distinguished here) have been recorded in vs. 7, 8. Three sources

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the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from smiting of the Syrians in [m] the valley of salt, *being* eighteen thousand *men*. 14 And he put garrisons in Edom; throughout all Edom put he garrisons, and [n] all they of Edom became David's servants.

[o] And the LORD preserved David whithersoever he went.

dren of Ammon, and from the Philistines, and from Amalek.

12 Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand. 13 And he put garrisons in Edom; and all the Edomites became David's servants.

Thus the LORD preserved David whithersoever he went.

PSALM LX.

To the chief Musician upon Shushan-eduth, Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

1 O God, thou hast cast us off, thou hast scattered us,
Thou hast been displeased; O turn thyself to us again.
2 Thou hast made the earth to tremble; thou hast broken it:
Heal the breaches thereof; for it shaketh.
3 Thou hast shewed thy people hard things:
Thou hast made us to drink the wine of astonishment.
4 Thou hast given a banner to them that fear thee,
That it may be displayed because of the truth. Selah.
5 That thy beloved may be delivered;
Save *with* thy right hand, and hear me.
6 God hath spoken in his holiness;
I will rejoice, I will divide Shechem,
And mete out the valley of Succoth.
7 Gilead *is* mine, and Manasseh *is* mine;
Ephraim also *is* the strength of mine head;
Judah *is* my lawgiver;

[m] 2 Kin. 14. 7. [n] Gen. 27. 29, 37, 40; Num. 24. 18. [o] ver. 6.

of the treasures which David accumulated for the future Temple (1 Chr. 22. 14) are given here: *tribute, gifts, spoils.*——*Amalek.*] Mentioned, since 1 Sam. 15, in 1 Sam. 30 only. 13. *A name.*] Cp. *ch.* 7. 9.——*Valley of salt.*] Probably the barren district, 8 m. broad, S. of the Dead Sea, in Edom, near the frontier of Judah (*marg. ref.*). Psalm 60 refers to some great disaster (unrecorded). It seems probable that, while David was engaged with the Syrians in the second Ammonite campaign, Edom attacked Judah in the rear (from S.E., cp. 2 Chr. 20. 2, 19), and that David detached Abishai to defend Judah, and, having crushed the Syrians, sent Joab and the army to follow up Abishai's victory (Chr., v. 12) and invade Edom. Joab in six months exterminated the adult male population; and Edom was, exceptionally, put under a viceroy (1 Kin. 22. 47); Hadad, apparently the last scion of the royal house, fled to Egypt, married a sister of Queen Tahpenes, and became 'an adversary unto Solomon' (1 Kin. 11. 14–22); but Edom remained subject to Judah until 2 Kin. 8. 20; cp. 2 Chr. 21. 8–10.——*Being.*] *For*, even. 14. *Servants.*] Cp. *vs.* 2, 6.——*Preserved.*] Cp. *v.* 6, *note.*

[Ps. LX.—A confident prayer for victory after defeat.—*Upon.*] *Rather*, set to.—*Shushan-eduth.*] *i.e. the Lily of Testimony*, prob. the name of a tune.—*Michtam.*] See *notes*, Ps. 56, p. 42, and on *Selah* (v. 4), p. 52.——*To teach.*] Cp. 2 Sam. 1. 18, *note.* 1. *Scattered.*] Lit. *broken us down*; cp. 2 Sam. 5. 20 (*perez*). The strong expressions in *vs.* 1–3 may explain Joab's severity on Edom (1 Kin. 11. 15, 16). 2. *Earth.*] *Rather*, land (of Israel). 3. *Astonishment.*] *Rather*, bewilderment, or *staggering*; cp. Isa. 51. 22. 4. *A banner.*] To fight under or rally to (Jer. 4. 6).——*Fear.*] *i.e.* worship.——*That, &c.*] *Rather, that* they *may* flee (or *flee unto it*) from before the bow (*Sept., Vulg., &c.*). 5.] Henceforward, the Psalm corresponds to Ps. 108. 6, &c. 6–8.] An ancient oracular promise of the complete possession of Canaan and conquest of the neighbouring countries is embedded in this Psalm. David encourages himself by it (it was confirmed by 2 Sam. 7. 10), and casts his eye exultingly over the realm of Promise and of Possession (*divide* = absolute ownership). Shechem and Succoth = the West and East of Jordan; so Gilead and Manasseh = the Eastern, Ephraim and Judah = the Western, tribes. Moab and Edom he contemplates as the chattels of a conqueror washing his feet (cp. 2 Sam. 11. 7) after battle, who ironically bids Philistia triumph

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8 Moab *is* my washpot;
Over Edom will I cast out my shoe:
Philistia, triumph thou because of me.
9 Who will bring me *into* the strong city?
Who will lead me into Edom?
10 *Wilt* not thou, O God, *which* hadst cast us off?
And *thou*, O God, *which* didst not go out with our armies?
11 Give us help from trouble:
For vain *is* the help of man.
12 Through God we shall do valiantly:
For he *it is that* shall tread down our enemies.

David's chief Officials.

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.
16 [p] And Joab the son of Zeruiah *was* over the host; and [q] Jehoshaphat the son of Ahilud *was* recorder; 17 and [r] Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the scribe; 18 and Benaiah the son of Jehoiada *was over* both the [s] Cherethites and the Pelethites; and David's sons were chief rulers.

14 So David reigned over all Israel, and executed judgment and justice among all his people.
15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, recorder. 16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, *were* the priests; and Shavsha was scribe; 17 and Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief about the king.

[p] ch. 19. 13 & 20. 23; 1 Chr. 11. 6. [q] 1 Kin. 4. 3. [r] 1 Chr. 24. 3. [s] 1 Sam. 30. 14.

over him *if it can.*——*In*, &c.] Either *by His Holiness*, *i.e.* Himself (Ps. 89. 35), or *in his sanctuary*, *i.e.* oracle, seat of prophecy. 7. *Strength.*] If for defence = helmet; if for offence = horn (Deut. 33. 17).——*Lawgiver.*] Or, *sceptre*, *i.e.* ruler's staff (Gen. 49. 10). 8. *Washpot.*] Prob. *footbath* (cp. Herod. ii. 172); perhaps with a reference to the Dead Sea, which lay deep-sunken between Israel and Moab.——*Oeer*, &c.] Meaning uncertain. Perhaps, Unto *Edom* (as to a slave) *I will cast my shoe* (to clean); cp. Matt. 3. 11; Exod. 3. 5.——*Triumph.*] *Rather*, shout (ironically, = treet me as king, Num. 23. 21), *Var.*; so Ps. 108, *Oeer Philistia will I triumph* (*rather*, shout). Some render *cry aloud*, *i.e.* wail aloud (Isa. 15. 4). 9. *The strong city.*] Being parallel with *Edom*, the city must be Sela = *the cliff*, the rock-capital Petra (2 Kin. 14. 7). David seems to claim the promise of Num. 23. 18 ('*do valiantly*,' *i.e.* be victorious; so v. 12). 11, 12. *Trouble*, *enemies.*] *Rather*, the adversary, adversaries.]

2 S. viii.—15. *Executed judgment and justice.*] By a just administration, David proved himself Jehovah's true representative (Pss. 33. 5 & 89. 14). Cp. Ps. 72. 1, *note*, p. 196; Isa. 11 & Jer. 23. 5, 6. In respect of both justice and godfearingness, David's rule illustrated, although it did not realise, his ideal of a Theocratic king (*ch.* 23. 3, 4). 16.] This list marks the full development of the Monarchy under David (cp. 1 Sam. 14. 50; 1 Kin. 4. 1–6); so the list in *ch.* 20. 23–26 marks his restoration. The history of his *public* life ends here.——*Recorder.*] *Or*, remembrancer (*marg.*). Annalist and chancellor or president of the privy council (*Bib. Dict.*). This high official was a royal commissioner to Sennacherib's embassy (2 Kin. 18. 18), and for the repair of the Temple (2 Chr. 34. 8). 17. *Zadok.*] *See* 1 Chr. 12. 28 & 15. 11 & 16. 39, pp. 86, 93, 99.——*Abimelech the son of Abiathar.*] So *Sept.*, *Vulg.*, and some Editors, supported by 1 Chr. 24. 3, 6, 31, pp. 165, 166. But the Peshito and other Editors transpose the names.——*The priests.*] Cf. *ch.* 15. 24, *note*, & 20. 25.——*Seraiah.*] Called in *ch.* 20. 25 *Sheva*, in 1 Kin. 4. 3 *Shisha.*——*The scribe.*] The royal secretary of state. Solomon had two (1 Kin. 4. 3). *See* 1 Chr. 24. 6, *note*, p. 165; 2 Kin. 22. 3, *note*. 18. *Cherethites and Pelethites.*] Mercenary troops. The name by which David's foreign bodyguard was known. *The Cherethites* (1 Sam. 30. 14, *note*) were probably a Philistine clan settled *near Ziklag* (which was David's private property); the nationality of *the Pelethites* is unknown. Gesenius, treating the words as if Hebrew, interprets them *executioners and couriers* (cp. 1 Sam. 22. 17; 1 Kin. 2. 25; 2 Chr. 30. 6). Others identify the names with *Cretans* and *Philistines.*——*Chief rulers.*] Perhaps, *ministers* (cp. Chr.; Heb. *chief at the king's hand*); *or* (see *Var.*) chaplains or house-priests; R.V. *marg. chief ministers*; *Vulg. Luth. Cor.* R.V. *priests.* The Heb. *kohen* (meaning *attendant*, on God *or* prince) is commonly rendered *priest* (with the article, for H.P.). It is applied to Ira (*ch.* 20. 26); to Zabud (A.V. *principal officer*, 1 Kin. 4. 5), who is *the king's friend* or confidential minister; to Ahab's attendant officials ('priests,' 2 Kin. 10. 11); see *App.*——At this climax of David's success (which he celebrates and ascribes wholly to God's help in *ch.* 22), his achievements may be summed up. As prophet and psalmist, he has restored, enriched, and enlarged the national

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46.—David's kindness to Mephibosheth.

2 SAMUEL IX.

1 AND David said, Is there yet any that is left of the house of Saul, that I may [a] shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* [b] Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he.* 3 And the king said, *Is* there not yet any of the house of Saul, that I may shew [c] the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [d] lame on *his* feet. 4 And the king said unto him, Where *is he?* And Ziba said unto the king, Behold, he *is* in the house of [e] Machir, the son of Ammiel, in Lo-debar. 5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! 7 And David said unto him, Fear not: *for* [f] I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. 8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such [g] a dead dog as I *am?*

9 Then the king called to Ziba, Saul's servant, and said unto him, [h] I have given unto thy master's son all that pertained to Saul and to all his house. 10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits,* that thy master's son may have food to eat: but Mephibosheth thy master's son [i] shall eat bread alway at my table. Now Ziba had [k] fifteen sons and twenty servants. 11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do.

As for Mephibosheth, *said the king,* he shall eat at my table, as one of the king's

[a] 1 Sam. 18. 3 & 20. 14, 15, 16, 17, 42; Prov. 27. 10.
[b] ch. 16. 1 & 19. 17, 29.
[c] 1 Sam. 20. 14.
[d] ch. 4. 4.
[e] ch. 17. 27.
[f] ver. 1, 3.
[g] 1 Sam. 24. 14; ch. 16. 9.
[h] See ch. 16. 4 & 19. 29.
[i] ver. 7, 11, 13; ch. 19. 28.
[k] ch. 19.17.

worship (pp. 97, 99). As king, he has united Israel and established her as a nation, giving her the rare blessing of a just administration (v. 15), and extending his sway to the limits set by Promise; and finally, he has received special Promises of perpetuity to his throne and dynasty, whereby the Promises to Abraham are entailed on his seed (cp. 1 Chr. 28. 4-7).

2 S. ix.—This appendix to the preceding narrative records David's fulfilment of the covenant with Jonathan. 1.] David's ignorance is not surprising. Mephibosheth was five years old at Jonathan's death (*ch.* 4. 4), and then David had been at least six years absent from court. Since then, probably, Mephibosheth's very existence had been concealed; having *a young son* (*v.* 12), he would be about twenty. 3. *The kindness of God.*] Apparently quoting Jonathan (1 Sam. 20. 14). *Of God,* see 1 Chr. 12. 22, *note,* p. 70). 4. *Machir.*] If still a partisan of Saul's house, David's generosity won Machir; *see ch.* 17. 27-29.—*Lo-debar.*] In Gilead, near Mahanaim, the rallying place of Saul's house (*ch.* 2. 8). 6. *Mephibosheth.*] *See ch.* 4. 4, *note.* 7. *Fear not.*] Contrast Jonathan's apprehensions (1 Sam. 20. 14, *note*), and Saul's (1 Sam. 24. 21).—*Father.*] *i.e.* grandfather; so 'son' (*v.* 9) = grandson. The A.V. often follows the Heb., which does not distinguish these degrees of relationship.—*Eat bread.*] A mark of honour in all ages (cf. Gen. 43. 16; 1 Kin. 2. 7; 2 Kin. 25. 29). 8. *Dead dog.*] Cf. 1 Sam. 17. 43, *note.* 'Dog,' *i.e.* as good as dead. So David described himself as compared with the Lord's Anointed (1 Sam. 24. 14). 9.] The landed property of Saul's family seems to have become forfeit to the king (*ch.* 12. 8); David restores all to the only survivor. Ziba, hitherto the steward, had become a man of substance (*v.* 10); he now became Mephibosheth's slave instead of the king's. Cp. *ch.* 19. 26-29. 10. *Servants.*] *i.e.* slaves—such as Ziba himself had been to Saul (*v.* 2); Josephus (*Ant.* vii. 5. 5) says he had been freed. Agriculture in Israel was carried on by slaves, home-born or purchased. 11. *As . . . table.*] *Rather* (as *Sept.* and *Peshito*), So Mephibosheth ate at David's table, &c.

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sons. [12] And Mephibosheth had a young son, [l] whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth. [13] So Mephibosheth dwelt in Jerusalem: [m] for he did eat continually at the king's table; and [n] was lame on both his feet.

47.—David defeats Ammon and its Syrian allies.

2 Samuel x.

[1] And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. [2] Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me.

And David sent to comfort him by the hand of his servants for his father. And David's servant's came into the land of the children of Ammon. [3] And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it? [4] Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, [a] *even* to their buttocks, and sent them away. [5] When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

[6] And when the children of Ammon saw that they [b] stank before David, the children of Ammon sent and hired [c] the Syrians

1 Chronicles xix.

[1] Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. [2] And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me.

And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. [3] But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land? [4] Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. [5] Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

[6] And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon

[l] 1 Chr. 8. 34. [m] ver. 7, 10. [n] ver. 3.
[a] Isai. 20. 4 & 47. 2. [b] Gen. 34. 30; Ex. 5. 21; 1 Sam. 13. 4.
[c] ch. 8. 3, 5.

12. *Son.*] David's noble mind had no jealous fears, though not without grounds for such; cp. 1 Chr. 12. 22, p. 70; *chs.* 16. 5 & 20. 1.—— *Micha.*] Chr. Micah. Through him a numerous posterity revived Saul's *house* (*mary. ref.*)

2 S. x.—The Ammonite war, the most far-reaching and dangerous of David's wars (*ch.* 8. 3, 12, &c.), is recounted at length because it leads up to the crimes which were the turning point in David's life and reign. 1. *After this.*] See *ch.* 8. 1, *note.*—— *Ammon.*] Unlike their neighbour Moab, the Bene-Ammon were mainly nomads. Their fortified capital, Rabbah (=Great), now *Amman*, in *the strong*, *i.e.* mountainous, *border* (Num. 21. 24), near the watershed of the Jabbok, is the only city named (it had dependent villages; Heb. *daughters*, Jer. 49. 2, 3; cp. *ch.* 8. 1, *note*). 2. *Kindness.*] When and why is unknown, but Ammon was very closely associated with Moab (*ch.* 8. 2, *note*). 3.] The suspicion was not unnatural (cp. *ch.* 3. 25)—esp. if David had already conquered Moab. But in none of his wars does David appear as the aggressor. 4. *Shaved.*] He treated David's ambassadors as if captives (Isa. 20. 4) and made them ridiculous (*ch.* 8. 3, 13).—— *Half.*] *i.e.* one side; cf. Herod. ii. 121. 5. *Jericho.*] On the direct route *viâ* Heshbon. Rabbah was 22 m. from the Jordan, and 14 m. from Heshbon. 6.] Ammon involves David in war with Hadadezer (v. 15; *ch.* 8. 3, *note*), and thus prepares the way for the fulfilment of Gen. 15. 18, &c. (*ch.* 8, *note*). ——*Hired.*] Cp. 2 Kin. 7. 6; 2 Chr. 25. 6; Isa. 7.

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of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, [6] and out of Zobah. [7] So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

[7] And when David heard of *it*, he sent Joab, and all the host of [d] the mighty men. [8] And the children of Ammon came out, and put the battle in array at the entering in of the gate: and [e] the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field. [9] When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians: [10] and the rest of the people he delivered into the hands of Abishai his brother, that he might put *them* in array against the children of Ammon. [11] And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. [12] [f] Be of good courage, and let us [g] play the men for our people, and for the cities of our God: and [h] the LORD do that which seemeth him good. [13] And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him. [14] And when the children of

[6] And when David heard *of it*, he sent Joab, and all the host of the mighty men. [9] And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field. [10] Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put *them* in array against the Syrians. [11] And the rest of the people he delivered unto the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon. [12] And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee. [13] Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight. [14] So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him. [15] And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his

[d] ch. 23. 8. [e] ver. 6. [f] Deut. 31. 6.
[g] 1 Sam. 4. 9; 1 Cor. 16. 13. [h] 1 Sam. 3. 18.
[Chron.—[a] ch. 18. 5, 9.]

20.——*King.*] *Rather*, the king of; so *Var.* —*Ishtob.*] *Rather*, as *marg.*, the men of Tob (so v. 8). *Var.*—In Chr., *out of Mesopotamia* (Heb. *Aramnaharaim*) *and Zobah* come 32,000 as here from Beth-rehob, Zobah, and Tob jointly. As *Tob* was probably between Ammon and Aram (Judg. 11. 3), *Aram-beth-rehob* (Heb.) may have been on the Euphrates (cp. *Rehoboth*, 1 Chr. 1. 48) and part of Mesopotamia. These mercenaries were Hadadezer's vassals (for *the Syrians* read *Aram* throughout), but Hadadezer himself seems to have interposed only after their defeat (v. 16). On *Aram-maachah* (Heb.) *see* Deut. 3. 14; Josh. 12. 5 & 13. 13; it adjoined Geshur (*ch.* 13. 37) and Argob. On *Aram-zobah*, see *ch.* 8. 6 & 2 Chr. 8. 3, *note*, p. 246. 'Chariots' (Chr.). The *proportion* of chariots and cavalry to infantry may be inferred from *v.* 18 and 1 Chr. 18. 4. The 32,000 *chariots* of Chr. *v.* 7 is an unparalleled number. Prob. (*v.* 18) chariot-soldiers are meant, serving on foot or in chariots. Porus had six to each chariot. On the Heb. *rekheb*, see *ch.* 8. 4, *note*. —The rendezvous with Ammon (Chr.) was before Medeba, in *the plain* (or treeless prairie, *Mishor*, Josh. 13. 9, 16, 17, *the field* of *v.* 8, where chariots and cavalry could manœuvre), 4 m. S.E. of Heshbon, and 20. m. in advance of Rabbah in the mountains; Medeba was apparently held by Ammon. It is less probable that Rabbah is the city of *v.* 8 (cp. *saw*, *entered*, *v.* 15). 9. *Against.*] *i.e.* Joab, if he attacked either force, must expose his rear to the other. He first attacked the stronger: Abishai facing the Ammonites. 12. *Be . . . men.*] Heb. as Chr. The critical situation shows Joab at his best (cp. *ch.* 24. 3; 1 Chr. 21. 6). Israel's land being Jehovah's, its peril involved Jehovah's honour; Joab, like David, places his cause in God's hands. Patriotism and piety were inseparable in Israel's case.——*Of our God.*] Medeba belonged to Reuben (Josh. 13. 16). 14. *Returned.*] Rabbah was too strong by nature and art to take except by blockade;

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Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 And when the Syrians saw that they were smitten before Israel, they gathered themselves together. 16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. 18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and [a]served them. So the Syrians feared to help the children of Ammon any more.

brother, and entered into the city. Then Joab came to Jerusalem.

16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him. 18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

48.—Siege of Rabbah.—David's Sin.

2 SAMUEL XI. 1–26.

1 AND it came to pass, after the year was expired, at the time when kings go forth *to battle*, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

1 CHRONICLES XX. 1.

1 And it came to pass, that after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem.

[a] ch. 8. 6.

and even if Ammon had been sufficiently broken, the season was probably too advanced for further operations (*ch.* 11. 1). **16.**] Roused by the defeat of his vassals, Hadadezer, king of Zobah (*ch.* 8. 3, *note*), sent his general with a full levy to assist Ammon. Against this formidable army, David leads all Israel, probably leaving Joab to hold Ammon in check. After his complete victory, David probably overran the territories of Hadadezer's vassals (*v.* 19; *ch.* 8. 6) to the Euphrates, and made them tributary. On the war with Edom, see *ch.* 8. 13, *notes.*——*River.*] *i.e.* Euphrates.——*Helam.*] Unknown, if a proper name (as it is in *v.* 17), so *Sept.*, *Syr.*; here it may be translated *their host* (so Vulg.). *Josephus* reads '*Chalaman*, king of the Syrians beyond Euphrates.' Sayce suggests the Assyrian *Halman* (Aleppo) near Hamath (cp. 1 Chr. 18. 3). **18.** *Seven hundred chariots.*] No doubt Chron. should be as Sam. As numbers are marked in Heb., errors are easy and common. **19.**] Hadadezer's vassals transferred their allegiance to David.

2 S. xi.—1.] *Year*, &c.] Heb. *at the return of the year* (*marg.*); cp. 1 Kin. 20. 22, 26; 2 Chr. 36. 10. 'The next spring,' *Josephus.* The year began with Abib (*green ears*), our April. David would be about 48 at this time. ——*Servants.*] *i.e.* high officers.——*Destroyed.*] *i.e.* overran the country, whereupon the inhabitants would crowd into Rabbah.——*Tarried.*] The third and final campaign against Ammon did not require David's personal direction. His civil duties, esp. as supreme judge, would keep him in Jerusalem. *Cf. Vitanda est.*

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2 And it came to pass in an eveningtide, that David arose from off his bed, [a] and walked upon the roof of the king's house: and from the roof he [b] saw a woman washing herself; and the woman *was* very beautiful to look upon. 3 And David sent and enquired after the woman. And *one* said, *Is* not this Bath-sheba, the daughter of Eliam, the wife [c] of Uriah the Hittite? 4 And David sent messengers, and took her; and she came in unto him, and [d] he lay with her; for she was [e] purified from her uncleanness: and she returned unto her house. 5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David. 7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war prospered. 8 And David said to Uriah, Go down to thy house, and [f] wash thy feet. And Uriah departed out of the king's house, and there followed him a mess *of meat* from the king. 9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house? 11 And Uriah said unto David, [g] The ark, and Israel, and Judah, abide in tents; and [h] my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing. 12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. 13 And when David had called him, he did eat and drink before him;

[a] Deut. 22. 8.
[b] Gen. 34. 2; Job 31. 1; Matt. 5. 28.
[c] ch. 23. 39.
[d] Ps. 51, title; James 1. 14.
[e] Lev. 15. 19, 28 & 18. 19.
[f] Gen. 18. 4 & 19. 2.
[g] ch. 7. 2, 6.
[h] ch. 20. 6.

improba Siren Desidia.—Hor. Sat. ii. 3. 14. With characteristic silence Chron. omits what 2 Sam. with courageous eloquence narrates: (so also Solomon's sin recorded in 1 Kin. 11). 2. *Came to pass*, &c.] This event, following on the growing prosperity detailed, shows the need of our prayer, 'In all time of our wealth, good Lord, deliver us;' and the truth of Ambrose's saying, *Gravior est pugna ejus qui intus, quam illius qui foris dimicat.*—*Eveningtide.*] The mid-day siesta (*ch.* 4. 5) would be over about 3 p.m. 3. *Sent.*] So far unaware that she was married. But 'when lust hath conceived' it will not be hindered from 'bringing forth sin.'—*Eliam.*] Son of Ahithophel (*ch.* 15. 12), and Uriah's brother-officer. The name stands reversed, *Ammiel, i.e. a kinsman is God*, in 1 Chr. 3. 5. Similarly Hanan-jah (1 Chr. 3. 19) becomes Joh-anna in Luke 3. 27.—*Hittite.*] Cf. 1 Sam. 26. 6, *note.* 5.] Her legal punishment would be death (Lev. 20. 10). 6. *Send me Uriah.*] To cover the consequences of the king's sin. This vain attempt served only to contrast the nobleness of this member of the 30 heroes with David's meanness. 7. *Demanded*, &c.] *Rather*, asked. *Sept.* ἐπηρώτησε; Vulg. *quæsivit.* 'Demand' (Fr. *demander*) meant no more, when the A.V. was made, than simply *question.* Cf. 'Being demanded when the misery of Greece should end.'—*Peacham.* 'It seems they crave to be demanded.'—*Shaks.* Cf. Luke 17. 20. Hypocrisy is a handmaid ready to wait on crime. 8. *A mess.*] Lat. *missus, i.e. sent.* A dish of food sent in token of good-will; cp. 'Benjamin's mess' (Gen. 43. 34 & Esth. 9. 19). Uriah's mission and his reception were alike most honourable. 10. *Camest ... thy.*] *Rather*, art not thou come from a journey. 11. *Said*, &c.] His language and his name Ur-jah, *i.e. Jehovah is light*, seem to indicate that he was, though a foreigner, a convert to Israel's religion. Probably his *thou livest* should rather be the ordinary phrase, *as Jehovah liveth,*—*Israel and Judah.*] Again (cf. 1 Sam. 11. 8 & 15. 4) our attention is called to the want of cohesion in the nation even before the rupture. Cf. 2 Chr. 28. 19, *note.*—*Tents.*] The ark's home was a tent (*ch.* 6. 17 & 7. 6), but perhaps he means that it was now taken down to battle. The word he uses means *booths, i.e.* of boughs; Heb. *succoth.* 13. *Called.*] *i.e.* invited. Lust, lying, drunkenness, murder—this was the catalogue of sins for which David was answerable. Let us never forget that it was the man after God's own heart that fell, that it was one who had so fallen, who, on his sorrowing and

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and he made him [f] drunk: and at even he went out to lie on his bed [k] with the servants of his lord, but went not down to his house.

14 And it came to pass in the morning, that David [l] wrote a letter to Joab, and sent *it* by the hand of Uriah. 15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may [m] be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*. 17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 Then Joab sent and told David all the things concerning the war; 19 and charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, 20 and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? 21 Who smote [n] Abimelech the son of [o] Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 So the messenger went, and came and shewed David all that Joab had sent him for. 23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. 24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. 27 And when the mourning was past, David sent and fetched her to his house, and she [p] became his wife, and bare him a son.

49.—The retributive Sentence.—David's Penitence.

2 SAMUEL XI. 27—XII. 25.

But the thing that David had done displeased the LORD.

1 And the LORD sent Nathan unto David. And [q] he came unto him, and [b] said unto him,

[f] Gen. 19. 33, 35. [k] ver. 9. [l] See 1 Kin. 21. 8, 9. [m] ch. 12. 9. [n] Judg. 9. 53. [o] Judg. 6. 32, *Jerubbaal.* [p] ch. 12. 9. [q] Ps. 51, title. [b] See ch. 14. 5, &c.; 1 Kin. 20. 35—41; Isa. 5. 3.

confession, was chastened indeed, but forgiven. *De statu suo, David cadente, nemo superbiat: de lapsu suo, David cadente, nemo desperet* (*Angelomus*). 'Let us not (says Bp. Hall) presume of not sinning, or despair for sinning.' 14. *By the hand.*] Cf. *Hom. Il.*, vi. 168. David made Uriah the unconscious bearer of his death-warrant. 16. *Observed.*] *Rather*, besieged *or* kept; the word means to watch, keep guard over. 17. *Went out.*] *i.e.* sallied, and, upon their retreat, the eager pursuers came up close to the wall as if to enter the gate with the fugitives (v. 23). 21. *Jerubbesheth.*] Cp. Merib-bosheth (*chs.* 2. 10 & 4. 4, *notes*). 23. *Surely.*] *Rather*, because. 25. *Encourage, &c.*] *Sept. καὶ κραταιώσαν αὐτήν.* 26. *Husband.*] The second is literally *Baal, lord*, the first *ish, man.* Cf. 2 Kin. 1. 2, *note*, and Hos. 2. 16.——*Mourned.*] Probably seven days. Cf. 1 Sam. 31. 13, *note*; Gen. 50. 10.

2 S. XII.—1.] *Sent.*] After vainly waiting many months (v. 14) for the dawning of the day of active penitence; meanwhile, God was not absent, nor his unheard; but

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There were two men in one city; the one rich, and the other poor. 2 The rich *man* had exceeding many flocks and herds: 3 but the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. 4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die: 6 and he shall restore the lamb [e] fourfold, because he did this thing, and because he had no pity.

7 And Nathan said to David, Thou *art* the man.

Thus saith the LORD God of Israel, I [d] anointed thee king over Israel, and I delivered thee out of the hand of Saul; 8 and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. 9 [e] Wherefore hast thou [f] despised the commandment of the LORD, to do evil in his sight? [g] thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. 10 Now therefore [h] the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. 11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will [i] take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of

[e] Ex. 22. 1; Luke 19. 8. [d] 1 Sam. 16. 13.
[e] See 1 Sam. 15. 19. [f] Num. 15. 31.
[g] ch. 11. 15, 16, 17, 27. [h] Amos 7. 9.
[i] Deut. 28. 30; ch. 16. 22.

His presence, formerly 'fulness of joy,' is now felt like a withering blight (Ps. 32. 3, 4. Compare *Keble's*, 'With fevered lips and withered heart, 6 *S. Trin.*). This parable, and Isa. 5. 1, more resemble those of Christ than either Judg. 9. 8 or 2 Kin. 14. 9, which in fact are strictly fables. Compare *ch.* 14. 4; 1 Kin. 20. 35. 'It fastens on the meanness and selfishness of David's sin' (*Stanley*). 3. *Meat.*] *Or*, morsel (*margin*), as if sharing his meal. *Or* perhaps scraps, as if the contrast between the one's wealth and the other's poverty were very strongly marked. 5. *Anger, &c.*] Indignation was a good symptom, showing that the moral sense was not wholly extinguished; just as v. 23 shows that in spite of any lapse into savage cruelty and reckless self-indulgence, David retained a fountain of feeling within, as fresh and pure as when he fed his father's flocks and won the love of Jonathan.—— *Surely die.*] Literally, *is a son of death, i.e.* a doomed man. 6. *Fourfold.*] Sept. *sevenfold.* Cf. Prov. 6. 31, and *refs.* 7. *Nathan said.*] With such courage was Saul rebuked by Samuel, Jeroboam by the man of God, Ahab by Elijah, Jehoram by Elisha, Ahaz by Isaiah, Herod by John, and the prophetic office magnified. 8. *House . . . wives.*] Following the order of the tenth commandment, and denoting the completeness of the transfer in terms in accordance with the current notion, that the successor, and he only, had the right to the royal harem (*cf.* 1 Sam. 14. 50; *ch.* 3. 7). Lovingkindness had failed to awaken that grateful love of which holy obedience is the only trustworthy token (John 14. 15). 9. *Killed . . slain.*] *Sept.* ἐπάταξας, ἀνέστευσας; Vulg. *percussisti, interfecisti*; Ital. *morire, ucciso.*—— *Sword of Ammon*] *i.e.* of the uncircumcised. Contrast 1 Sam. 17. 26. 10. *Never depart.*] Fulfilled literally during the remaining 20 years of David's life. We may look to find, not conscience only, but Providence also, making scourges for us of our sins. Lust and bloodshed (in the three successive heirs to his throne, Amnon, Absalom, and Adonijah), no less than shame and remorse, so chastened David that he never was again the man he had been. Broken in spirit by the consciousness of how deeply he had sinned against God and against man; if not humbled in the eyes of his subjects, and his influence with them weakened by their suspicions; and even his authority in his own household, and his claim to the reverence of his sons, relaxed by his loss of self-respect—David appears henceforth a much altered man. He is as one who goes down to the grave mourning. His active history is past—henceforth he is passive merely. Pious still, he is no longer buoyant, exulting, triumphant, glad, but repressed, humble, patient, contrite, suffering. The bird which once rose to heights unattained before by mortal wing, filling the air with its joyful songs, now lies with maimed wing upon the ground, pouring forth

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this sun. 12 For thou didst *it* secretly: [k] but I will do this thing before all Israel, and before the sun.

13 [l] And David said unto Nathan, [m] I have sinned against the LORD.

And Nathan said unto David, The LORD also hath [o] put away thy sin; thou shalt not die. 14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD [p] to blaspheme, the child also *that is* born unto thee shall surely die. 15 And Nathan departed unto his house.

And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. 16 David therefore besought God for the child; and David fasted, and went in, and [q] lay all night upon the earth.

PSALM LI.

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

1 Have mercy upon me, O God, according to thy lovingkindness:
According unto the multitude of thy tender mercies blot out my transgressions.
2 Wash me throughly from mine iniquity,
And cleanse me from my sin.
3 For I acknowledge my transgressions:
And my sin *is* ever before me.
4 Against thee, thee only, have I sinned,
And done *this* evil in thy sight:
That thou mightest be justified when thou speakest,
And be clear when thou judgest.
5 Behold, I was shapen in iniquity;
And in sin did my mother conceive me.
6 Behold, thou desirest truth in the inward parts:
And in the hidden *part* thou shalt make me to know wisdom.
7 Purge me with hyssop, and I shall be clean:

[k] ch. 16. 22.
[l] See 1 Sam. 15. 24.
[m] ch. 24. 10; Job 7. 20; Ps. 32. 5 & 51. 4; Prov. 28. 13.
[o] ch. 24. 10; Job 7. 21; Ps. 32. 1; Mic. 7. 18; Zech. 3. 4.
[p] Isa. 52. 5; Ezek. 36. 20, 23; Rom. 2. 24.
[q] ch. 13. 31.

its doleful cries to God. All poetry can produce no more agonising utterance than Ps. 51. No man can ever have appropriated to himself its strains without thanking God that it was followed by Ps. 32. That is a *Maschil*, an *instructive* song, indeed. 'a psalm to make one wise' (Ps. 47. 7, *Heb.*); but it borrows its chief power to instruct from the sad history which gave rise to the penitential prayer which preceded it. 12. *Secretly.*] 'It was probably so managed that the public should observe only a somewhat hasty marriage with Uriah's beautiful widow.'——*I will do.*] Cf. Amos 3. 6, 7; Isa. 10. 5. 13. *Sinned.*] Cf. 1 Sam. 15. 2, *note.* ——*Put away.*] Probably not a few have been disposed to say, 'Too readily: What! no penance first!' But David had advanced beyond the Prodigal's *I will arise . . . and will say.* He had actually made confession, and God knew the difference between this and that of Pharaoh, of Saul, or of Judas. Pardon and absolution are ever waiting for the utterance of true repentance (Isa. 65. 24). ——*Thou shalt not die.*] *i.e.* nothing corresponding to that putting to death you spake of shall happen to you. Actual death at the hand of man was not in his case to be apprehended. Death at the hand of God had not been threatened. Eternal death was not dwelt upon in Scripture, till eternal life was by Christ more clearly 'brought to light.' Ezek. 18. 9, &c., furnishes the key to the true meaning here, showing how *life* and *death* may be spoken of as equivalent to communion with or separation from God; to *live* is to enjoy God's presence and favour; to *die* is to yearn for them without possessing them. (See this idea of life and death explained in John 8 and Rom. 8). 15. *Struck.*] The perfect of the verb *to strike* is variously spelt in the Camb. Bible of 1611, *strooke* (1 Sam. 2. 14), *strake* (here), *stroke* (Matt. 26. 51). That of London, 1640, has *strake* here; all later Camb. editions in that century, and those of Amsterdam, 1679, and Oxford, 1701, have *strook.* Cf. 'strake sail' (Acts 27. 17), and 'Fall on his face the moon-beam strook.'—*Scott.* 16. *Besought,* &c.] His sin was forgiven, but that particular proof of forgiveness which he was requesting, was, for Wisdom's reasons, denied.——*Lay.*] The Heb. implies that this was done repeatedly.——*Earth.*] *Rather,* floor.

[Ps. li.—There are four words which describe different kinds of sin—*aron,* iniquity, perversity; *pesha,* transgression, overstepping law; *hattath,* sin, as defilement. All these David uses of himself; the other, *resha,* wilful, impenitent wickedness is never used of him or of any godly man. 4. *Only.*] Hebrew idiom; the secondary is comparatively nothing; in fact he had sinned against Uriah, Bathsheba, and his people; but the sin against God eclipses all. 7. *Hyssop.*] See 1 Kin. 4. 33, *note.* Sprinkling

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Wash me, and I shall be whiter than snow.
8 Make me to hear joy and gladness;
That the bones *which* thou hast broken may rejoice.
9 Hide thy face from my sins,
And blot out all mine iniquities.
10 Create in me a clean heart, O God;
And renew a right spirit within me.
11 Cast me not away from thy presence;
And take not thy holy spirit from me.
12 Restore unto me the joy of thy salvation;
And uphold me *with thy* free spirit.
13 *Then* will I teach transgressors thy ways;
And sinners shall be converted unto thee.
14 Deliver me from blood-guiltiness, O God,
thou God of my salvation:
And my tongue shall sing aloud of thy righteousness.
15 O Lord, open thou my lips;
And my mouth shall shew forth thy praise.
16 For thou desirest not sacrifice; else would I give *it*:
Thou delightest not in burnt offering.
17 The sacrifices of God *are* a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.
18 Do good in thy good pleasure unto Zion:
Build thou the walls of Jerusalem.
19 Then shalt thou be pleased with the sacrifices of righteousness,
With burnt offering and whole burnt offering:
Then shall they offer bullocks upon thine altar.

PSALM XXXII.

A Psalm of David, Maschil.

1 Blessed *is he whose* transgression *is* forgiven,
Whose sin *is* covered.
2 Blessed *is* the man unto whom the LORD imputeth not iniquity,
And in whose spirit *there is* no guile.
3 When I kept silence, my bones waxed old
Through my roaring all the day long.
4 For day and night thy hand was heavy upon me:
My moisture is turned into the drought of summer. Selah.
5 I acknowledged my sin unto thee,
And mine iniquity have I not hid.
I said, I will confess my transgressions unto the LORD;
And thou forgavest the iniquity of my sin. Selah.
6 For this shall every one that is godly pray unto thee
In a time when thou mayest be found:
Surely in the floods of great waters
They shall not come nigh unto him.
7 Thou *art* my hiding place;
Thou shalt preserve me from trouble;
Thou shalt compass me about with songs of deliverance. Selah.
8 I will instruct thee and teach thee in the way which thou shalt go:
I will guide thee with mine eye.
9 Be ye not as the horse, *or* as the mule,
Which have no understanding:
Whose mouth must be held in with bit and bridle,
Lest they come near unto thee.
10 Many sorrows *shall be* to the wicked:
But he that trusteth in the LORD, mercy shall compass him about.
11 Be glad in the LORD, and rejoice, ye righteous:
And shout for joy, all *ye that are* upright in heart.

with it was symbolic of cleansing. 12. *Uphold . . spirit.*] *i.e. let a free* (Amer. *willing*, and 8. in *v.* 11) *spirit sustain me*, one ready and eager for all that is good. 18. *Walls of Jerusalem.*] Just approaching completion; personal guilt no sacrifice can purge; but from him, as king (if only spared to finish his building), abundant sacrifices might be expected, and should be rendered.]

[Ps. xxxii.—In this Psalm are named remedies for three of the sins mentioned: the heavy load of transgression is *forgiven*, *i.e.* lifted up, removed; the sin is *covered*, *i.e.* condoned; iniquity (never wholly rooted out) is *not imputed* (cf. Rom. 4. 7, 8). 3. *Bones . . old.*] We gather that sickness, agonising pain, prepared the way for Nathan's visit; similar expressions occur in Ps. 6. 2 & 31. 10 & 22. 1. 6. *Time . . found.*] *i.e.* of *acceptance* or of *visitation*; *surely* means *one thing is sure*. 7. *Songs of deliverance.*] At many periods of his life David composed such. 8. *I will instruct.*] Meaning to represent God's past offers to himself, or his own offer to strengthen his brethren in accordance with his promise, Ps. 51. 13.]

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17 And the elders of his house arose, *and went* to him, to raise him up from the
earth: but he would not, neither did he eat bread with them. 18 And it came to pass
on the seventh day, that the child died. And the servants of David feared to tell him
that the child was dead: for they said, Behold, while the child was yet alive, we spake
unto him, and he would not hearken unto our voice: how will he then vex himself, if
we tell him that the child is dead? 19 But when David saw that his servants whispered,
David perceived that the child was dead: therefore David said unto his servants, Is the
child dead? And they said, He is dead. 20 Then David arose from the earth, and
washed, and [r] anointed *himself*, and changed his apparel, and came into the house of the
LORD, and [s] worshipped: then he came to his own house; and when he required,
they set bread before him, and he did eat.
21 Then said his servants unto him, What thing *is* this that thou hast done? thou
didst fast and weep for the child, *while it was* alive; but when the child was dead, thou
didst rise and eat bread.
22 And he said, While the child was yet alive, I fasted and wept: [t] for I said, Who can
tell *whether* GOD will be gracious to me, that the child may live? 23 But now he is dead,
wherefore should I fast? can I bring him back again? I shall go to him, but [u] he shall
not return to me.
24 And David comforted Bath-sheba his wife, and went in unto her, and lay with her:
and [x] she bare a son, and [y] he called his name Solomon: and the LORD loved him.
25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah,
because of the LORD.

50.—Capture of Rabbah.

2 SAMUEL XII. 26-31.

26 And [a] Joab fought against [b] Rabbah of the children of Ammon, and took the royal
city. 27 And Joab sent messengers to David, and said, I have fought against Rabbah,
and have taken the city of waters. 28 Now therefore gather the rest of the people
together, and encamp against the city, and take it: lest I take the city, and it be called
after my name.

[r] Ruth 3. 3. [s] Job 1. 20. [t] Job 7. 8, 9, 10. [u] Matt. 1. 6.
[x] See Isa. 38. 1, 5; Jonah 3. 9. [y] 1 Chr. 22. 9. [z] 1 Chr. 20. 1. [b] Deut. 3. 11.

2 S. xii.—20. *And . . required.*] *Rather*, and asked, and they, &c. 24. *Bare.*] Probably not till four or five years later. ——*Solomon.*] So in N.T. Greek; *Heb.* Shelomah; *Sept.* and *Vulg.* Salomon, *i.e. Peaceful* (cf. Germ. *Friedrich*, Winifred); in contrast with the title God had given to David, 'man of war' (1 Chr. 28. 3, p. 186), and a memorial before God of the great and honourable work his son was to be permitted to undertake. —— *He.*] If God be meant, the bestowal of the name Jedidiah, *beloved of Jah*, was equivalent to 'This is the son to whom My promise (*ch.* 7. 13) shall be made good,' and to a pledge of forgiveness, *i.e.* peace with God. There is also in it a play on the name of David, *i.e. beloved*, which does not appear in English. This son prefigured the greater Son, the Well-beloved, the Prince of Peace. 25. *Prophet.*] Parents were the main educators, except of princes, who had priests and prophets as instructors. The Heb. implies here that Nathan was such to Solomon (*Ginsburg*). Vulg. *misit in manu Nathan*; Germ. *er that ihn unter die hand Nathans.* If so, it is David, or Nathan, who bestows the *surnomme* Jedidiah.

2 S. xii.—The narrative of *ch.* 11. 1 is resumed.—— 26. *Took.*] It is quite possible that the siege lasted 2 years; but it is not stated that the capture of Rabbah occurred after Solomon's birth. 27. *City of waters.*] The lower town, through which the head waters of the Jabbok flow: cut off from this, the citadel could not long hold out. The commanding position of the citadel is still easily recognisable. 28. *City.*] *i.e.* the acropolis.——*It . . . name.*] *Rather*, my name be called over it. To name cities after their captors and founders is sufficiently common, *e.g.* Alexandria, Constantinople,

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29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great abundance. 31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon.

So David and all the people returned unto Jerusalem.

1 CHRONICLES XX. 1 (part), 2, 3.

And Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. 3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon.

And David and all the people returned to Jerusalem.

51.—Amnon's Incest.—Absalom murders him.

2 SAMUEL XIII. 1-38.

1 AND it came to pass after this, [a] that Absalom the son of David had a fair sister, whose name *was* [b] Tamar; and Amnon the son of David loved her.

[a] ch. 3. 2, 3. [b] 1 Chron. 3. 9.

Hyderabad. 30. *Their king's crown.*] Sept. *Milcom's crown* (so R.V. marg.), the idol of the Ammonites (1 Kin. 11. 5, & *App.*). His name, *i.e. king*, represents Ammon in Jer. 49. 1, *marg.*, as Chemosh represents Moab in Jer. 48. 7. Hanun, the king, is named in *ch.* 10. 1-4. David would only wear the crown as a momentary act of triumph (110 lbs. weight). To conquer a nation was to conquer its gods in the opinion of those times (cf. 2 Kin. 18. 34; Judg. 11. 24). 31. *Under.*] *Rather*, with, as in Chr.—*Saws.*] We have an instance of similar torture referred to in the *saws asunder* of Heb. 11. 37, and, traditionally, in the death of Isaiah by Manasseh's command, but we cannot readily imagine David treating any thus, or as the seven were treated in 2 Macc. 7. 4, where tongues and limbs were severed with slow cruelty. He was no Caligula, who '*medios serra dissecuit*' (*Suetonius*), nor even of the fierce temperament of William I. (see Green's *Short Hist.*, p. 72). But such retributive punishment might be justified in Ammon's case (*cf.* 1 Sam. 11. 2; Amos 1. 13); and such cruelties would seem more excusable *then*, when the *lex talionis* still reigned (see Matt. 5. 38), tempered, but not abrogated, by the Law of Moses (Deut. 20. 13), when Christ's Law of love was still unpreached. The Ammonites made their sons 'pass through the fire to Moloch;' the brick-kiln may correspond to this (? Heb., *malchan, place of Moloch*); but as to the other tortures we are in the dark. The notion of the times would be to treat all as they had treated others; *e.g.* Adoni-bezek and Agag; and the Ammonites had especially exasperated Israel by insulting friendly ambassadors, by organising a coalition, by fetching troops from even remote Euphrates, and by holding out longer than other nations. We must realize the public opinion of the day, and know more of the circumstances, before we may venture to condemn David in this matter. The custom of breaking on the wheel lived long, even in Christian times. But possibly the proceeding was merely symbolic, like making an enemy pass under the yoke, indicative here of the nature of the servitude imposed; so R.V. marg.; but see Chr. If so, the excess would be on the side of leniency, which might account for Shobi's friendliness (*ch.* 17. 27).—*Harrows.*] *Rather*, threshers, made of thick planks, armed with pointed stones, or iron, and dragged over the corn. The only equivalent for a harrow used in Syria is a log for crushing clods (Job 39. 10).

2 S. xiii. 1. *Came to pass.*] Before the birth of Solomon, already recorded. The fulfilment of God's righteous sentence now begins. The narrative incidentally unveils the household life and manners of the Hebrew royal family. As in every breach of God's primæval laws concerning marriage, the germs of the punishment lay in the sin itself. Polygamy of necessity produces, not only jealousies and feuds, but also weakened

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2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and Amnon thought it hard for him to do any thing to her. 3 But Amnon had a friend, whose name *was* Jonadab, [e] the son of Shimeah David's brother: and Jonadab *was* a very subtil man. 4 And he said unto him, Why *art* thou, *being* the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. 5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and [d] make me a couple of cakes in my sight, that I may eat at her hand. 7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat. 8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes. 9 And she took a pan, and poured *them* out before him; but he refused to eat.

And Amnon said, [e] Have out all men from me. And they went out every man from him. 10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother. 11 And when she had brought *them* unto him to eat, he [f] took hold of her, and said unto her, Come lie with me, my sister. 12 And she answered him, Nay, my brother, do not force me: for [g] no such thing ought to be done in Israel: do not thou this [h] folly. 13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; [i] for he will not withhold me from thee. 14 Howbeit he would not hearken unto her voice; but, being stronger than she, [k] forced her, and lay with her.

15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated her

[e] See 1 Sam. 16. 9.
[d] Gen. 45. 1.
[f] Gen. 18. 6, 11 & 20. 17.
[g] Gen. 34. 7; Judg. 19. 23 & 20. 6.
[h] See Lev. 18. 9, 11.
[i] Deut. 22. 25; see ch. 12. 11.

feelings of relationship; the children of different mothers are apt to regard one another rather as cousins. David might have pleaded that no distinct revelation proclaimed it unlawful; but God teaches also by those lessons of the past, which seem by and bye to have awakened, not in God's people only, but even among pagan nations, that instinctive recognition of the true law of marriage, which was 'preparation for the revelation of the one Lord and Husband of Humanity.'—*Tamar.*] The mother of Absalom and Tamar was Maacah (*ch.* 3. 3), daughter of Talmai, king of Geshur. Amnon's mother was Ahinoam of Jezreel. He was the heir-apparent. Tamar means *palm.* From its grace and beauty it was frequently used as a female name, as Olive, Laura, Lily, Rose, Violet, &c., are in English (cf. Gen. 38. 6; 2 Sam. 14. 27). *Judæa capta* was represented on the coins of her Roman conquerors by a weeping female figure seated under a palm-tree, of which (and the balsam) Syria Palestina (Phœnicia = Palm-land) was reckoned the home. 2. *Thought . . . him.*] *Rather,* It seemed hard to Amnon, *i.e.* almost impossible. Tamar, however, appears (v. 13) to have thought there would be no great difficulty, in spite of Lev. 18. 9, in obtaining David's consent to their union. David himself had broken Deut. 17. 17. But perhaps Amnon did not wish to wed her, and the impossibility was only that of access to her alone when in David's harem ('home,' v. 7). 3. *Shimeah.*] *Or* Shammah (רע״ר), for whose other son see *ch.* 21. 21. 4. *Being.*] *Rather,* Oh. *Sept.* διὰ τοῦ βασιλέως. 5. *Make, &c.*] *Rather,* feign thyself to be; v. 6 also; Vulg. *languorem simula . . . quasi ægrotare cœpit.*—*See it.*] As if only what she cooked and served might tempt him to eat. 6. *Cakes.*] A Heb. word used here only, which may be derived from another meaning 'heart,' and denote some delicacy. 13. *Fools.*] *i.e.* wicked, as in Ps. 14. 1. 'Folly' is specially applied to sins of lust, *e.g.* Deut. 22. 21, 'wrought folly in Israel.' —*In Israel.*] The world was to look to the holy nation for its standard of morality. —*Not withhold me.*] Marriage with a half-sister had Abraham's precedent in its favour, and though forbidden (Lev. 18. 9),

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was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. 16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her. 17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her. 18 And *she had* [l] a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 And Tamar put [m] ashes on her head, and rent her garment of divers colours that *was* on her, and [n] laid her hand on her head, and went on crying. 20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

21 But when king David heard of all these things, he was very wroth. 22 And Absalom spake unto his brother Amnon [o] neither good nor bad: for Absalom [p] hated Amnon, because he had forced his sister Tamar.

23 And it came to pass after two full years, that Absalom [q] had sheepshearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons. 24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant. 25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him. 26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee? 27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's [r] heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant. 29 And the servants of Absalom did unto Amnon as Absalom had commanded.

Then all the king's sons arose, and every man gat him up upon his mule, and fled.

30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

[l] Gen. 37. 3; Judg. 5. 30; Ps. 45. 14.
[m] Josh. 7. 6; ch. 1. 2; Job 2. 12.
[n] Jer. 2. 37.
[o] Gen. 24. 50 & 31. 24.
[p] Lev. 19. 17, 18.
[q] See Gen. 38. 12, 13; 1 Sam. 25. 4, 36.
[r] Judg. 19. 6, 9, 22; Ruth 3. 7; 1 Sam. 25. 36; Esth. 1. 10; Ps. 104. 15.

continued to be contracted (Ezek. 22. 11). 16. *Greater evil.*] *i.e.* greater wrong and calamity, not greater sin. 18. *Garment of divers colours.*] *Rather*, long coat, *lit.* a tunic of extremities, *i.e.* reaching to the hands and feet. The same word is used for Joseph's coat. Amnon would not even screen Tamar, disgraced and discarded, from public observation. 19. *Hand.*] Sept., Vulg. *hands*; perhaps holding the ashes; more probably in token of humiliation and of mourning, as in Jer. 2. 37.—*On crying.*] *Rather*, away wailing. 20. *Thy brother.*] He may mean *therefore* cease to cherish hatred against him, or *therefore* the law will not suffer me to demand that he marry thee, as in another case it would (Deut. 22. 29).—*Desolate.*] *Rather*, forlorn; Germ. *ledig*. Cf. Isa. 54. 1. 21. *Wroth.*] Yet his own sin made punishment, even reproof, seem to him impossible—as, indeed, to how many [mothers] in England! Dread of retort leads too often to shameful silence. The noun *wrath* is now used for *wrathful*, for which *wroth* (Danish *vred*) was formerly used. 23. *Two years.*] In that time suspicion that he intended vengeance would have died out. A feast like the harvest-home of agricultural districts. 25. *Chargeable.*] *Rather*, a burden, *i.e.* a cause of expense (so 1 Thess. 2. 9). 29. *Mule.*] The first mention in Scripture [the word in Gen. 36. 24 means *hot springs*, and *Vulg.* so renders]. The Israelites were forbidden to breed them (Lev. 19. 19), yet not, as they chose to think, to import them. Hence mules were in common use for riding (*ch.* 18. 9; 1 Kin. 1. 33; Isa. 66. 20) and for burdens (1 Chr. 12. 40; 2 Kin. 5. 17). They are longer-lived, hardier, and (in Syria) more costly than horses. They

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31 Then the king arose, and [a]tare his garments, and [b]lay on the earth; and all his servants stood by with their clothes rent.

32 And [c]Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. 33 Now therefore [d]let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 [e]But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him. 35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is. 36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

37 But Absalom fled, and went to [f]Talmai, the son of Ammihud, king of Geshur. And *David* mourned for his son every day. 38 So Absalom fled, and went to [g]Geshur, and was there three years.

52.—Absalom's Return.

2 SAMUEL XIII. 39—XIV.

39 And *the soul of* king David longed to go forth unto Absalom: for he was [a]comforted concerning Amnon, seeing he was dead. 1 Now Joab the son of Zeruiah perceived that the king's heart *was* [b]toward Absalom.

2 And Joab sent to [c]Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, [d]and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: 3 and come to the king, and speak on this manner unto him. So Joab [e]put the words in her mouth.

4 And when the woman of Tekoah spake to the king, she [f]fell on her face to the

[a] ch. 1. 11. [b] ch. 12. 16. [c] ver. 3. [d] Gen. 38. 12. [e] ch. 13. 39. [f] 2 Chr. 11. 6.
[a] ch. 19. 19. [b] ver. 28. [c] ch. 3. 3. [d] See Ruth 3. 3. [e] ver. 19; Ex. 4. 15.
[f] 1 Sam. 20. 41; ch. 1. 2.
[g] ch. 14. 23, 32 & 15. 8.

are also surer-footed, more enduring, and capable of heavier loads. **31.** *Tare,* &c.] The phrase is the usual one, *rent his clothes.* —*Earth.*] *Rather,* floor. **32.**] Either Jonadab was in Absalom's confidence, or guessed by natural *subtlety.* Probably public opinion would expect Absalom, as her full-brother, to avenge her. By Oriental custom and the precedent of Dinah (Gen. 34. 27), Tamar's brother would be her natural avenger. **33.** *Take,* &c.] The phrase means *be affected by,* whether in the way of sorrow or (ch. 19. 19) vengeance. **34.** *And the,* &c.] A parenthesis down to v. 37. Cf. *ch.* 19. 24. *Sept.* adds, ἐκ τῆς ὁδοῦ τῆς Ὠρωνῆν, probably Beth-horon. **37.** *Talmai.*] His grandfather (cf. v. 1, *note*).—*Mourned.*] For Amnon the heir, till with time grief for the lost lessened (as, thank God, it seldom fails to do), and yearning for the absent grew. After three years David's longing after Absalom (v. 39) was so apparent, that Joab saw he would be grateful to any one who took the initiative in bringing the exile home. The word rendered *longed,* however, has not strictly that meaning, but *be consumed,* be *quite done. Vulg.* therefore is perhaps correct, *cessavit persequi Absalom.* Cf. *ch.* 14. 28, and 1, *note.*

2 S. xiii.—**39.** *Longed.*] Cf. v. 37, *note.*

2 S. xiv.—**1.** *Toward.*] Rendered *against* in Dan. 11. 28, and frequently. It conveys the notion of going on the way to meet; whether to welcome or oppose the context (here the meaning given to the word rendered *long* in *ch.* 13. 39) must decide. **2.** *Tekoah.*] Cp. 2 Chr. 20. 20. A little town on a hill, the last on the E. edge of the hill-country of Judea, above the wilderness of the Dead Sea, S.E. of Bethlehem, and 7 miles S. of Jerusalem (see Jer. 6. 1). It gave its name to a wild pastoral district, abounding in caverns. The birthplace of Amos.—*Feign,* &c.] Cf. 1 Kin. 20. 35. **4.** *Spake.*] Sept. *came in;* Vulg. *ingressa fuisset.*—*Help.*] Equivalent to the Hosanna (*save now*) with which

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ground, and did obeisance, and said, [f] Help, O king. 5 And the king said unto her, What aileth thee? And she answered, [g] *I am* indeed a widow woman, and mine husband is dead. 6 And thy handmaid had two sons, and they two strove together in the field, and *there was* none to part them, but the one smote the other, and slew him. 7 And, behold, [h] the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee. 9 And the woman of Tekoah said unto the king, My lord, O king, [i] the iniquity *be* on me, and on my father's house: [k] and the king and his throne *be* guiltless. 10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer [l] the revengers of blood to destroy any more, lest they destroy my son. And he said, [m] *As* the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on. 13 And the woman said, Wherefore then hast thou thought such a thing against [n] the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again [o] his banished. 14 For we [p] must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person: yet doth he [q] devise means,

[f] See 2 Kin. 6. 26, 28.
[g] See ch. 12. 1.
[h] Num. 35. 19; Deut. 19. 12.
[i] Gen. 27. 13; 1 Sam. 25. 24; Matt. 27. 25.
[k] ch. 3. 28, 29; 1 Kin. 2. 33.
[l] Num. 35. 19.
[m] 1 Sam. 14. 45; Acts 27. 34.
[n] Judg. 20. 2.
[o] ch. 13. 37, 38.
[p] Job 34. 15; Heb. 9. 27.
[q] Num. 35. 15, 25, 28.

every suppliant may approach the King of kings. 7. *We will destroy.*] *Syr.* and *Arab.* read *so would they destroy; Sept.* καὶ ἐξαροῦμεν καί γε τὸν κληρονόμον ὑμῶν; Vulg. *et deleamus hæredem. Coal.*] Vulg. *scintillam.* Cp. 'a lamp,' *i.e.* a posterity (1 Kin. 15. 4; cf. Ps. 132. 17). 9. *Iniquity.*] *Rather*, guilt, *viz.* of not exacting vengeance. 11.] She begs the king to add an oath to his assurance, that none shall hurt her; and to include her son. The word for *remember* is sometimes rendered *make mention of the name of.* 12.] The story is contrived to satisfy David's conscience, excite his feelings, and give him a *public* reason for Absalom's recall. 13. *For the king . . . faulty.*] *Rather*, For the king in speaking this thing is as one that is guilty, *i.e.* in giving the decision of v. 11, he condemns himself; he is judging one way whilst acting another. And that, not in a private, but a public instance, for all Israel, *the people of God*, have an interest in Absalom; to continue the heir's banishment is an injury to them. Absalom's popularity, and perhaps the possibility of an insurrection in his favour, are implied. 14. *Water.*] The image is as beautiful as David's own (Ps. 78. 39), *A wind that passeth away and cometh not again.* Similarly Job compares man to *a cloud which is consumed and vanisheth away* (Job 7. 9), to *a flood that decayeth and drieth up* (Job 14. 11). Yet we must not assume that they believed their words to be more than partially and figuratively true, that they would thus express doctrinally their future hope. As soon might we conclude from the absence of any mention of the resurrection of the body in his *Elegy* that Gray did not believe in it. We must not take words to express more than the writer had in his mind at the time. We must not assume that David would have incurred our Lord's censure on the Sadducees (Matt. 22. 31, 32), and had learnt nothing from Exod. 3. 6. What David's doctrine was we are not left to guess. He said (*ch.* 12. 23), *I shall go to him*, there, *i.e.* where—

> 'Every grain of human dust,
> . . . obedient to the call
> Of God's omnipotence, is hurried on
> To meet its fellow particles; when shall
> No atom of his spoils remain to Death.'
> *Pollok.*

there,—

> 'Where what is joined is joined for ever;
> There, where tears are never more to run.'
> *Schiller.*

—*Neither*, &c.] *Rather*, Yet God does not take away life (so R.V.; Vulg. *nec vult Deus perire animam*, *i.e.* for every sin; witness David himself), but he devises.

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that his banished be not expelled from him. 15 Now therefore that I am come to
speak of this thing unto my lord the king, *it is* because the people have made me
afraid: and thy handmaid said, I will now speak unto the king; it may be that the
king will perform the request of his handmaid. 16 For the king will hear, to deliver
his handmaid out of the hand of the man *that would* destroy me and my son together
out of the inheritance of God. 17 Then thine handmaid said, The word of my
lord the king shall now be comfortable: for [r] as an angel of God, so *is* my lord the
king to discern good and bad: therefore the LORD thy God will be with thee.
18 Then the king answered and said unto the woman, Hide not from me, I pray thee,
the thing that I shall ask thee. And the woman said, Let my lord the king now speak.
19 And the king said, *Is not* the hand of Joab with thee in all this?
And the woman answered and said, *As* thy soul liveth, my lord the king, none can
turn to the right hand or to the left from ought that my lord the king hath spoken:
for thy servant Joab, he bade me, and [s] he put all these words in the mouth of thine
handmaid: 20 to fetch about this form of speech hath thy servant Joab done this
thing: and my lord *is* wise, [t] according to the wisdom of an angel of God, to know all
things that *are* in the earth.
21 And the king said unto Joab, Behold now, I have done this thing: go therefore,
bring the young man Absalom again. 22 And Joab fell to the ground on his face, and
bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that
I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the
request of his servant.
23 So Joab arose [u] and went to Geshur, and brought Absalom to Jerusalem. 24 And
the king said, Let him turn to his own house, and let him [v] not see my face. So
Absalom returned to his own house, and saw not the king's face.
25 But in all Israel there was none to be so much praised as Absalom for his beauty:
[w] from the sole of his foot even to the crown of his head there was no blemish in him.
26 And when he polled his head, (for it was at every year's end that he polled *it*: because
the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at
two hundred shekels after the king's weight. 27 And [x] unto Absalom there were
born three sons, and one daughter, whose name *was* Tamar, she was a woman of a
fair countenance.

[r] ver. 20; ch. 19. 27. [s] ver. 17; ch. 19. 27. [t] ver. 3. [u] ch. 13. 37. [v] Gen. 43. 3; ch. 3. 13. [w] See ch. 18. 18. [x] Isa. 1. 6.

15. *Now, &c.*] She seems to think that perhaps she is speaking out too boldly, and to seek to retire once more behind the veil of fiction. Some think her meaning is that threats had been used to make her undertake this appeal for Absalom. 16. *Inheritance, &c.*] Equivalent to *the land of Israel.* Cf. *v.* 13. 17. *Shall now . . . therefore . . . will be.*] *Rather,* Let the word . . . I pray, be, &c., and the Lord . . be with thee.—*Comfortable.*] *i.e.* strengthening; so rendered here only. It means *place of rest* (cf. Ps. 116. 7; Gen. 8. 9).—*To discern.*] *i.e.* distinguish. Cf. *knowing good from evil* (Gen. 3. 5). 19. *None can turn . . . from ought that.*] *Rather,* there is nothing to the right . . . of that which, &c. The king had hit the point exactly. 20. *To fetch . . . speech.*] *Rather,* To change the face of the affair hath, &c. *i.e.* to reverse David's relations to Absalom. Like the Greek ῥῆμα, the Heb. for *speech* means also *thing, matter.* 'To bring about this turn of affairs,' may be what she wishes to say. 21. *Done this thing.*] *i.e.* granted thy desire. 24. *Not see, &c.*] Whether this order sprang from change of mood, or was his fixed purpose all along, is dependent on the meaning assigned to *long* in *ch.* 13. 39. Cf. *v.* 28, and *v.* 1, *note.* 26. *Polled.*] Poll or pow (Dutch, *pol*) means head; hence polling, counting heads. It is akin to ball; hence to poll is to round the hair (Ezek. 44. 20); and so generally to trim; hence polled lamb, hornless lamb; polt, of Vulcan's maimed foot; pollard, *&c.*—*Two hundred shekels.*] If the number be correct, the weight would be near 7 lbs. 27. *Tamar.*] Cf. *ch.* 13. 1, *note.* Her daughter Maachah, the uxorious Rehoboam's favourite wife, becoming mother of Abijah, continued his line. Cf. *ch.* 18. 18. And thus, from an union of the children of Solomon and Absalom, the sacred royal line was carried on (*Bib. Dict.*). See 1 Kin. 15. 2;

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28 So Absalom dwelt two full years in Jerusalem, [a] and saw not the king's face.
29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. 30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.
31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire? 32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.
33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king [b] kissed Absalom.

53.—Absalom's Rebellion.

2 SAMUEL XV.

1 AND [c] it came to pass after this, that Absalom [b] prepared him chariots and horses, and fifty men to run before him.
2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel. 3 And Absalom said unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee. 4 Absalom said moreover, [c] Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

[a] ver. 24. [b] Gen. 33. 4. & 45. 15; Luke 15. 20. [c] ch. 12. 11. [b] 1 Kin. 1. 5. [c] Judg. 9. 29.

2 Chr. 11. 21, where 'daughter' means granddaughter. 32. *Iniquity.*] According to the popular view of an avenger's duties he had been suffering wrongfully. 'Half-forgiveness,' he says, 'is worse than death.' And possibly Bathsheba was using her influence to the disadvantage of this rival of Solomon.

2 S. xv.—1. *Prepared,* &c.] Cf. 'Resolved to ruin or to rule the state.'—*Dryden.* Absalom was next heir to the throne—if David's second son Chileab (unmentioned since *ch.* 3. 3) was dead. But the conflicting claims of sons of different wives (*e.g.* 1 Kin. 1. 17), and the father's freedom of choice (who would, with age, become increasingly open to influence), would keep the succession in doubt. To secure the throne, Absalom set himself to dazzle the people by a splendid retinue and the fascination of his person (*ch.* 14. 25) and of his address, and by other demagogue's acts.—*Run before.*] *i.e.* his state chariot, to clear a way in the narrow crowded streets; as is still the custom in Cairo. Samuel quotes this as an appanage of royalty (1 Sam. 8. 11). 2. *The way,* &c.] *i.e.* the road leading to the gate. Just inside the gateway of Eastern cities there is a court or open space (cf. 'a void place in the entrance of the gate of Samaria,' 1 Kin. 22. 10; 1 Sam. 4. 13, and *ch.* 19. 8), which is the place of commerce, business, and justice. See Ps. 55. 11, *note* (below). Compare Jer. 17. 19 & 22. 1–3. Bâb Humayoom (the High Gate, Fr. Sublime Porte), the chief entrance to Broussa, the ancient Turkish capital, has given its name to the Government itself (*Brande*). Similarly, at the Sacred Gate of the Kremlin, every Russian doffs his hat as it to present Majesty. Chambers are not uncommonly built on either side of the way. For a chamber 'over the gate,' see *ch.* 18. 33.—(*Of one.*] *i.e.* of such a tribe (naming it). 4. *Suit, cause.*] Generally rendered *cause* (controversy, v. 2) and *judgment. Sept.* (here) ἀντιλογία, *κρίσις.* If every angry disputant, if all parties seeking arbitration, felt themselves entitled to an audience, and to receive the direct aid of royal power and wisdom, we may well suppose some dissatisfaction. This Absalom seeks to turn to his account, being himself, perhaps unconsciously, the instrument of a deeper and stronger discontent. David's chief foes were indeed now 'of his own household.' Judah's jealousy had furnished fuel for this rebellion's flame; no organization for the better administration of justice, such as that of Moses (Exod. 18. 25, 26) or of

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5 And it was so, that when any man came nigh *to him* to do him obeisance, he put
forth his hand, and took him, and kissed him. 6 And on this manner did Absalom to
all Israel that came to the king for judgment: [d]so Absalom stole the hearts of the men
of Israel.
7 And it came to pass [e]after forty years, that Absalom said unto the king, I pray
thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. 8 [f]For
thy servant [g]vowed a vow [h]while I abode at Geshur in Syria, saying, If the LORD shall
bring me again indeed to Jerusalem, then I will serve the LORD. 9 And the king
said unto him, Go in peace. So he arose, and went to Hebron.
10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye
hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. 11 And
with Absalom went two hundred men out of Jerusalem, *that were* [i]called; and they
went [k]in their simplicity, and they knew not any thing. 12 And Absalom sent for
Ahithophel the Gilonite, [l]David's counsellor, from his city, *even* from [m]Giloh, while
he offered sacrifices.
And the conspiracy was strong; for the people [n]increased continually with Absalom.

[d] Rom. 16. 18. [e] 1 Sam. 16. 1. [f] 1 Sam. 16. 2. [g] Gen. 28. 20, 21. [h] ch. 13. 38. [i] 1 Sam. 9. 13 & 16. 3, 5. [k] Gen. 20. 5. [l] Ps. 41. 9 & 55. 12, 13, 14. [m] Josh. 15. 51. [n] Ps. 3. 1.

Jehoshaphat (2 Chr. 19. 5-10) would have diminished Absalom's following. We do not know what assessors David had at present. Later we find him appointing 6,000 local magistrates (1 Chr. 23. 4). But he is bold to claim that he had 'considered the poor' (Ps. 41. 1); and for that his character might vouch. Possibly recent sicknesses, alluded to in Ps. 6 & 41, may have hindered the discharge of his regular duties and furnished a pretext to Absalom, and given him opportunity for maturing his plans unobserved. **6.** *Stole,* &c.] Cf.

'Whate'er he did was done with so much ease,
In him alone 'twas natural to please.'—*Dryden.*

Like Bolingbroke (*Shaks. Rich.* II.), 'with humble and familiar courtesy,' he wooed them 'with the craft of smiles,' and made their hearts his own; *Sept.* ἰδιοποιεῖτο. **7.** *Forty.*] *Syr.* and *Arab.* read *four,* evidently rightly.——*Hebron.*] Absalom's birthplace, and likely therefore to have an affection for him. Having been David's first capital, a soreness might exist at its supersession by Jerusalem. It was the oldest city of Palestine, and clothed with holy memories. **8.** *Serve the Lord . . in Hebron.*] Note that David makes no objection to sacrifices being made elsewhere than at the central sanctuary. Moses' altar was now at Gibeon, the ark in its new tabernacle at Jerusalem. The same thing is observable often in the history of these unsettled times; yet the law (Deut. 12. 4-11) was neither abrogated, nor unimportant in the way of instruction. Rebellious hearts, that for ever ask, Why not? might ask, Why must I offer only in the place of the Lord's choosing? But the answer is, Life belongs to God; in every sacrifice that is acknowledged, especially in the offerings of the three great feasts (Deut. 16. 16) of Passover, Weeks, and Tabernacles (which shadow in many points Easter, Whitsunday, and Christmas, when Atonement's fruits were secured, *viz.,* justification, sanctification, and God's dwelling once more among men; cf. John 1. 14); the brazen altar, type of Christ's cross, is the only fitting meeting-place for sinful man and God. Even the Law itself contemplated exceptional cases (Deut. 27. 5-7). Such offerings as trespass-offerings, the necessity for which was frequent and irregular, were suffered to be made, Maimonides says, by accumulation, *i.e.* on the next occasion of visiting the central sanctuary. Those occasions served the further purpose of more closely uniting the tribes to each other (cf. Ps. 133. 1, 3), and to that God, in whose promised guardianship (Exod. 34. 24) their very presence was a confession and renewal of confidence. See *note* on 1 Sam. 20. 6. **10.** *Spies.*] *Lit.* one who *goes about,* tale-bearer, agent. **11.** *Called.*] Elsewhere 'bidden,' *i.e.* invited to the sacrificial feast. A plausible excuse for a great assembly. So Civilis, leader of the Batavian rebellion in the time of Vitellius: *Primores gentis et promptissimos vulgi specie epularum sacrum in nemus vocatos, ubi nocte et lætitiâ incaluisse videt, injurias et raptus et cetera servitii mala enumerat.—Tac. Hist.* iv. 14. ——*In their simplicity.*] Rendered *at a venture* (1 Kin. 22. 34). **12.** *Gilonite.*] Cp. Shilonite (1 Kin. 12. 15). Giloh was in the 'mountain,' *i.e.* hill country, S.W. of Hebron. Ahithophel is called 'the king's counsellor,' and Hushai 'the king's companion' (*rather,* friend) in the list of David's officials (1 Chr. 27. 32-34). Ahithophel, as being Bathsheba's grandfather (cf. *ch.* 11. 3 & 23. 34), had a special grudge against David. It was probably when tidings reached David of Ahithophel's defection that he composed Ps.

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PSALM XLI.

To the chief Musician, A Psalm of David.

1 Blessed *is* he that considereth the poor:
The LORD will deliver him in time of trouble.
2 The LORD will preserve him, and keep him alive;
And he shall be blessed upon the earth:
And thou wilt not deliver him unto the will of his enemies.
3 The LORD will strengthen him upon the bed of languishing:
Thou wilt make all his bed in his sickness.
4 I said, LORD, be merciful unto me:
Heal my soul; for I have sinned against thee.
5 Mine enemies speak evil of me,
When shall he die, and his name perish?
6 And if he come to see *me*, he speaketh vanity:
His heart gathereth iniquity to itself;
When he goeth abroad, he telleth *it*.
7 All that hate me whisper together against me:
Against me do they devise my hurt.
8 An evil disease, *say they*, cleaveth fast unto him:
And *now* that he lieth he shall rise up no more.
9 Yea, mine own familiar friend, in whom I trusted,
Which did eat of my bread,
Hath lifted up *his* heel against me.
10 But thou, O LORD, be merciful unto me,
And raise me up, that I may requite them.
11 By this I know that thou favourest me,
Because mine enemy doth not triumph over me.
12 And as for me, thou upholdest me in mine integrity,
And settest me before thy face for ever.
13 Blessed *be* the LORD God of Israel
From everlasting, and to everlasting.
Amen, and Amen.

PSALM LV.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David.

1 Give ear to my prayer, O God;
And hide not thyself from my supplication.
2 Attend unto me, and hear me:
I mourn in my complaint, and make a noise;
3 Because of the voice of the enemy,
Because of the oppression of the wicked:
For they cast iniquity upon me,
And in wrath they hate me.
4 My heart is sore pained within me:
And the terrors of death are fallen upon me.
5 Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.
6 And I said, Oh that I had wings like a dove!
For then would I fly away, and be at rest.
7 Lo, *then* would I wander far off,
And remain in the wilderness. Selah.
8 I would hasten my escape
From the windy storm *and* tempest.
9 Destroy, O Lord, *and* divide their tongues:
For I have seen violence and strife in the city.
10 Day and night they go about it upon the walls thereof:
Mischief also and sorrow *are* in the midst of it.
11 Wickedness *is* in the midst thereof:
Deceit and guile depart not from her streets.
12 For *it was* not an enemy *that* reproached me:
Then I could have borne *it:*

41 and 55. It is remarkable that the history makes no mention of a sickness on which the Psalms dwell so much.

[PS. XLI.—2. *Blessed.*] *Rather*, counted happy. 3. *Strengthen.*] *Rather*, support. *Make all his bed.*] *Rather*, all his lying down thou wilt turn (*or* change, *viz.*, by restoring him to health). 6.] The visitant is the ideal man that hates the godly, yet speaks hypocritical assurances of love and sympathy. It is plain how well what is said of Ahithophel (Ps. 41. 9 & 55. 12) suits Judas.—*He.*] *Rather*, one.—*Vanity.*] *Rather*, falsehood.]

[PS. LV.—2. *Mourn.*] *Rather*, am restless. 3. *Iniquity . . . hate.*] *Rather*, mischief . . . persecute. 11. *Deceit.*] *Rather*, oppression.—*Streets.*] *Rather*, public place (*lit.* the 'broad place' of the gate, the

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Neither *was it* he that hated me *that*
did magnify *himself* against me;
Then I would have hid myself from him:
13 But *it was* thou, a man mine equal,
My guide, and mine acquaintance.
14 We took sweet counsel together,
And walked unto the house of God in
company.
15 Let death seize upon them,
And let them go down quick into
hell:
For wickedness *is* in their dwellings, *and*
among them.
16 As for me, I will call upon God;
And the LORD shall save me.
17 Evening, and morning, and at noon, will
I pray, and cry aloud:
And he shall hear my voice.
18 He hath delivered my soul in peace from
the battle *that was* against me:
For there were many with me.
19 God shall hear, and afflict them,
Even he that abideth of old. Selah.
Because they have no changes,
Therefore they fear not God.
20 He hath put forth his hands against
such as be at peace with him:
He hath broken his covenant.
21 *The words* of his mouth were smoother
than butter,
But war *was* in his heart:
His words were softer than oil,
Yet *were* they drawn swords.
22 Cast thy burden upon the LORD, and he
shall sustain thee:
He shall never suffer the righteous to be
moved.
23 But thou, O God, shalt bring them down
into the pit of destruction:
Bloody and deceitful men shall not live
out half their days;
But I will trust in thee.

13 And there came a messenger to David, saying, [o] The hearts of the men of Israel are after Absalom. 14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us [p] flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. 15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint.

PSALM XXXVIII.

A Psalm of David, to bring to remembrance.

1 O LORD, rebuke me not in thy wrath:
Neither chasten me in thy hot displeasure.
2 For thine arrows stick fast in me,
And thy hand presseth me sore.
3 *There* is no soundness in my flesh because of thine anger;
Neither *is there any* rest in my bones because of my sin.

[o] ver. 6; Judg. 9. 3.

[p] ch. 19. 9; Ps. 3, title.

Oriental forum). **13.** *Guide.*] *Rather,* familiar friend. **14.** *In company.*] *Rather,* amid the throng. **15.** *Quick into hell.*] *Rather,* living (Num. 16. 30) into Sheol (the Underworld). **18.** *With me.*] *i.e.* fighting with me. **19.** *Abideth.*] *Or,* is enthroned.]

2 S. xv.—**14.** *Arise, &c.*] David, taken by surprise, could not defend Jerusalem with his body-guard only, and considerately preferred its surrender to subjecting it to the sufferings of war and vengeance of a conqueror. Resignation to deserved punishment, the chivalrous assumption of the penalty on himself, and tender consideration for others, are traceable throughout. See *vs.* 25, 26, and cf. *ch.* 24. 17. He regards Absalom as king (*v.* 19).——*Flee.*] Cf.

[o] Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought;
And enterprises of great pith and moment,
With this regard their currents turn awry
And lose the name of action."
Shaks., Haml. iii. 1.

Where is the David, prompt, resolute, and strong, that met the lion, the bear, the giant; the David that *encouraged himself in the Lord his God* against the ravaging hordes of Amalek and the rebellious fierceness of his own followers. His sin, though forgiven, has left this mark; it has changed the whole character of the man. So would his words and action at this moment lead us to say, yet not altogether correctly: witness Ps. 5.

[Ps. XXXVIII.—Probably now David composed Ps. 38. On bodily sickness came family trouble. Several words specially point to bodily maladies, troubled (*v.* 6), lit. *bent;* loathsome (*v.* 7), lit. *burning;* feeble (*v.* 8), lit. *benumbed;* sorrow (*v.* 17), lit. *pain;* Fr. Rk. *heaviness.* He humbly views both as punish-

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4 For mine iniquities are gone over mine head:
As an heavy burden they are too heavy for me.
5 My wounds stink *and* are corrupt
Because of my foolishness.
6 I am troubled; I am bowed down greatly;
I go mourning all the day long.
7 For my loins are filled with a loathsome *disease:*
And *there is* no soundness in my flesh.
8 I am feeble and sore broken:
I have roared by reason of the disquietness of my heart.
9 Lord, all my desire *is* before thee;
And my groaning is not hid from thee.
10 My heart panteth, my strength faileth me:
As for the light of mine eyes, it also is gone from me.
11 My lovers and my friends stand aloof from my sore;
And my kinsmen stand afar off.
12 They also that seek after my life lay snares *for me:*
And they that seek my hurt speak mischievous things,
And imagine deceits all the day long.
13 But I, as a deaf *man*, heard not;
And *I was* as a dumb man *that* openeth not his mouth.
14 Thus I was as a man that heareth not,
And in whose mouth *are* no reproofs.
15 For in thee, O LORD, do I hope:
Thou wilt hear, O Lord my God.
16 For I said, *Hear me*, lest *otherwise* they should rejoice over me:
When my foot slippeth, they magnify *themselves* against me.
17 For I *am* ready to halt,
And my sorrow *is* continually before me.
18 For I will declare mine iniquity;
I will be sorry for my sin.
19 But mine enemies *are* lively, *and* they are strong:
And they that hate me wrongfully are multiplied.
20 They also that render evil for good are mine adversaries;
Because I follow *the thing that* good *is.*
21 Forsake me not, O LORD:
O my God, be not far from me.
22 Make haste to help me,
O Lord my salvation.

PSALM XXXIX.

To the chief Musician, *even* to Jeduthun,
A Psalm of David.

1 I said, I will take heed to my ways,
That I sin not with my tongue:
I will keep my mouth with a bridle,
While the wicked is before me.
2 I was dumb with silence,
I held my peace, *even* from good;
And my sorrow was stirred.
3 My heart was hot within me,
While I was musing the fire burned:
Then spake I with my tongue,
4 LORD, make me to know mine end,
And the measure of my days, what it *is;*
That I may know how frail I *am.*
5 Behold, thou hast made my days *as* an handbreadth;
And mine age *is* as nothing before thee:
Verily every man at his best state *is* altogether vanity. Selah.
6 Surely every man walketh in a vain shew:
Surely they are disquieted in vain:
He heapeth up *riches,* and knoweth not who shall gather them.
7 And now, Lord, what wait I for?
My hope *is* in thee.
8 Deliver me from all my transgressions:
Make me not the reproach of the foolish.
9 I was dumb, I opened not my mouth;
Because thou didst *it.*
10 Remove thy stroke away from me:
I am consumed by the blow of thine hand.
11 When thou with rebukes dost correct man for iniquity,

ment for sin. 6. *Mourning.*] *Literally*, in squalid-wise. 11. *Sore.*] *Rather*, plague. 14.] Points to his taking no notice of conspiracies of which he was well aware.—*Reproofs.*] Means arguments, nothing to say against it: his reason for silence is given in v. 15. He enlarges on v. 14 in Ps. 39.

17. *Ready to halt.*] *i.e.* in a precarious situation.]

[Ps. xxxix.—3.] At last he breaks the silence, but it is to God; and so pathetic and solemn are the feelings expressed in that elegy, that its appropriateness in our Burial Service must be apparent to all. The word

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Thou makest his beauty to consume
away like a moth:
Surely every man *is* vanity. Selah.
12 Hear my prayer, O LORD,
And give ear unto my cry;
Hold not thy peace at my tears:
For I *am* a stranger with thee,
And a sojourner, as all my fathers *were*.
13 O spare me, that I may recover
strength,
Before I go hence, and be no more.

PSALM V.

To the chief Musician upon Nehiloth, A Psalm of David.

1 Give ear to my words, O LORD,
Consider my meditation.
2 Hearken unto the voice of my cry, my
King, and my God:
For unto thee will I pray.
3 My voice shalt thou hear in the morning,
O LORD;
In the morning will I direct *my prayer*
unto thee, and will look up.
4 For thou *art* not a God that hath pleasure in wickedness:
Neither shall evil dwell with thee.
5 The foolish shall not stand in thy sight:
Thou hatest all workers of iniquity.
6 Thou shalt destroy them that speak
leasing:
The LORD will abhor the bloody and
deceitful man.
7 But as for me, I will come *into* thy house
in the multitude of thy mercy:
And in thy fear will I worship toward
thy holy temple.
8 Lead me, O LORD, in thy righteousness
because of mine enemies;
Make thy way straight before my face.
9 For *there is* no faithfulness in their mouth;
Their inward part *is* very wickedness;
Their throat *is* an open sepulchre;
They flatter with their tongue.
10 Destroy thou them, O God;
Let them fall by their own counsels;
Cast them out in the multitude of their
transgressions;
For they have rebelled against thee.
11 But let all those that put their trust
in thee rejoice:
Let them ever shout for joy, because
thou defendest them:
Let them also that love thy name be
joyful in thee.
12 For thou, LORD, wilt bless the righteous;
With favour wilt thou compass him as
with a shield.

16 And [q] the king went forth, and all his household after him. And the king left [r] ten women, *which were* concubines, to keep the house. 17 And the king went forth, and all the people after him, and tarried in a place that was far off.
18 And all his servants passed on beside him; [s] and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

[q] Ps. 3, title. [r] ch. 16. 21, 22. [s] ch. 8. 18.

for *vanity, vain shew* (*ve.* 5, 6, 11), is literally *a breath*, that which passes away. 13. *O spare me.*] *Rather*, look away from me. Cp. Job 7. 19, 'depart,' *rather*, look away.—— *Strength.*] *Rather*, brightness. Cp. Job 10. 20, 21, 'take comfort,' *rather*, brighten myself.]

[Ps. v.—*Nehiloth* perhaps means 'with flutes.' 5. *Foolish.*] *Rather*, boastful. 6. *Leasing.*] *i.e.* a lie. 7. *Temple.*] *Lit.* palace, *i.e.* tabernacle. 8. *Straight.*] *Or*, plain. 9. *Flatter.*] *i.e. make their tongue smooth*, as a serpent's, over which the prey slips; the utterances of their throat are as baleful as the odours of an opened grave. 10. *Destroy.*] *Rather*, hold them as guilty.——*Counsels.*] Well suits Ahithophel's case. 11. *Put their trust.*] *Rather*, take refuge. Probably Ps. 6, 27, and 28 also were composed about this time.]

2 S. xv.—16. *And*, &c.] This graphic and full account must be by an eye-witness; no other combines so many of David's characteristics—his patience, his high-spirited religion, his generosity, his calculation; we miss only his daring courage' (*Stanley*); indeed, no other single day in Jewish history is so elaborately described. 17. *After him.*] Rendered '*at his feet*' (Judg. 4. 10; cf. 1 Kin. 20. 10).——*A place ...far off.*] *Rather*, the Far House (*Sept.*; so R.V. marg.); probably the last house of the city (*Ewald*, &c.), or on the city side of Kidron towards Jericho; R.V. *Beth-merhak.* 18. *All his*, &c.] He was not therefore without the nucleus of an army, had courage ruled his counsels now. The repetition of 'all'

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19 Then said the king to [c] Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile. 20 Whereas thou camest *but* yesterday, should I this day make thee go up and down with us? seeing I go [d] whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee. 21 And Ittai answered the king, and said, [e] *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. 22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the [f] wilderness.

24 And lo Zadok also, and all the Levites *were* with him, [g] bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall

[c] ch. 18. 2.
[d] 1 Sam. 23. 13.
[e] Ruth 1. 16, 17; Prov. 17. 17 & 18. 24.
[f] ch. 16. 2.
[g] Num. 4. 15.

denotes the unanimous devotion of the household troops. 600 had long been the number of his body-guard (1 Sam. 23. 13 & 27. 2); his *Gibbôrim*, Heroes, Mighty Men; *Sept.* μαχηταί, and δυνατοί at *ch.* 16. 6. Note its large foreign element, *i.e.* of mercenaries, especially Philistines. The art of war was early developed among the Philistines and Hittites. Cf. 1 Sam. 30. 14; *ch.* 8. 18; Exod. 13. 17 and with Judg. 1. 19; 1 Kin. 10. 28, 29. There was no time to summon the native army, even had its loyalty been sure. Cf. *ch.* 17. 11.——*On.*] *Rather*, over (as *v.* 22), *i.e.* the brook Kidron. 19. *Abide with the king.*] *i.e.* Absalom. Although at this crisis every soldier was of importance, David nobly releases Ittai from his allegiance; but the Philistine commander was no mere mercenary ready to serve whatsoever *de facto* king; the Ruth-like fidelity of Ittai shows the bond which bound him to David. As to people and God, life and death, he would be one with David. Cf. Matt. 26. 35.——*Stranger.*] What, therefore, are our politics to thee?——*Exile.*] Lit. *one gone into captivity;* in what way applicable to Ittai is unknown. He had recently joined David (*v.* 20), but his reputation as a commander must have been established, for (*ch.* 18. 2) he is placed on an equality with Joab and Abishai. 23. *Country.*] *i.e.* the country-folk, as distinguished from 'the *people*,' *i.e.* troops and others issuing from Jerusalem. ——*Kidron.*] Gethsemane lay on its farther, *i.e.* E. bank. The whole scene recalls the 'Son of David' in many particulars. 'Brook,' *Sept.* χειμαῤῥοῦς, is strictly correct, for in summer this ravine is dry. But the *Sept.* guess at the meaning of the Kidron, τῶν κέδρων, *i.e.* of the Cedars, is incorrect; it may mean black or turbid. 24. *Zadok.*] David was specially attached to Abiathar by feeling, as having been the innocent cause of his family's destruction by the hand of Doeg, and been faithfully attended by him in the days of his ill fortune; to Zadok by policy, for Saul's followers would regard him as rightful H.P., as indeed he was. At present Abiathar was chief (1 Kin. 2. 35), and till he forfeited his post entirely by joining in Adonijah's rebellion. Yet here (and 1 Chr. 15. 11) they are treated as equal, in fact pre-eminence is rather given to Zadok, it may be for reasons of policy. Perhaps Abiathar dwelt with the Ark at Jerusalem, Zadok at the old tabernacle at Gibeon; here, however, both alike are attendants on the Ark, and Zadok more specially connected with it. Perhaps the germs of Abiathar's defection were planted now. The lines of Aaron's third and fourth sons (the two elder ones, Nadab and Abihu, being slain, Num. 3. 4) ran thus: *Eleazar*, Phinehas . . . Ahitub, Zadok, Ahimaaz, Azariah, Johanan, Azariah, Amaziah, Ahitub, Zadok, Shallum, Hilkiah, Azariah, Seraiah, Jehozadak:—*Ithamar* . . . Eli, Phinehas, Ahitub, Ahiah, Ahimelech (his brother), Abiathar. Why Ithamar's line furnished the H.P. for a time is unknown; why it was rejected is told us in 1 Sam. 2 & 3. ——*Went up, &c.*] Apparently the priests and Ark led the way round Olivet far enough for the whole long line to pass out of the gate. Then they halted, and the Levites set down the Ark. Jewish tradition says that Abiathar went apart to the hill-top to consult the oracle of God as to whether the Ark should go on or return. 25.] With self-renouncing reverence, David felt that he could not associate the national shrine and its priests with his own fortunes only. He also distinguished God's Presence from its emblem.——*Habitation.*] He uses here (cp. Ps. 26. 8) a word denoting more of permanence than *tabernacle*, as though a hope were

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find favour in the eyes of the LORD, he [a] will bring me again, and shew me *both* it, and his habitation: [26] but if he thus say, I have no [b] delight in thee; behold, *here am* I, [c] let him do to me as seemeth good unto him.

[27] The king said also unto Zadok the priest, *Art not* thou a [d] seer? return into the city in peace, and [e] your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. [28] See, *I* will tarry in the plain of the wilderness, until there come word from you to certify me. [29] Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

[30] And David went up by the ascent of *mount* Olivet, and wept as he went up, and [f] had his head covered, and he went [h] barefoot: and all the people that *was* with him [g] covered every man his head, and they went up, [k] weeping as they went up.

[31] And *one* told David, saying, [i] Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, [m] turn the counsel of Ahithophel into foolishness.

[32] And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the [n] Archite came to meet him [o] with his coat rent, and earth upon his head: [33] unto whom David said, If thou passest on with me, then

[a] Ps. 43. 3.
[b] Num. 14. 8; ch. 22. 20; 1 Kin. 10. 9; 2 Chr. 9. 8; Isa. 62. 4.
[c] 1 Sam. 3. 18.
[d] See ch. 17. 17.
[e] 1 Sam. 9. 9.
[f] ch. 17. 16.
[g] ch. 19. 4; Esth. 6. 12.
[h] Isa. 20. 2, 4.
[i] Jer. 14. 3, 4.
[k] Ps. 126. 6.
[l] Ps. 3. 1, 2 & 55. 12, &c.
[m] ch. 16. 23 & 17. 14, 23.
[n] Josh. 16. 2.
[o] ch. 1. 2.

lingering in his mind that he might be suffered to build a House for his God. Exile seemed to him almost as the 'serving other gods' (1 Sam. 26. 19). **26.** *Let him do . . . as seemeth good.*] Beautiful are the traces here of the renewal of the right spirit within David. There can be no more Christ-like feature in any son of man than submission to God (cf. *ch.* 16. 10-12). **27.** *Seer.*] His person would be sacred. Vulg. *O videns!* Germ. *O du Seher.* The title is never specially assigned to the H.P., but the notion of its appropriateness is not without authority (cf. John 11. 51). 'The true priest is a prophet' (*Philo*). But *Sept.* reads (as in *v.* 28, Ἴδετε) *See!* return *thou, &c.*——*Ahimaaz.*] The runner of *ch.* 18. 27. **28.** *In the plain, &c.*] *Heb.* Arabah. Another reading is, By the fords, *i.e.* of Jordan, in the plains of Jericho. Jordan was such a barrier that its few fords determined the course of the highways into Palestine. The possession of these two southern fords was all-important (cp. Judg. 12. 5). Cf. 2 Kin. 25. 5.——*Certify.*] Cf. *Certiorem facere, i.e.* inform; *rather,* report to (cf. *v.* 36). **30.** *Ascent of Olivet.*] *Lit.* of the Olives. *Olivet* is due to the *olivet*i in Acts 1. 12, *Vulg.* This chief route to the new capital, across the wilderness of Judah, henceforward comes into prominence. It is a 'pass above the Wady Kelt,' and almost certainly the boundary between Judah and Benjamin (Josh. 15. 5-7). It ascends round Olivet, then passing behind Bethany, descends by rough torrent-beds to the Spring Ain Haud (Eushemesh, *i.e.* Spring of the Sun), and after 20 miles of lonely wilderness reaches the plain of Jordan through the valley of Achor (Josh. 7. 26).—*Tristram.* Bahurim must have been between En-rogel and Beth-shemesh, on or beside this route. See *ch.* 3. 16.——*Barefoot.*] For this and the other signs of deepest mourning, see Ezek. 24. 17. The ordinary head-covering was removed, and the mouth and beard, and sometimes the head also, were wrapped in the mantle. **31.**] When David's trial was at its sorest, the news of the defection of his unrivalled adviser—the familiar friend in whom he trusted' (Ps. 41. 9) reaches him. ——*Turn, &c.*] Cf. Ps. 41 & 55 & 69 & 109.——*Foolishness.*] A play on the name Ahithophel, *brother of a fool.* **32.** *He.*] *Rather,* men. Some translate 'where God is (or was) wont to be worshipped.' No doubt there was a *high place* on this E. part of Olivet, *viz.* where the road to Jordan by Jericho winds round its southern base. Its highest point is nearly 200 feet higher than Jerusalem (*Tristram*). In fact, the northern summit of the ridge (Mt. Scopus), two miles N. of Jerusalem, was probably (*Porter and Tristram*) Nob, where the tabernacle once stood, between Jerusalem and Anathoth (Isa. 10. 30-32). In Solomon's day the eastern summit was called the Mount of Corruption (1 Kin. 11. 7; 2 Kin. 23. 13). On it the Red heifer, which must be offered *without the camp*, was sacrificed. The Talmud says that the Shechinah on quitting Jerusalem (see Ezek. 11. 23) dwelt 3½ years on the Mount of Olives, to see whether Israel would or would not repent, calling, 'Return to me, O my sons, and I will return to you; seek ye the Lord while he may be found, call upon him while he is near.' Heights, not valleys, were generally chosen in Palestine for cities and for altars.——*Archite.*] Archite here means, pro-

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thou shalt be [p]a burden unto me: [34] but if thou return to the city, and say unto Absalom, [q]I will be thy servant, O king; *as I have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel. [35] And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, [r]thou shalt tell *it* to Zadok and Abiathar the priests. [36] Behold, *they have* there [s]with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear. [37] So Hushai [t]David's friend came into the city,

[u]And Absalom came into Jerusalem.

54.—David's Flight.

2 SAMUEL XVI.

[1] AND [a]when David was a little past the top *of the hill*, behold, [b]Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. [2] And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, [c]that such as be faint in the wilderness may drink.

[3] And the king said, And where *is* thy master's son? [d]And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father. [4] [e]Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

[5] And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* [f]Shimei, the son of Gera: he came forth, and cursed still as he came. [6] And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right

[p] ch. 19. 35. [q] ch. 16. 19.
[r] ch. 17. 15, 16. [s] ver. 27.
[t] ch. 16. 16; 1 Chr. 27. 33. [u] ch. 16. 15.
[a] ch. 15. 30, 32. [b] ch. 9. 2.
[c] ch. 15. 23 & 17. 29. [d] ch. 19. 27.
[e] Prov. 18. 13. [f] ch. 19. 16; 1 Kin. 2. 8, 44.

bably, a native of Archi, on the frontier of Benjamin and Ephraim.——*Coat.*] *i.e.* tunic, worn under the mantle. **34.** *Say,* &c.] A mode of carrying out God's purpose no more to be commended than Rebecca's deceit, though the popular notion that 'All is fair in love and war' may seek to fortify itself by this example. A notable instance (Sir Samuel Morland, also a king's 'friend') is quoted by Stanley (*Jewish Church*, ii. 99). Every wrong deed needs not to be so labeled, seeing that God has given to all men conscience. **37.** *David's friend.*] The official title; see *v.* 12, *note.* Such was Zabud to Solomon (1 Kin. 4. 5). Compare the Syrian official 'on whose hand the king leaned' (2 Kin. 5. 18 & 7. 2).——*Came.*] Evidently but a few hours after David's departure ('this night,' *ch.* 17. 1).

2 S. xvi.—1.] *The top.*] *i.e.* the high-place mentioned in *ch.* 15. 32. —— *Raisins.*] Cf. 1 Sam. 25. 18 & 30. 12; 1 Chr. 12. 40.——*Summer fruits.*] Probably compressed dates (*Sept.* φοίνικες), figs, or apricots. Caravans still carry such provisions. —— *Bottle.*] *Rather,* skin. Cp. Matt. 9. 17, & see 1 Sam. 25. 18, *note.* **2.** *For the king's household.*] Such humility of expression is quite Oriental. Cf. 1 Sam. 25. 27, 41. **3.** *Master's son.*] *i.e.* Saul's (*ch.* 9. 2) grandson Mephibosheth. **4.** *Behold,* &c.] Saying in his haste (Ps. 116. 11), 'All men are liars,' *i.e.* unreliable, fine-weather friends; or, it may be, actually believing Ziba's unlikely story and his self-seeking slander. **5.** *Bahurim.*] Cf. *ch.* 3. 16, *note.*——*Family,* &c.] *i.e.* of the tribe to which the house of Saul belonged. Shimei *may* be the Cush of Ps. 7, but it cannot be determined. *Son* here (as often in Hebrew) must mean *descendant,* if this Gera was the son (Gen. 46. 21) or grandson (1 Chr. 8. 3) of Benjamin. **6.** *Cast stones.*] Apparently thinking himself safe on the other side (*v.* 9) of a ravine. See *v.* 13, *note.*——*His.*] David's.

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hand and on his left. 7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou [g] man of Belial: 8 the LORD hath [h] returned upon thee all [i] the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 Then said Abishai the son of Zeruiah unto the king, Why should this [k] dead dog [l] curse my lord the king? let me go over, I pray thee, and take off his head. 10 And the king said, [m] What have I to do with you, ye sons of Zeruiah? so let him curse, because [n] the LORD hath said unto him, Curse David. [o] Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, [p] my son, which [q] came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him. 12 It may be that the LORD will look on mine affliction, and that the LORD will [r] requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

PSALM LXIII.

A Psalm of David, when he was in the wilderness of Judah.

1 O GOD, thou *art* my God; early will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee
In a dry and thirsty land, where no water is;
2 To see thy power and thy glory,
So *as* I have seen thee in the sanctuary.

[g] Deut. 13. 13.
[h] Judg. 9. 24, 56, 57; 1 Kin. 2. 32, 33.
[i] See ch. 1. 16 & 3. 28, 29 & 4. 11, 12.
[k] 1 Sam. 24. 14; ch. 9. 8.
[l] Ex. 22. 28.
[m] ch. 19. 22; 1 Pet. 2. 23.
[n] See 2 Kin. 18. 25; Lam. 3. 38.
[o] Rom. 9. 20.
[p] ch. 12. 11.
[q] Gen. 15. 4.
[r] Rom. 8. 28.

Note the precautions against pursuit and the orderliness of the retreat. 7. *Come out.*] *Rather*, Begone. —— *Bloody.*] *i.e.* blood-guilty. 'Man of blood' was Cromwell's usual designation of Charles I. Cf. 1 Chr. 22. 8. Of the blood-guiltiness with which Shimei charges him David was innocent; he was not in league with the Philistines when Saul and his sons fell on Gilboa. He had no hand in the death of Ish-bosheth or Abner; if the sons of Rizpah and Merab (*ch.* 21. 8, *note*) were yet hanged, it was in lawful and righteous expiation of a violated oath; but Uriah's murder (*ch.* 12. 9) closed David's mouth effectually. Consciousness of sin silences the voice alike of self-defence and of reproof.——*Belial.*] Cf. 1 Sam. 10. 27, *note*. 8. *Mischief.*] *Rather*, misfortune or evil-doing. 9. *Dog.*] Cf. 1 Sam. 17. 43, *note*. 10. *Sons of Zeruiah.*] Cf. *ch.* 3. 39. They were always ready to presume on their relationship and services, and were of a fiery temperament. Cf. John. 2. 4; Luke 9. 54; also 1 Sam. 26. 8. 11. *This Benjamite.*] Who might regard David as usurping the royal honours of his family and tribe. David in a word explains Shimei's virulent insolence.——*Hidden.*] *i.e.* allowed, in fulfilment of His purpose. So we might say God bade Judas betray Christ, and the Jews crucify Him (Ac. 4. 28). 12.] Cf. Ps. 109. 26-28. 'No man,' says Chrysostom wisely, 'is ever really hurt by any one but by himself.' To want an enemy may possibly be even worse than to want a friend. *Affliction.*] So *Sept. Vulg.*; A.V. m. *tears*, R.V. *wrong*. 13. *Side.*] Lit. *rib*. Many similar expressions are used to denote portions of mountains.——*Stones.*] The stones might represent the adulterer's due. Cf.—

'How oft it haps that, when within
Men shrink at sense of secret sin,
A feather daunts the brave;
A fool's wise speech confounds the wise,
And proudest princes veil their eyes
Before their meanest slave.'—*Scott.*

14. *Weary.*] *Rather* to Ayephim (so R.V. marg.); see *Faviorum*; some small place, or a caravansary styled The Ayephim, *i.e.* the weary. Cf. the Highland spot called 'Rest and be thankful,' and the common sign, 'The traveller's rest.' Here, David awaited news (*v.* 28 & *ch.* 17. 22) until night.

[PS. LXIII.—There probably Ps. 63 was composed. The *wilderness of Judah* may include all the tract between Jerusalem and Jericho (cf. Matt. 3. 1). 1. *Early . . . I.*] His waking desire, after refreshing rest, is

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3 Because thy lovingkindness *is* better than life,
My lips shall praise thee.
4 Thus will I bless thee while I live:
I will lift up my hands in thy name.
5 My soul shall be satisfied as *with* marrow and fatness;
And my mouth shall praise *thee* with joyful lips:
6 When I remember thee upon my bed,
And meditate on thee in the *night* watches.
7 Because thou hast been my help,
Therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee:
Thy right hand upholdeth me.
9 But those *that* seek my soul, to destroy *it*,
Shall go into the lower parts of the earth.
10 They shall fall by the sword:
They shall be a portion for foxes.
11 But the king shall rejoice in God;
Every one that swareth by him shall glory:
But the mouth of them that speak lies shall be stopped.

Absalom in Jerusalem.

15 And [a] Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.
16 And it came to pass, when Hushai the Archite, [b] David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.
17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? [c] why wentest thou not with thy friend?
18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.
19 And again, [d] whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.
20 Then said Absalom to Ahithophel, Give counsel among you what we shall do.
21 And Ahithophel said unto Absalom, Go in unto thy father's [e] concubines, which he hath left to keep the house; and all Israel shall hear that thou [f] art abhorred of thy father: then shall [g] the hands of all that *are* with thee be strong.
22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines [h] in the sight of all Israel.
23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the oracle of God: so *was* all the counsel of Ahithophel [i] both with David and with Absalom.

[a] ch. 15. 37. [b] ch. 15. 37.
[c] ch. 19. 25; Prov. 17. 17. [d] ch. 15. 34.
[e] ch. 15. 16 & 20. 3. [f] Gen. 34. 30; 1 Sam. 13. 4.
[g] ch. 2. 7; Zech. 8. 13. [h] ch. 12. 11, 12. [i] ch. 15. 12.

to feel God's near presence. The word often means *earnestly*. 6. *And.*] *Rather*, I. 10. *Foxes.*] *Rather*, jackals; Heb. *shûalim*. The allusion here is to the slain becoming their prey. 11. *Swear by Him.*] *i.e.* recognise God's sovereignty.]

2 S. xvi.—16. *God save.*] *Rather*, Long live. 17. *Friend.*] Cf. *ch.* 15. 37, *note*. A sarcastic allusion to his official title. 18. *This people.*] Probably he means the inhabitants of Jerusalem, and uses *Israel* with wide signification. Cf. *ch.* 15. 23, *note*. 19. *Again.*] *Rather*, moreover, giving a further reason. 21. *Go in*, &c.] Such an act would make reconciliation impossible, and avenge by retaliation the honour of Ahithophel's grand-daughter, Bathsheba. Also, according to Oriental ideas (cp. *ch.* 12. 8, *note*), the act was equivalent to a public assumption of the throne. Cp. 1 Kin. 2. 22. Thus the favourite son was the instrument of the father's punishment, and fulfilled Nathan's prophecy (*ch.* 12. 11). 22.] Absalom had no dread of Divine law (Lev. 20. 11) or fear of Reuben's fate (Gen. 49. 3-5). God 'bade' him do this thing (cf. *v.* 11, and *ch.* 12. 11, 12). 23. *At the oracle.*] *Rather*, of the word. Cf. 1 Kin. 6. 5, *note*.

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55.—The Rival Counsellors.

2 SAMUEL XVII. 1-23.

1 MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve
thousand men, and I will arise and pursue after David this night: 2 and I will come
upon him while he *is* [a] weary and weak handed, and will make him afraid: and all
the people that *are* with him shall flee; and I will [b] smite the king only: 3 and I will
bring back all the people unto thee: the man whom thou seekest *is* as if all returned:
so all the people shall be in peace. 4 And the saying pleased Absalom well, and all
the elders of Israel.
5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise
what he saith. 6 And when Hushai was come to Absalom, Absalom spake unto him,
saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not;
speak thou.
7 And Hushai said unto Absalom, The counsel that Ahithophel hath given *is* not good
at this time. 8 For, said Hushai, thou knowest thy father and his men, that they *be*
mighty men, and they *be* chafed in their minds, as [c] a bear robbed of her whelps in the
field: and thy father *is* a man of war, and will not lodge with the people. 9 Behold,
he is hid now in some pit, or in some *other* place: and it will come to pass, when
some of them be overthrown at the first, that whosoever heareth it will say, There is a
slaughter among the people that follow Absalom. 10 And he also *that is* valiant,
whose heart *is* as the heart of a lion, shall utterly [d] melt: for all Israel knoweth that thy
father *is* a mighty man, and *they* which *be* with him *are* valiant men.
11 Therefore I counsel that all Israel be generally gathered unto thee, [e] from Dan even
to Beer-sheba, [f] as the sand that *is* by the sea for multitude; and that thou go to

[a] See Deut. 25. 18; ch. 16. 14.
[b] Zech. 13. 7.
[c] Hos. 13. 8.
[d] Josh. 2. 11.
[e] Judg. 20. 1.
[f] Gen. 22. 17.

2 S. xvii.—*Moreover.*] Resuming after the parenthesis of *ch.* 16. 22, 23. 2. *Make him afraid.*] Perhaps *rather* scare, or *dumfound.* It is the panic-fear which agitates and dazes. Germ. *erschrecke;* Vulg. *percutiam; Sept.* ἐκστήσω. 3. *Man . . . seekest.*] So Jael describes Sisera (Judg. 4. 22). David's death would secure everything at no cost to the people; no other claimant would have any chance against Absalom. *Sept.* ὃν τρόπον ἐπιστρέφει ἡ νύμφη πρὸς τὸν ἄνδρα. 4. *Pleased.*] The utter want of affection or even ordinary feeling in Absalom, shows what a degree of hardness indulgence and selfishness may produce. David's tender solicitude (*ch.* 18. 5, 29) stands out in marked contrast. 5. *Call, &c.*] Plainly there could be no better counsel than Ahithophel's, but *quem Deus vult perdere prius dementat.* Hushai sees at once that this counsel if promptly followed would be fatal to David, and that time was the one thing he needed. Cf. '*Daret malorum penitentiae, daret bonorum consenesci spatium. Scelera impetu, bona consilia mori valescere.*'—*Tac. Hist.* i. 32. 7. *At.*] *Omit.* He means, However good that of *ch.* 16. 21 may have been. This wisdom of the serpent was supplied in answer to *ch.* 15. 31. 8. *Bear.*] *Sept.* adds, καὶ ὅτι ὑπ τραχεῖα ἐν τῷ πεδίῳ. ——*Man of war.*] And therefore wary, and conscious of a general's value.——*Lodge.*] Means in Old English 'pass the night;' French *loger.* Cf. 'I know not where he lodges, and for me to devise a lodging, and say, he lies here or he lies there, were to lie in mine own throat.'—*Shaks.* He recalls the success with which David had baffled Saul's pursuit. Cf. 1 Sam. 23. 22, 23. 9. *Place.*] The Hebrew word is as various in its meanings as the English. Here, probably the walled city of v. 13 is intended. ——*Some of them.*] *i.e.* of Absalom's people. He points out how damaging even a slight reverse at the outset might prove. 10. *He also.*] *i.e.* even he; in a complimentary way he makes excuse for the fear which, he shrewdly suspects, lurks in Absalom's heart. 11. *Generally.*] *i.e.* en masse.——*That thou, &c.*] So a speedier end might come to the rebellion by some accident to Absalom, and time would be gained for David. Yet the suggestion could only be taken as a compliment and expression of the wish that Ahithophel might not rob Absalom of honour, and that the work though more slow might be more sure. Germ. *und deine Person ziehe unter ihnen;* so *Sept.* and *Vulg.*, and so would a courtier be likely to address

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battle in thine own person. 12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one. 13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For [g] the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 [h] Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. 16 Now therefore send quickly, and tell David, saying, Lodge not this night [i] in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 [k] Now Jonathan and Ahimaaz [l] stayed by [m] En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house [n] in Bahurim, which had a well in his court; whither they went down. 19 And [o] the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. 20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And [p] the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem. 21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, [q] Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

[g] ch. 15. 31, 34. [h] ch. 15. 35. [n] ch. 16. 5. [o] See Josh. 2. 6.
[i] ch. 15. 28. [k] ch. 15. 27, 36. [p] See Ex. 1. 19; Josh. 2. 4, 5.
[l] Josh. 2. 4, &c. [m] Josh. 15. 7 & 18. 16. [q] ver. 15, 16.

a new-fledged king. 12. *Light . . . as dew.*] Dew falls plentiously, noiselessly, irresistibly, and on all sides. 13. *Ropes, &c.*] Vain-glory, a lurking dread of David's prowess, and God-sent infatuation, alone could cause them to be blinded by such bombastic language. —— *River.*] *Rather*, ravine. Cf. Mic. 1. 6, where the word rendered *valley* means also *stream*. 16. *This night.*] For Ahithophel's counsel (v. 1) might after all prevail. 17. *En-rogel.*] *i.e. Fuller's fountain.* It is the modern Fountain of the Virgin, which lies just outside the S.E. wall of Jerusalem, and is partly artificial. Outwards it feeds the pool of Siloam, and, inwards, forms part of the subterranean water-system of the ancient city.—— *A wench.*] *Rather*, the servant-maid, *i.e.* of the H.P. Vulg. *ancilla.* The Saxon word *wench* originally meant simply *girl.* —— *Went.*] Variorum, *used to go and tell* (so R.V., placing *for they might*, &c., at the end of the verse).—— *Told king David.*] After the Hebrew manner, the end of their story precedes the details. 18. *In his court.*] Probably a dry well, or storehouse under the women's chamber; marauding Arabs will sound the floors to discover such hidingplaces. 19. *Covering.*] Very probably the curtain for the door, which would be hanging close at hand. —— *Ground corn.*] Vulg. *quasi siccans ptisanas*; Germ. *grütze.* 20. *Brook of water.*] Some rivulet close by, not the Jordan. No doubt she would misdirect them. 22. *Passed over.*] By the fords of Jericho. Doubtless that night David had *lain him down in peace and slept*, in the blessed consciousness that even there the Lord could make him *dwell in safety* (Ps. 4. 8). The messengers must have awakened him from his first sleep. His hymn for the following evening was Ps. 3 (see p. 3, and cf. Ps. 143. 2, 8).

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PSALM XLII.

To the chief Musician, Maschil, for the sons of Korah.

1 As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
2 My soul thirsteth for God, for the living God:
When shall I come and appear before God?
3 My tears have been my meat day and night,
While they continually say unto me, Where *is* thy God?
4 When I remember these *things*,
I pour out my soul in me:
For I had gone with the multitude,
I went with them to the house of God,
With the voice of joy and praise,
With a multitude that kept holyday.
5 Why art thou cast down, O my soul?
And *why* art thou disquieted in me?
Hope thou in God: for I shall yet praise him
For the help of his countenance.
6 O my God, my soul is cast down within me:
Therefore will I remember thee from the land of Jordan,
And of the Hermonites, from the hill Mizar.
7 Deep calleth unto deep at the noise of thy waterspouts;
All thy waves and thy billows are gone over me.
8 *Yet* the LORD will command his loving-kindness in the daytime,
And in the night his song *shall be* with me,
And my prayer unto the God of my life.
9 I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
10 *As* with a sword in my bones, mine enemies reproach me;
While they say daily unto me, Where *is* thy God?
11 Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

PSALM XLIII.

1 Judge me, O God,
And plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.
2 For thou *art* the God of my strength:
Why dost thou cast me off?
Why go I mourning because of the oppression of the enemy?
3 O send out thy light and thy truth:
Let them lead me;
Let them bring me unto thy holy hill,
And to thy tabernacles.
4 Then will I go unto the altar of God,
Unto God my exceeding joy:
Yea, upon the harp will I praise thee,
O God my God.
5 Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

[Ps. XLII.—Ps. 42. was unquestionably (see v. 6) composed at this time. See *App.* 3.] Cp. '*Curæ, doloresque animi, lacrymæque alimenta fuere.*'—*Ovid.* 6. *Land of Jordan.*] *i.e.* the Trans-Jordanic district; *the Hermons* means the range of mountains in that district. No such height as *Mizar* (the little hill) is known; but the word may not be a name. 7. *Waterspouts.*] Perhaps the 'torrent from the rain-cloud' (*Wilton*), which sometimes during a storm pours down a ravine like, so to speak, an avalanche of water. But the use of the words in Jonah 2. 3 rather suggests the sea. 'The *floods* are the roaring sea-billows of suffering and pain; one invites, as it were, another to pour itself forth upon the Psalmist (*Hengstenberg*). 8. *Daytime and night.*] *i.e.* continually. 10. *As . . bones.*] *Rather*, As it were crushing my bones. 11. *Health.*] *Rather*, salvation; Pr. Bk. *help*; *Sept.* σωτηρία; Germ. *hülfe*; Ital. *salvezza.*]

[Ps. XLIII.—Ps. 43 is practically a continuation; nearly all modern critics regard the two Psalms as originally one. Compare the refrain, Ps. 42. 5, 11 & 43. 5. 3. *Tabernacles.*] Pr. Bk., rightly, *dwelling.* So *Sept.* and *Vulg.*; Germ. *wohnung.*]

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[23] And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to [r] his city, and put his household in order, and [s] hanged himself, and died, and was buried in the sepulchre of his father.

56.—Absalom's Defeat and Death.

2 SAMUEL XVII. 24—XVIII. 33.

[24] Then David came to [a] Mahanaim.
And Absalom passed over Jordan, he and all the men of Israel with him. [25] And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite, that went in to [b] Abigail the daughter of Nahash, sister to Zeruiah Joab's mother. [26] So Israel and Absalom pitched in the land of Gilead.
[27] And it came to pass, when David was come to Mahanaim, that [c] Shobi the son of Nahash of Rabbah of the children of Ammon, and [d] Machir the son of Ammiel of Lo-debar, and [e] Barzillai the Gileadite of Rogelim, [28] brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*, [29] and honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, [f] in the wilderness.
[2 S. xviii.] [1] And David numbered the people that *were* with him, and set captains

[r] ch. 15. 12. [s] Matt. 27. 5.
[a] Gen. 32. 2; Josh. 13. 26; ch. 2. 8.
[b] 1 Chr. 2. 16, 17.
[c] See ch. 10. 1 & 12. 29.
[d] ch. 9. 4. [e] ch. 19. 31, 32; 1 Kin. 2. 7
[f] ch. 16. 2.

2 S. xvii.—**23.** *Ass.*] Cf. 1 Sam. 9. 3, *note.* —*Gat him home*, &c.] As knowing that David's success was assured, and therefore his own ruin equally so; and the question, *Where is the wise?* might fitly be asked in Jerusalem and Giloh, as in Corinth in later days (cf. Isa. 29. 14; 1 Cor. 1. 20).

2 S. xvii.—**24.** *Mahanaim.*] Lately, the rallying-point of the nation after the battle of Gilboa, and Ish-bosheth's capital (*ch.* 2. 8). A city of Gad on the frontier of Manasseh against Bashan, a day's journey N. of the R. Jabbok (Josh. 13. 26, 30), and in that difficult section of Mount Gilead whence neither Sihon nor Israel at first could expel Ammon (see Num. 21. 24). It probably lay in a productive district (1 Kin. 4. 14).—*Passed.*] Meanwhile Absalom had been anointed, and carried out Hushai's advice. **25.** *Israelite.*] R.V. marg. *Ishmaelite* from 1 Chr. 2. 17.—*Abigail, Nahash.*] Abigail and Zeruiah were David's sisters (1 Chr. 2. 16); if whole sisters, Nahash must, of course, have been Jesse's wife; if half-sisters, Nahash may have been Jesse's former wife or his wife's former husband. It is not known whether (like Noah; cp. Gen. 5. 29; Num. 26. 33) Nahash was *both* a male and a female name. The point here is the cousinship of Amasa and Joab. **27.** *Shobi.*] Possibly the brother of Hanun (*ch.* 10. 1), king of Ammon.—*Machir.*] Mephibosheth's protector (*ch.* 9. 4).—*Barzillai.*] Cf. 1 Kin. 2. 7; Ezra 2. 61–63; Neh. 7. 63. The site of Rogelim (*The fullers*) is unknown. **28.** *Basons.*] *Rather*, dishes or *bowls.*—*Wheat*, &c.] So was a table prepared before him in the presence of his enemies (cf. Ps. 23. 5). David has good cause to remember God 'from the land of Jordan' (cf. Ps. 42. 6). —*Beans.*] Chiefly eaten stewed in oil, but also used with flour for bread (cf. Ezek. 4. 9); so likewise (cf. Gen. 25. 34) are lentils (a kind of vetch).—*Pulse.*] *i.e.* peas and other such vegetables, lit. *seeds.* Parched peas are a favourite food in the East. **29.** *Butter*, &c.] If Lo-debar, *i.e. without pasture*, was deservedly so called, these gifts would be costly ones on Machir's part. Possibly curdled milk, Arab. *leben*, is meant.—*Cheese of kine.*] *i.e.* of cows, *kine* being the right plural of cow, as *swine* of sow. But the Vulg. *pinguea vitulos*, *i.e.* fat calves, is more probably correct. Ewe-milk cheese is preferred in the East.—*In the wilderness.*] *i.e.* probably after their passage through the wilderness (cf. *ch.* 16. 2).

2 S. xviii.—**1.** *Numbered.*] David organises his personal adherents and foreign mercenaries, comparatively few, but great in military experience, into a little army and reviews it. 'All Israel,' W. of Jordan at any rate, including even Judah, had forsaken him for Absalom. Indeed, Absalom had specially built his hopes on Judah, as if it viewed resentfully David's endeavour to be impartially king of the 12 tribes. See *Ewald's History of Israel*, iii. 176. Ahithophel and Amasa, Absalom's chief supporters, were both of

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of thousands and captains of hundreds over them. [2] And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, [g] and a third part under the hand of Ittai the Gittite.

And the king said unto the people, I will surely go forth with you myself also. [3] [h] But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou succour us out of the city. [4] And the king said unto them, What seemeth you best I will do.

And the king stood by the gate side, and all the people came out by hundreds and by thousands. [5] And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. [6] And all the people heard when the king gave all the captains charge concerning Absalom.

[6] So the people went out into the field against Israel: and the battle was in the [i] wood of Ephraim; [7] where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*. [8] For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

[9] And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

[10] And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak. [11] And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle. [12] And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: [l] for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom.

[g] ch. 15. 19. [h] ch. 21. 17. [i] ver. 12. [k] Josh. 17. 15, 18. [l] ver. 5.

Judah. **2.** *Go forth.*] *i.e.* command in the field. David consents to watch the issue with the reserves in Mahanaim (*v.* 3). **3.** *Thou art, &c.*] This rendering follows the *Sept.* more exactly than Heb., σὺ ὡς ἡμεῖς δέκα χιλιάδες; Vulg. *tu unus pro decem millibus computaris.*—*Succour.*] By supplying men and provisions, or covering the retreat, at need.—*City.*] *i.e.* Mahanaim. **4.** *Hundreds and thousands.*] These ancient names for divisions (civil or military; cf. Num. 31. 14; Deut. 1. 15) are perhaps here used indefinitely, just as a modern 'company' may vary largely in number; but the loyal must have been numerous; the army they defeated was a large one. **6.** *Israel.*] See *v.* 1, *note.* — *Wood of Ephraim.*] The hill-country of Ephraim lay W. of Jordan; why a portion of this wood of oaks and terebinths (*Stanley*) E. of Jordan was called *of Ephraim* is unknown; Josephus attributes the name to the Shibboleth massacre (Judg. 12. 6). **8.** *Devoured, &c.*] Heb. *multiplied to devour.* For *all green things*, no less than the hailstones of Azekah, can *magnify the Lord.* This wood (as the word used implies) is a mass of tangled bushes and thorny creepers growing over rugged rocks, ravines, and precipices. The greatest carnage occurs during a retreat, especially if the defeated are separated and delayed. **9.** *Mule.*] Cf. *ch.* 13. 29, *note.*—*Oak.*] *Rather*, the great terebinth, as if well-known (1 Sam. 10. 3, *note*). The arms of some of these trees spread out so near the ground that a man cannot stand upright beneath them; under others he may ride easily. Generally, the forests of Gilead are park-like, and, being browzed by cattle, are passable on horseback. **11.**] Ten shekels at 2*s.* 8*d.* = 1*l.* 6*s.* 8*d.*; a thousand = 133*l.* 6*s.* 8*d.* —*Girdle.*] Four words are so rendered: *Chagor*, a general term, used for girdles of any material—linen, silk, leather, or metal, whether valueless or costly, plain, embroidered, or embossed with silver and gold—worn by any person, man or woman, to secure a flowing robe, ephod, armour, or sackcloth. These were, and are still, frequently given as presents, and also used (*App.*) as purses (cp. *zonam perdere*, to lose one's purse). *Ezor*, used specially of girdles for men, prophets (2 Kin. 1. 8), or soldiers (Isa. 5. 27). *Mezach*, used of men's girdles *only* (Job 12. 21, *marg.*). *Avnet*, used only of those of priests

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13 Otherwise I should have wrought falsehood against mine own life: for there is no
matter hid from the king, and thou thyself wouldest have set thyself against *me.*
14 Then said Joab, I may not tarry thus with thee. And he took three darts in his
hand, and thrust them through the heart of Absalom, while he was yet alive in the
midst of the oak. 15 And ten young men that bare Joab's armour compassed about
and smote Absalom, and slew him.
16 And Joab blew the trumpet, and the people returned from pursuing after Israel:
for Joab held back the people. 17 And they took Absalom, and cast him into a great
pit in the wood, and [m] laid a very great heap of stones upon him: and all Israel
fled every one to his tent.
18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which
is in [n] the king's dale: for he said, [o] I have no son to keep my name in remem-
brance: and he called the pillar after his own name: and it is called unto this day,
Absalom's place.
19 Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings,
how that the LORD hath avenged him of his enemies. 20 And Joab said unto him, Thou
shalt not bear tidings this day, but thou shalt bear tidings another day: but this day
thou shalt bear no tidings, because the king's son is dead.
21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed
himself unto Joab, and ran.
22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I
pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son,
seeing that thou hast no tidings ready? 23 But howsoever, *said he,* let me run. And
he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran
Cushi.

[m] Josh. 7. 26. [n] Gen. 14. 17. [o] See ch. 14. 27.

and state-officers. 13. *Otherwise . . . life.*] In *Sept.* this forms part of David's charge, *that ye do no harm against his life; μὴ ποιήσαι ἐν τῇ ψυχῇ αὐτοῦ ἄδικον.* Καὶ πᾶς ὁ λόγος οὐ λήσεται ἀπὸ τοῦ βασιλέως. The meaning of the traditional Heb. text (the k'ri) is, Failing to attend to this, I should have damaged my own interests, risked my own life: of the written text (the c'thib), Had I dealt deceitfully against his life, there is, &c.——*Set.*] *i.e.* sided. R.V. *stood aloof.* 14. *Tarry.*] *i.e.* I've no time to waste. 15. *Bare . armour.*] The mediæval esquires; the modern staff. 16. *Blew.*] *i.e.* sounded the recall. 17. *Heap of stones.*] A memorial to warn (cf. *Josh.* 7. 26 & 8. 29), not to honour; to record, not love for his memory, but acknowledgment of the justice of his fate (cf. v. 19). This cairn and that pillar which he set up in advance aptly contrasts ambition's end and its aim. The monument now called Absalom's tomb is evidently of late date.——*To his tent.*] *i.e. home* (called *tent* in remembrance of their Wanderings; but in summer time many even townspeople still dwell in tents). It implies here utter dispersion and a stinking away home. 18. *Now.*] Parenthetical. The general narrative is suspended to give David's reception of the news, and complete the story of Absalom.——*King's dale.*] If the same as that in which Melchisedec met Abraham. Absalom might have learnt a lesson from the humble bearing of Abraham at the spot. That was probably near Sodom, and possibly between Sodom and Hebron, for Mamre, to which Abraham was returning, was close to Hebron. Absalom would naturally choose a site for his memorial near his birthplace Hebron; but tradition places it beside Gerizim.——*No son.*] Absalom had had three (*ch.* 14. 27).——*Place.*] *Or,* monument; lit. *hand* (cf. Isa. 56. 5, R.V.); some memorial, possibly a cenotaph, probably *taken and reared up* by his own hand; though some think a hand was sculptured on it (cf. 1 Sam. 15. 12). 20. *Because, &c.*] He would not that Ahimaaz should risk losing the king's favour. 21. *Cushi.*] *Or* (see *Var.*), the Cushite (so R.V.), an Ethiopian (or Arabian), possibly a slave. 22. *Ready.*] So rendered here only. *Rather,* sufficient (from to *find, find in sufficiency*), *i.e.,* You have discovered nothing fresh to warrant a second messenger. Or, *that will come to something* or *bring thee gain. Sept.* εἰς ὠφέλειαν. 23. *Plain.*] *i.e.* of Jordan; Heb. circle, being the word used in Gen. 13. 10-12 of Lot's choice. Here (*Stanley*), the valley-floor out of which the Jordan has hollowed its bed, *i.e.* the continuation of the plain round the head of the Dead Sea. This route, if longer, would be easier than through the hills of Gilead.——*Overran.*] So service of love ever outruns

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24 And David sat between the two gates: and [p] the watchman went up to the roof
over the gate unto the wall, and lifted up his eyes, and looked, and behold a man
running alone. 25 And the watchman cried, and told the king. And the king said, If
he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.
26 And the watchman saw another man running: and the watchman called unto the
porter, and said, Behold *another* man running alone. And the king said, He also
bringeth tidings. 27 And the watchman said, Me thinketh the running of the foremost
is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good
man, and cometh with good tidings.
28 And Ahimaaz called, and said unto the king, All is well. And he fell down to
the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which
hath delivered up the men that lifted up their hand against my lord the king.
29 And the king said, Is the young man Absalom safe? And Ahimaaz answered,
When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I
knew not what *it was*. 30 And the king said *unto him*, Turn aside, *and* stand here.
And he turned aside, and stood still.
31 And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the LORD
hath avenged thee this day of all them that rose up against thee.
32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi
answered, The enemies of my lord the king, and all that rise against thee to do *thee*
hurt, be as *that* young man *is*.
33 And the king was much moved, and went up to the chamber over the gate,
and wept: and as he went, thus he said, [q] O my son Absalom, my son, my son
Absalom! would God I had died for thee, O Absalom, my son, my son!

57.—David at Mahanaim.—The Restoration.

2 SAMUEL XIX. 1-15.

1 AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.
2 And the victory that day was *turned* into mourning unto all the people: for the
people heard say that day how the king was grieved for his son. 3 And the people gat
them by stealth that day [a] into the city, as people being ashamed steal away when
they flee in battle. 4 But the king [b] covered his face, and the king cried with a
loud voice, [c] O my son Absalom, O Absalom, my son, my son!

[p] 2 Kin. 9. 17. [q] ch. 19. 4. [a] ver. 32. [b] ch. 15. 30. [c] ch. 18. 33.

service of mere obligation. Love lends wings. 24. *Between*, &c.] *i.e.* under the gateway between its two gates. There was a chamber above (v. 33) to the wall-side, *i.e.* outer side, of the roof on which the watchman mounted. Cf. Ell, 1 Sam. 4. 13. *Sept.* παρὰ τὴν τοῦλον. 25. *If alone.*] If fleeing from pursuers, other fugitives at least would have been in sight. —— *Apace.*] *i.e.* with quick steps, from the French '*pas.*' 26. *Porter.*] Probably *Sept.* reads correctly, *gate*. 27. *Is like.*] Cf. 2 Kin. 9. 20. 28. *Fell down.*] *i.e.* made the usual prostration, *e.g.* see Gen. 33. 3 & 1 Sam. 20. 41, *note*. —— *Delivered up.*] *i.e.* into thy power, leaving them no more at liberty to annoy thee. The word, which means *to make captive* or *subject*, is used of Goliath (1 Sam. 17. 46). 29.] Vulg. *Cum mitteret Joab servus tuus, o rex! me servum tuum.* Ahimaaz was both politic and kind. He probably partly realized that restoration to the throne might be much less to a fond father than the loss of an unworthy son. 33. *Moved.*] *Sept.* ἐταράχθη. With mingled feelings, not merely sorrow (cf. *ch.* 24. 17). ——*Chamber.*] Many a city gate, *e.g.* the gate of Beirût, still has such.——*Wept*, &c.] We may gather hence something of what was David's eternal hope. The son lost in the innocence of infancy he trusted to meet again. For the son dying in open, wilful, unrepented sin he had no such hope, *and* not one word of prayer.

2 S. xix.—3. *Being ashamed . . . when . . . flee*]. *Rather*, when ashamed at having *fled*. [2 S. xviii. 24—xix. 4.]

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[5] And Joab came into the house to the king, and said, Thou hast shamed this day
the faces of all thy servants, which this day have saved thy life, and the lives of thy
sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;
[6] in that thou loves[t] thine enemies, and hatest thy friends. For thou hast declared
this day, that thou regardest neither princes nor servants: for this day I perceive,
that if Absalom had lived, and all we had died this day, then it had pleased thee well.
[7] Now therefore arise, go forth, and speak comfortably unto thy servants: for I
swear by the LORD, if thou go not forth, there will not tarry one with thee this
night: and that will be worse unto thee than all the evil that befell thee from thy
youth until now.
[8] Then the king arose, and sat in the gate. And they told unto all the people, saying,
Behold, the king doth sit in the gate. And all the people came before the king:
For Israel had fled every man to his tent. [9] And all the people were at strife
throughout all the tribes of Israel, saying, The king saved us out of the hand of
our enemies, and he delivered us out of the hand of the Philistines; and now he is
[d] fled out of the land for Absalom. [10] And Absalom, whom we anointed over us, is
dead in battle. Now therefore why speak ye not a word of bringing the king back?
[11] And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the
elders of Judah, saying, Why are ye the last to bring the king back to his house?

[d] ch. 15. 14.

fled. So *Sept.* **5.**] Joab assumes that Absalom would have pitilessly slain all possible competitors, and such a son in such times was likely enough to adopt this barbarous custom, as did Abimelech (Judg. 9. 5), Baasha, Zimri, and Jehu, kings of Israel (1 Kin. 15. 29 & 16. 11; 2 Kin. 10. 7), and Athaliah, Ahab's daughter, in Judah (2 Kin. 11. 1). Joab's bearing, though Absalom's murderer in open defiance of the royal proclamation, shows how his knowledge of David's plot against Uriah had put the king in his power, and how unscrupulously he would use such power. **6.** *Declared.*] *i.e.* made clear, published; the Old English meaning.——*Princes nor servants.*] *i.e.* neither officers nor men. **7.** *Go forth.*] *i.e.* into public ('*in the gate,*' *v.* 8, cp. *ch.* 15. 2). Private grief must not interfere with public duty. Its indulgence just now was selfish and ungrateful, however natural.——*Comfortably.*] *i.e.* cheerfully, encouragingly. Cf. 'His *comfortable* temper.'—*Shaks.* '*Comfort* is that by which in the midst of all our sorrows we are *confortati*, *i.e.* strengthened.'—*Bp. Andrews.*——*Not tarry one.*] Even David's old comrades might be alienated. **8.** *For.*] *Rather*, And, *or* Now, resuming the general narrative from *ch.* 18. 17. **9.**] It is interesting and important to trace in this chapter (esp. *v.* 43) the existence of a Hebrew *national* feeling, such as always underlies, and at times over-rides, the State feeling in America. It was conspicuously absent in the period of the Judges, though probably one cause of the desire for a king. This sense of national unity was developed by the monarchy of Saul and David, and especially by the empire of Solomon. But the burden of Solomon's magnificence and Rehoboam's infatuation were fatal to a growing unity of feeling, which might, humanly speaking, have changed the course of Hebrew history. The tribal feeling had not become weaker. Its dammed-up stream was ready to flow at Jeroboam's bidding; and here it was probably David's premature appeal to Judah which caused what would have been but irritability to break out into open antagonism. The staying of the stream was 'of the Lord.' Cf. 1 Kin. 12. 24.——*Israel.*] *i.e.* the 10 tribes (cf. *v.* 43 and 1 Kin. 11. 42, *note*); though sometimes in these chapters *Israel* seems to include the 12 tribes, or at least such part of them as followed Absalom. The kingdom of Ish-bosheth is called *Israel* in *ch.* 3. 10.——*The king saved us.*] David is spoken of as a deliverer, like one of the Judges. David's hold on the throne was as yet slight and mainly due to his personal services, nor was the primacy of his tribe Judah yet admitted (see 1 Chr. 29. 24) by the nation at large. Hence in part David's gratitude at Solomon's accession (1 Kin. 1. 48). **10.** *Back.*] *Sept.* adds here the phrase which seems out of place in *v.* 11, 'And the speech of all Israel came to the king.' **11.** *Sent.*] While the nation's heart was turning back to him, David's somewhat impatient appeal to Judah was a step of questionable discretion, which probably helped to prepare the way for the disruption, as well as leading to further quarrel and to Sheba's rebellion now.——*Judah.*] Whose 'tent' or home would naturally be Jerusalem itself, if *Israel* in *v.* 8 included Judah. Perhaps Judah took no *active* part in Absalom's rebellion; but that he began in Hebron and easily occupied Jerusalem shows a very ready acquiescence.——

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seeing the speech of all Israel is come to the king, *even* to his house. 12 Ye *are* my brethren, ye *are* [e] my bones and my flesh: wherefore then are ye the last to bring back the king? 13 [f] And say ye to Amasa, *Art* thou not of my bone, and of my flesh? [g] God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, [h] even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to [i] Gilgal, to go to meet the king, to conduct the king over Jordan.

PSALM III.

A Psalm of David, when he fled from Absalom his son.

1 LORD, how are they increased that trouble me!
Many *are* they that rise up against me.
2 Many *there be* which say of my soul,
There is no help for him in God. Selah.
3 But thou, O LORD, *art* a shield for me;
My glory, and the lifter up of mine head.
4 I cried unto the LORD with my voice,
And he heard me out of his holy hill. Selah.
5 I laid me down and slept;
I awaked; for the LORD sustained me.
6 I will not be afraid of ten thousands of people,
That have set *themselves* against me round about.
7 Arise, O LORD; save me, O my God:
For thou hast smitten all mine enemies *upon* the cheek bone;
Thou hast broken the teeth of the ungodly.
8 Salvation *belongeth* unto the LORD:
Thy blessing is upon thy people. Selah.

PSALM IV.

To the chief Musician on Neginoth, A Psalm of David.

1 Hear me when I call, O God of my righteousness:
Thou hast enlarged me *when I was* in distress;
Have mercy upon me, and hear my prayer.
2 O ye sons of men, how long *will ye turn* my glory into shame?
How long will ye love vanity, *and* seek after leasing? Selah.
3 But know that the LORD hath set apart him that is godly for himself:
The LORD will hear when I call unto him.
4 Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still. Selah.
5 Offer the sacrifices of righteousness,
And put your trust in the LORD.
6 *There be* many that say, Who will shew us *any* good?
LORD, lift thou up the light of thy countenance upon us.

[e] ch. 5. 1. [f] ch. 17. 25. [g] Ruth 1. 17. [h] Judg. 20. 1. [i] Josh. 5. 9.

Seeing . . . king.] Apparently a parenthesis, and possibly displaced from v. 10.——*Even . . house.*] *Rather*, perhaps, to his own house, meaning the palace at Jerusalem. 12. *Bones, &c.*] *Rather*, bone. The same phrase is used of his yet nearer relationship to Amasa, his sister Abigail's son (v. 13), and his remoter relationship to Israel (*ch.* 5. 1). 13. *Say ye, &c.*] Not only policy, but hatred and weariness of Joab's ways caused David to supersede him by Absalom's commander-in-chief. In truth it was impolitic. He might have remembered Joab's conduct towards Abner in somewhat similar circumstances. —— *Room.*] Saxon, *rúm* = space; Germ. *raum*. Cf. 'To succeed in their rooms.'—*Hooker*. 15. *Gilgal.*] Here Samuel had 'renewed the kingdom' (1 Sam. 11. 14). Gilgal apparently had taken the place of Jericho destroyed, as the town of the oases and fords of the Jordan. A special sanctity also had attached to it, as Samuel's and Elijah's visits show.

[Ps. III.—This probably was the moment when David composed Ps. 3, a morning hymn. 3. *For.*] *Rather*, around. 4.] He records that though driven to a distance, yet his prayer was heard by Him who dwelleth between the cherubims. 7.] He compares his enemies to the wild beasts whom he had smitten in early youth. On the evening of that day probably he added Ps. 4.]

[Ps. IV.—2. *Leasing.*] From the Saxon *leasung*, falsehood (a marked feature in Absalom's character; cf. 2 Sam. 15; Ps. 5. 6). 4. *Stand in awe, and.*] *Or*, be angry, but. *Sept.* ὀργίζεσθε; Vulg. *irascimini*; which St. Paul seems to accept in Eph. 4. 26. 6. *Many.*] *i.e.* among his desponding fol-

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7 Thou hast put gladness in my heart,
More than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep:
For thou, LORD, only makest me dwell in safety.

58.—The Restoration.—Recompense.

2 SAMUEL XIX. 16–40.

16 And [a] Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David. 17 And *there were* a thousand men of Benjamin with him, and [b] Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. 18 And there went over a ferry boat to carry over the king's household, and to do what he thought good.

And Shimei the son of Gera fell down before the king, as he was come over Jordan; 19 and said unto the king, [c] Let not my lord impute iniquity unto me, neither do thou remember [d] that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should [e] take it to his heart. 20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all [f] the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he [g] cursed the LORD's anointed? 22 And David said, [h] What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? [i] shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel? 23 Therefore [k] the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 And [l] Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace. 25 And it came to pass,

[a] ch. 16. 5; 1 Kin. 2. 8.
[b] ch. 9. 2, 10 & 16. 1, 2.
[c] 1 Sam. 22. 15.
[d] ch. 16. 5, 6, &c.
[e] ch. 13. 33.
[f] See ch. 16. 5.
[g] Ex. 22. 28.
[h] ch. 16. 10.
[i] 1 Sam. 11. 13.
[k] 1 Kin. 2. 8, 9, 37, 46.
[l] ch. 9. 6.

lowers. David finds all good in God's favour, let what may besides be wanting. That joy of his is worth more than any material prosperity. On *Selah* and *Neginoth*, see Ps. 52 & 54, *titles*, Sec. 22 & 23.]

2 S. xix.—16. *A.*] *Rather*, the Benjamite, *i.e.* Gera was the head of a chief family in Benjamin (Gen. 46. 21). Shimei's eminence appears from *v.* 17. 17. *Before.*] *Rather*, to meet. 18. *Went over.*] *Rather*, crossed to and fro.—*Come.*] *Rather*, about to cross. 20. *House of Joseph.*] Used apparently for all Israel, excepting Judah. Shimei would keep out of sight the fact that he belonged to the tribe most hostile to David. Generally *Joseph* (like Ephraim) means the *ten* tribes only (Zech. 10. 6; Amos 5. 6, 15 & 6. 6; Obad. 18). Cf. *v.* 43. In Ps. 80. 1 & 81. 5, *Joseph* is put for the *twelve* tribes, and it *may* be so here. 21.] Abishai was ever hotly zealous (cf. 1 Sam. 26. 8; *ch.* 16. 9). 22. *Adversaries.*] The Heb. is *Satan.* It is so rendered in 1 Chr. 21. 1; Zech. 3. 1, and used also of Solomon's 'adversaries' (1 Kin. 11. 14, &c.): Vulg. *Cur efficimini mihi hodie in Satan.* Cf. Matt. 16. 23.—*For*, &c.] This may be the genuine reason of his clemency that day; yet Abishai might be pardoned for thinking Shimei scarcely less guilty than the ignorant Amalekite (*ch.* 1. 16). He had broken a known law, Exod. 22. 28 (cf. *ch.* 21. 17). 'But a fellow-feeling makes a wondrous kind.' The reason may have lain in the constant and bitter consciousness of his own sin against the King of kings. Also pardon asked at the head of 1000 men is not readily denied. 24. *Neither dressed*, &c.] Thus an Oriental expresses the greatest grief. Such public mourning, visible to Absalom's partisans, sufficiently answered Ziba's slander that Mephibosheth hoped to succeed David as the survivor and representative of Saul's family. The one word translated *dressed* and *trimmed* is as wide in its meaning as the Fr. *faire*, the Greek ποιεῖν, the Eng. *do*. It means *to attend to* in any sense.—*Beard.*] The word is sometimes rendered *upper lip* (Lev. 13. 45). 25. *To*, &c.] Arab. *from*. 'Came down' may imply 'to Jordan'; Vulg. *Cumque Jerusalem*

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when he was come to Jerusalem to meet the king, that the king said unto him, [25] Wherefore wentest not thou with me, Mephibosheth? [26] And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame. [27] And [n] he hath slandered thy servant unto my lord the king; [o] but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes. [28] For all *of* my father's house were but dead men before my lord the king: [p] yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

[29] And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. [30] And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

[31] And [q] Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. [32] Now Barzillai was a very aged man, *even* fourscore years old: and [r] he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man. [33] And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. [34] And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? [35] I *am* this day [s] fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? [36] Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? [37] Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant [t] Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. [38] And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.

[n] ch. 16. 17.
[o] ch. 14. 17, 20.
[p] ch. 16. 3.
[q] ch. 9. 7, 10, 13.
[r] 1 Kin. 2. 7.
[s] Ps. 90. 10.
[t] 1 Kin. 2. 7; Jer. 41. 17.

(*i.e.* the people of Jerusalem) *occurrisset regi*; so R.V. *marg.*- probably the meeting took place at Jerusalem, and is named here out of order. **26.] Ziba** had made off with Mephibosheth's asses (*ch.* 16. 1) to carry provisions to the king, and while winning favour to prejudice his master in David's eyes. **27.** *As an angel.*] *i.e.* in wisdom, to discern truth from falsehood; in goodness, to do justly and kindly. But note the contrast of David's decision. **28.** *What right*] None, for all he had owned was free gift, unmerited. **29.** *Divide.*] David's troubled mind and hurt feelings had led him to adopt impatiently this rough and ready, but unjust way of settling the matter. He revokes *ch.* 16. 4, and falls back on *ch.* 9. 9. Ziba shall be bailiff or tenant as before. 'Let bygones be bygones' comes well from the injured party, but not from the lips of the Fountain of justice and honour. Faithfulness in heart is not rewarded, nor treachery punished (*cf.* Gen. 18. 25). **30.** *Yea, &c.*] Blunt (*Und. Coinc.*) fails to prove Mephibosheth a traitor. His was the lovely character of Jonathan (1 Sam. 18. 1), of John the Baptist (John 3. 30), of Christ, the perfect Pattern of self-forgetting love.—*Take all.*] *i.e.* to his own sole use. **32.** (*f.*) Used sometimes for *with* and *by* and *from* and *for*; in fact, with any of the multitude of meanings which the genitive embraces. Cf. 'Provide himself *of* a deeper canvas.'—*Dryden.* 'Excused *of* every bearer.'—*Shaks.* 'Brought up *of* a puppy.'—*Shaks.* 'Quarrel, not now *of* fame.'—*Jonson.*—*Lay.*] *i.e.* was encamped.—*Very great man.*] The wealth of the Hebrew was yet agricultural; later, especially in the N. kingdom, we can trace great commercial wealth, and, with increasing wealth and extension of foreign intercourse, a lowering of national morality. **33.** *Feed thee.*] *Rather*, provide thee with sustenance. **34.** *How long.*] Heb. *How many days* are *the years of my life?* Jacob's words in Gen. 47. 9. **35.** *Hear.*] Cf. Eccl. 12. 4, 5. —*Singing men.*] Cf. Eccl. 2. 8. David developed Hebrew Poetry and Music, and was regarded as the father of both. Cf. Amos 6. 5; *ch.* 23. 1. **38.** *Require.*] *i.e.* ask again, in

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39 And all the people went over Jordan.
And when the king was come over, the king [a]kissed Barzillai, and blessed him; and he returned unto his own place. 40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

59.—David at Gilgal.—Discord.

2 SAMUEL XIX. 41-43.

41 And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and [c]have brought the king, and his household, and all David's men with him, over Jordan? 42 And all the men of Judah answered the men of Israel, Because the king *is* [b]near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift? 43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king?
And [c]the words of the men of Judah were fiercer than the words of the men of Israel.

60.—Sheba's Rebellion.

2 SAMUEL XX.

1 AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, [d]We have no part in David, neither have we inheritance in the son of Jesse: [b]every man to his tents, O Israel.

[a] Gen. 31. 55.
[b] ver. 15.
[c] ver. 12.
[d] See Judg. 8. 1 & 12. 1.
[e] ch. 19. 43.
[f] 1 Kin. 12. 16; 2 Chr. 10. 16.

recompense; Heb. *choose.* **39.** *People.*] *i.e.* David's party, as throughout the narrative of the flight (*e.g. ch.* 15. 30, 'all the people that were with him,' *ch.* 19. 8). Judah and representatives of the other tribes received David on the W. bank.—*Kissed . . blessed.*] A grateful farewell. **40.** *With him.*] And apparently received a grant of land near David's home, Bethlehem. See Jer. 41. 17, where the word *geruth*, rendered *habitation*, means rather *khan*. Tradition adds that it was in the limestone grotto attached as a stable to the caravanserai of Chimham that Christ was born; cp. p. 700, *note.*

2 S. xix.—**41.** *All . . . Israel.*] *i.e.* a body representative of the rebels among the tribes other than Judah. **43.** *Ten parts.*] Ever-jealous Ephraim (Judg. 8. 1 & 12. 1) doubtless took the lead. That injudicious, though it may be warrantable, partiality which embittered Jacob's life, bore fruit even in his posterity. To Joseph fell a double portion (the right of the firstborn, Deut. 21. 17), and Jacob's only freehold in Canaan, *i.e.* Shechem, the possession of which insured to Ephraim the most commanding position in the land. The speech in *Sept.* makes Israel claim the birthright, as though Ephraim, their head, had right to it (as Rachel's eldest son) next after Reuben the disinherited eldest son of Leah. The *Sept.* reading is very like what we should expect Ephraim to say: Δέκα χεῖρές μοι ἐν τῷ Βασιλεῖ, καὶ πρωτότοκος ἐγὼ ἢ σύ, καί γε ἐν τῷ Δαυὶδ εἰμι ὑπὲρ σέ. Why they said 10, not 11, parts is not altogether clear; *v.* 42 shows that *Judah* here does not include Benjamin, whereas *Joseph* in *v.* 20 does; *ch.* 20. 2 shows that it was not only Benjamin that followed Sheba. It may be that Sheba's influence was already sufficient to make his own tribe hold themselves aloof, or that the tribe was so small as to be entirely ignored, or that Ephraim and Manasseh are counted as one (cf. *v.* 20).—*Did ye despise.*] Rather, *Have ye despised us? Were we not* (*v.* 10) *the first to speak of, &c*; as R.V. marg.

2 S. xx.—**1.** *There.*] At Gilgal, during the altercation.—*Belial.*] Cf. 1 Sam. 10. 27, *note.*—*Sheba.*] Of Saul's own branch of the tribe. Both were Bichrites, *i.e.* descended from Becher, Benjamin's second son. His rebellion, Shimei's bitter insolence, Ziba's

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2 So every man of Israel went up from after David, *and* followed Sheba the son of
Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.
3 And David came to his house at Jerusalem; and the king took the ten women *his*
[e] concubines, whom he had left to keep the house, and put them in ward, and fed them,
but went not in unto them. So they were shut up unto the day of their death, living
in widowhood.
4 Then said the king to Amasa, [d] Assemble me the men of Judah within three days,
and be thou here present. 5 So Amasa went to assemble *the men of* Judah: but he
tarried longer than the set time which he had appointed him.
6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm
than *did* Absalom: take thou [a] thy lord's servants, and pursue after him, lest he get
him fenced cities, and escape us. 7 And there went out after him Joab's men, and
the [f] Cherethites, and the Pelethites, and all the mighty men: and they went out
of Jerusalem, to pursue after Sheba the son of Bichri.
8 When they *were* at the great stone which *is* in Gibeon, Amasa went before
them. And Joab's garment that he had put on was girded unto him, and upon it a
girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went
forth it fell out. 9 And Joab said to Amasa, *Art* thou in health, my brother? [g] And
Joab took Amasa by the beard with the right hand to kiss him. 10 But Amasa took
no heed to the sword that *was* in Joab's hand: so [h] he smote him therewith [i] in the
fifth *rib*, and shed out his bowels to the ground, and struck him not again; and
he died.
So Joab and Abishai his brother pursued after Sheba the son of Bichri.
11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he

[e] ch. 15. 16 & 16. 21, 22.
[d] ch. 19. 13.
[a] ch. 11. 11; 1 Kin. 1. 33.
[f] ch. 8. 18; 1 Kin. 1. 38.
[g] Matt. 26. 49; Luke 22. 47.
[h] 1 Kin. 2. 5.
[i] ch. 2. 23.

imputations on Mephibosheth, all point to Benjamin's still counting itself the royal tribe, ousted by David and Judah. The Temple and the Disruption put an end to this feeling.——*No part.*] *Rather*, portion, as in 1 Kin. 12. 16, where the same cry is raised by the ten tribes. The word used in *ch.* 19. 43 means literally *hand*. 2. *To Jerusalem.*] Israel went no further than Gilgal. Thence they returned, and 'went up' to the hill-country of Ephraim. 5.] David, though it might be impolitic and ungrateful, was quite ready to fulfil his promise to Amasa (*ch.* 19. 13), for Joab was overbearing and ruthless, and Joab knew David's meanness in the matter of Uriah; but Amasa mistrusted the continuance of David's favour, dreaded Joab's enmity, and probably did not enjoy the people's confidence. How are the holy fallen! Once David would have undertaken no such step as this without asking counsel of God. Only once, since becoming king, and that at the beginning of his reign, have we found him inquiring of the Lord. Mistakes increase as communion with God lessens (cf. 1 Cor. 10. 12). 6. *To Abishai.*] Loath even to speak to Joab, if he could avoid it.——*Thy lord's.*] *i.e. my*, not Joab's. 7. *Cherethites.*] Cf. *ch.* 8. 18; 1 Sam. 30. 14, *notes*. *Mighty men.*] These Gibborim certainly included the Gittite body-guard (cf. *ch.* 15. 18). 8. *Gibeon.*] Now El-jib, about 5 miles N.W. of Jerusalem. Perhaps it was in the (old) tabernacle here that Joab later sought sanctuary (1 Kin. 2. 28).——*Went before.*] *Rather*, met; possibly purposing to place himself at their head.——*Garment.*] A flowing robe; lit. *that which is extended.* Cf. 1 Sam. 17. 38, *note*.——*Girdle.*] The military girdle (*ch.* 18. 11, *note*) served as sword-belt (1 Sam. 17. 39), except in the Homeric age, or again later, when a baldric or shoulder-belt was used instead. The blade of the *cherev* would not be more than 18 in. long.——*As, &c.*] Perhaps the meaning is, *the sheath slipped out and the sword dropped from it*, for Joab was not going forth from anywhere. *Sept.* καὶ αὐτὴ ἐξῆλθε καὶ ἔπεσε. Vulg. *accinctus gladio dependente usque ad ilia, in vagina, qui fabricatus levi motu egredi poterat, et percutere.* 9. *Took, &c.*] As is still common in Eastern salutation. For any other purpose it would be deemed an insult. 10. *Hand.*] *i.e.* his left, which had picked up the dropped sword, there was not time to replace (cf. Judg. 3. 21).——*Fifth rib.*] *Rather*, belly (cf. *ch.* 2. 23; 1 Sam. 26. 8).——*Struck.*] Cf. 1 Sam. 26. 8, and *note* on *ch.* 12. 15. 11. *Him.*] *i.e.* Amasa.——*For David.*] Insinuating that Amasa was faithless, and identifying him-

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that *is* for David, *let him go* after Joab. 12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. 13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 And he went through all the tribes of Israel unto [k] Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him. 15 And they came and besieged him in Abel of Beth-maachah, and they [l] cast up a bank against the city, and it stood in the trench: and all the people that *were* with Joab battered the wall, to throw it down.

16 Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee. 17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. 18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*. 19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up [m] the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. 21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city.

And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. 22 Then the woman went unto all the people [n] in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab.

[k] 2 Kin. 15. 29; 2 Chr. 16. 4. [l] 2 Kin. 19. 32. [m] 1 Sam. 26. 19; ch. 21. 3. [n] Eccles. 9. 14, 15.

self with David's cause. 12. *All the people.*] *i.e.* Amasa's militia gathered from Judah (v. 4), as distinguished from David's body-guard (v. 7). The man well furthered his chief's aim, *viz.* to win back the army to their ancient chief, by that which had gained him his position at the first, *i.e.* success (1 Chr. 11. 6). 14. *He . . . him.*] *i.e* Joab . . Sheba. Vulg. *ille . . congregati fuerant ad eum.*—— *Abel-beth-maachah.*] Omit *and to*, and *of* in v. 15, as in 2 Kin. 15. 29. In Naphtali, now *Abil*, in the basin of the marshy Waters of Merom, now *L. Hûleh;* called in 2 Chr. 16. 4 *meadow*—not *of the house of Maachah*, but—*beside the waters*, *i.e.* Maim. Cf. 1 Kin. 15. 20. Maachah was also the name of Absalom's mother, and of a small Syrian state E. of Argob and Bashan (*ch.* 10. 6).—— *Berites.*] This may possibly mean inhabitants of Beeroth, named by Josephus as 10 miles S.W. of Hazor; more probably it is a form of the word which gave the name Baris to the temple-fortress, and should be rendered fortresses. David (v. 6) feared Sheba's getting possession of this place, or its neighbours Ijon and Dan. 15. *Bank.*] The ordinary processes of a siege are graphically described in Ezek. 4. 2. A circumvallation was raised, frequently of trees. The Hebrews were forbidden to use fruit trees for this purpose (Deut. 20. 19). Within this forts were erected, for observation and the discharge of missiles, and mounds sloping upward towards the wall, and reaching half-way up it, where was its weakest part. (See Layard's *Monuments of Nineveh*, Ser. 1, Pl. 19; Ser. 2, Pl. 18, 21). On these were placed battering rams and catapults. ——*Trench.*] *Rather*, open space, immediately without the wall, the outer *pomerium.* ——*All.*] The rams being then, not slung, but carried in men's arms, each would require a large number of men. 16. *Cried.*] Probably in answer to the summons to surrender (Deut. 20. 10).——*Wise.*] The word embraces all the meanings, good and bad, of σοφός and of φρόνιμος. Here it is used as in Eccl. 9. 15 (cf. *ch.* 14. 2). She was not necessarily either a witch or a prophetess. 18.] Her meaning is, 'Abel is proverbially famed for wisdom;' she would imply, We are not fools now; we know our own interests, why suppose we are bent on sheltering Sheba? 19. *I.*] *i.e.* Abel is.—— *Mother.*] Or *metropolis* (cf. *ch.* 8. 1, *note*). *Inheritance.*] Equivalent to *one of God's own cities;* similarly *God's own land* or *people* (*ch.* 21. 3; Ps. 28. 9). 21. *Mount Ephraim.*] Being close to the border of Benjamin, probably many Benjamites dwelt there (cf. 1 Sam. 9. 4, *note*). —— *Lifted*, &c.] Equivalent to *rebelled.* 22. *Tent.*]

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And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

David re-established. His Chief Officials.

23 Now [a] Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites: 24 and Adoram *was* [b] over the tribute: and [c] Jehoshaphat the son of Ahilud *was* recorder: 25 and Sheva *was* scribe: and [d] Zadok and Abiathar *were* the priests: 26 [e] and Ira also the Jairite was a chief ruler about David.

61.—Saul's Massacre of the Gibeonites Avenged.

2 SAMUEL XXI. 1-14.

1 THEN there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but [f] of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) 3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless [g] the inheritance of the LORD?

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye

[a] ch. 8. 16, 18.
[b] 1 Kin. 4. 6.
[c] ch. 8. 17; 1 Kin. 4. 4.
[d] ch. 8. 16; 1 Kin. 4. 2.
[e] ch. 22. 38.
[f] Josh. 9. 3, 15, 16, 17.
[g] ch. 20. 19; cp. Num. 35. 33.

Cf. *ch.* 18. 17, *note.* **23.**] On David's restoration, a fresh list of his officials is given.—*Cherethites.*] So R.V. with the *K'ri.* But the *Ch'tib* has *Cari* (as in 2 Kin. 11. 4, 19; A.V. *captains*; R.V. *Carites*), not improbably mercenaries from Caria. **24.** *Tribute.*] *Mother,* levy, viz., of workmen doing forced service (*Var.*); the *tribute of bond service* imposed on the survivors of the Canaanites (see *ch.* 24. 7). The first appearance of this institution (*see* 1 Chr. 22. 2, *note*, p. 178), which, under Solomon, (2 Chr. 2. 17) became very unpopular (1 Kin. 12. 18); 'Adoram,' *Sept.* Adoniram.—*Recorder.*] Cf. *ch.* 8. 16, *note.* **25.** *Sheva.*] Or, *Seraiah*; *ch.* 8. 17, *notes.*—*Priests.*] Cf. *chs.* 15. 24 & 8. 17, *note.* **26.** *A chief ruler.*] Lit. *priest to, Var.* (so R.V., but cf. *ch.* 8. 18, *note*). Formerly the office of David's sons.

2 S. xxi.-xxiv. are a supplementary appendix to David's reign 'illustrating (1) God's providential discipline of Israel by two national punishments (*chs.* 21. 1-14 & 24); (2) David's character, by two of his own writings (*chs.* 22 & 23. 1-7); (3) the heroic spirit of the age, by the catalogue of David's mighty men, and examples of their exploits' (*chs.* 23. 15-22 & 23. 8-39). Thenceforward, the history has for its objective point, the fulfilment of the Promises to David. **1.** *Then.*] *Rather,* And. The date is quite uncertain; it must have been after *ch.* 9. 6, and, if *chs.* 16. 7 & 19. 28 refer to this event, probably shortly before Absalom's rebellion.—*Famine.*] Consequent on a drought (v. 10; cf. Deut. 28. 23; Amos 4. 7), as in 1 Kin. 17 & 2 Kin. 6. Israel must learn the sanctity of national covenants; the *princes'* oath by Jehovah (Josh. 9. 18) bound the nation. Even silent acquiescence in Saul's act merited punishment.—*Enquired.*] Lit. *sought the face*; so R.V. A famine being one of God's four judgments on sin (Jer. 3. 3 & Ezek. 14. 21), such enquiry was rightly made.—*Bloody.*] *i.e.* blood-guilty. *Innocent blood,* till atoned, defiled *the land* (*vs.* 3, 14; *ch.* 4. 11, *note*).—*Slew.*] Rather, *put to death.* **2.** *Amorites.*] = the pre-Hebraic population, but especially the *highlanders*; see *ch.* 24. 7, *note.* The Gibeonites were Hivites (Josh. 9. 7).—*Sought,* &c.] Probably Saul had attempted to exterminate the relics of the Canaanites (according to Deut. 7. 2; cp. *ch.* 5. 8, *note* 'hated'), as well as the soothsayers (1 Sam. 28. 9).—*Zeal.*] Compare Jehu's, which (*see* Pusey on *Hos.* 1. 4) 'served his own will and his own ambition.' **3.** *What,* &c.] *i.e.* Whatsoever ye say, I will do it for you. **4.** *Kill for us.*] *Satisfaction* for blood was common, though forbidden to Jews (Num. 35. 31). Every life in ancient times had its fixed compensation-price. The Gibeonites mean that their claims were not on Israel, but on Saul's house alone, and that only a formal execution (many *put*

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shall say, *that* will I do for you. [5] And they answered the king. The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel, [6] let seven men of his sons be delivered unto us, and we will hang them up unto the LORD [c] in Gibeah of Saul, [d] *whom* the LORD did choose.

And the king said, I will give *them.* [7] But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of [e] the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

[8] But the king took the two sons of [f] Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: [9] and he delivered them into the hands of the Gibeonites, and they hanged them in the hill [g] before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days,* in the beginning of barley harvest. [10] And [h] Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, [i] from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

[11] And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. [12] And David went and took the bones of Saul and the bones of Jonathan his son from the men of [k] Jabesh-gilead, which had stolen them from the street of Beth-shan, where the [l] Philistines had hanged them, when the Philistines had slain Saul in Gilboa: [13] and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. [14] And the bones of Saul and Jonathan his son buried they in the country of Benjamin in [m] Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded.

And after that [n] God was intreated for the land.

[c] 1 Sam. 10. 26 & 11. 4. [d] 1 Sam. 10. 24. [e] See Deut. 21. 23. [h] 1 Sam. 31. 11, 12, 13.
[e] 1 Sam. 18. 3 & 20. 8, 15, 42 & 23. 18. [i] 1 Sam. 31. 10.
[f] ch. 3. 7. [g] ch. 6. 17. [m] Josh. 18. 28.
[k] ver. 8; ch. 2. 7. [n] So Josh. 7. 26; ch. 24. 25.

to death) could make reconciliation. It was neither a money question, nor a national question (so R.V.). They wished expiation, not vengeance; hence 'seven,' *i.e.* the sacred number. The word rendered *atonement,* in Num. 35. 31 *satisfaction,* and *ransom* in Exod. 30. 12, means literally *covering, i.e* for the eyes. Cf. 1 Sam. 12. 3. **6.** *Hang up before the Lord.*] 'We punish in the name of the State; the men of Israel punished in the name of Jehovah.' The exact punishment is uncertain: *Sept.* exposure; *Vulg.* crucifixion. Possibly the victims were first slain, then impaled. Assyrian monuments shew figures with poles thrust into the ribs. In v. 12 a different word implies suspension merely.—*Of Saul.*] Formerly called *of Benjamin,* later *of Saul,* as being his home.—*Whom,* &c.] *Rather,* Jehovah's chosen; of Saul, here only, but the title is implied in 1 Sam. 10. 24. It is applied to Moses (Ps. 106. 23), to Israel (Isa. 43. 20), and to Christ (Isa. 42. 1). **7.** *Lord's oath.*] So Jonathan calls it 'covenant of the Lord,' *i.e.* to which the Lord was witness (1 Sam. 20. 8, 16 & 23. 18). **8.** *Michal.*] Evidently an error for *Merab.*—*Brought up.*] *Rather,* bare unto (*Var.,* so R.V.). Barzillai is called *of Abelmeholah* to distinguish him from Barzillai the Gileadite. **9.** *The hill.*] *i.e.* Gibeah, translated, as in 1 Sam. 10. 5. **10.** *Spread.*] *Rather,* stretched, as a shelter or awning.—*Beginning.*] Barley harvest was general about the middle of April. Wheat harvest a month later. From April to September there would ordinarily (cf. 1 Sam. 12. 17) be no rain. It is unlikely that Rizpah's watch lasted as long.—*Dropped.*] *Rather,* poured; Heb. as in Exod. 9. 33. Probably within a short time an unusual and heavy rain indicated that God had accepted the atonement offered (*v.* 14; *ch.* 24. 25) and removed the plague (*v.* 1).—*Suffered.*] The proverb of Matt. 24. 28 being universally true in the East. **11-14.**] How David shewed his sympathy with Rizpah and once more gave public proof of his kindly feeling towards Saul and his house. On Rizpah, see *marg. ref.* **12.** *Men.*] This word, *lit.* citizens, or freeholders, found only in the histories of the judges and the early monarchy, recalls the heroic deeds of Judg. 20 and 1 Sam. 11.—*Street.*] Or, *broad-place, i.e.* inside the gate (*ch.* 15. 2, *note*); the *wall* would form one side (2 Chr. 32. 6).—*Beth-shan.*] *See* 1 Sam. 31. 1, *note.* **14.** *Zelah.*] Unidentified. Probably the native place of Kish's family.—*Was intreated.*] *i.e.* accepted entreaty. See *marg. refs.* Isa. 19. 22.

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62.—Exploits against Philistine Giants.

2 SAMUEL XXI. 15–22; 1 CHRONICLES XX. 4–8.

15 Moreover the Philistines had yet war again with Israel; and David went down, and
his servants with him, and fought against the Philistines: and David waxed faint.
16 And Ishbi-benob, which *was* of the sons of the giant, the weight of whose spear
weighed three hundred *shekels* of brass in weight, he being girded with a new *sword*,
thought to have slain David. 17 But Abishai the son of Zeruiah succoured him, and
smote the Philistine, and killed him. Then the men of David sware unto him, saying,
[a] Thou shalt go no more out with us to battle, that thou quench not the [b] light of
Israel.

18 And it came to pass after this, that
there was again a battle with the Philis-
tines at Gob: then [c] Sibbechai the Hu-
shathite slew Saph, which *was* of the sons
of the giant.

19 And there was again a battle in Gob
with the Philistines, where Elhanan the
son of Jaare-oregim, a Beth-lehemite,
slew *the brother of* Goliath the Gittite,
the staff of whose spear *was* like a weaver's
beam.

20 And there was yet a battle in Gath,
where was a man of *great* stature, that had
on every hand six fingers, and on every foot
six toes, four and twenty in number; and
he also was born to the giant. 21 And
when he defied Israel, Jonathan the son of
[d] Shimeah the brother of David slew him.

22 These four were born to the giant in
Gath, and fell by the hand of David, and
by the hand of his servants.

[a] ch. 18. 3.
[b] 1 Kin. 11. 36 & 15. 4; Ps. 132. 17.

(1 Chron. xx. 4–8.)

4 And it came to pass after this, that
there arose war at Gezer with the Philis-
tines; at which time [e] Sibbechai the Hu-
shathite slew Sippai, *that was* of the chil-
dren of the giant: and they were subdued.

5 And there was war again with the
Philistines; and Elhanan the son of Jair
slew Lahmi the brother of Goliath the
Gittite, whose spear staff *was* like a weaver's
beam.

6 And yet again there was war at Gath,
where was a man of *great* stature, whose
fingers and toes *were* four and twenty, six
on each hand, and six *on each foot*: and he
also was the son of the giant. 7 But
when he defied Israel, Jonathan the son of
Shimea David's brother slew him.

8 These were born unto the giant in
Gath; and they fell by the hand of David,
and by the hand of his servants.

[e] 1 Chr. 11. 29. [d] 1 Sam. 16. 9, *Shammah*. [Chron. xx.—[a] ch. 11. 29.]

2 S. xxi.—15.] The date is uncertain, but evidently David was king of *all Israel* (v. 17). The place may have been Gath (*Sept. Syr.*) or Gezer (*see* 1 Sam. 17. 52; *ch.* 5. 25, *notes*), for v. 18 has *again*, and *went down* suggests the Shephelah (1 Sam. 17. 2, *note*)—or Gob, which is unknown, being named here only. **16.** *The giant.*] *Or*, the Rephaite. Heb. *Raphah* (so *vs.* 18, 20, 22 & Chr., *vs.* 4, 6, 8, but with the reading *Rephaim* in v. 4). The four notable champions (v. 22) were either sons of a giant named Raphah, or (if 'sons'=*progeny*) were survivors of the Rephaim, a pre-historic (but not giant) race, predecessors of the immigrant Canaanite, to which the Anakim, etc., belonged (Deut. 2. 11, &c.; *see* 1 Sam. 17. 4, *notes*).——*Weight.*] The half of Goliath's spear-head, *i.e.* about 8 lbs. (1 Sam. 17. 7).——*Sword.*] So Vulg. The Heb. has no substantive. Some supply *armour*. Perhaps the name of a rare weapon has become corrupted; *Sept.* 'club.' **17.** *Smote.*] Perhaps, he (David, v. 22) *smote.*——*Light.*] *Rather*, lamp; cf. Job 18. 6; Prov. 13. 9. David was entitled 'the lamp of Israel' because indispensable. The burning lamp represents a person's continued prosperity. See ch. 22. 29. **18.** *A battle.*] *Rather*, war (as Chr.); so *vs.* 19, 20. **19.** *In.*] *Rather*, at (as Chr.); so *v.* 20.——*Jaare-oregim.*] Probably *Jair* (Chr.) is correct, *oregim*, *i.e. weavers*, having crept in from the end of the sentence. ——*The brother of.*] From Chr. Another champion may have been called Goliath.——*Whose*, &c.] *i.e.* Goliath's. An Egyptian had the like (Deut. 11. 23). **20.** *Born to.*] So render Chr. **21.** *Defied.*] Or, *reproached*; Heb. as in 1 Sam. 17. 10, 30 (so Chr.). **22.** See v. 16, *note*.

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63.—David's Thanksgiving for 'Rest.'

2 SAMUEL XXII.

1 AND David [a] spake unto the LORD the words of this song in the day *that* the LORD
had [b] delivered him out of the hand of all his enemies, and out of the hand of Saul:
2 and he said,
[c] The LORD *is* my rock, and my fortress,
and my deliverer;
3 The God of my rock; [d] in him will
I trust:
He is my [e] shield, and the [f] horn of my
salvation, my high [g] tower, and my
[h] refuge,
My saviour; thou savest me from violence.
4 I will call on the LORD, *who is* worthy to
be praised:
So shall I be saved from mine enemies.
5 When the waves of death compassed me,
The floods of ungodly men made me
afraid;
6 The [i] sorrows of hell compassed me
about;
The snares of death prevented me;
7 In my distress [k] I called upon the LORD,
And cried to my God:
And he did [l] hear my voice out of his
temple,
And my cry *did enter* into his ears.
8 Then [m] the earth shook and trembled;
[n] The foundations of heaven moved
And shook, because he was wroth.

[a] Ex. 15. 1; Judg. 5. 1.
[b] Ps. 18, title, & Ps. 34. 19.
[c] Deut. 32. 4; Ps. 18. 2, &c., & 31. 3 & 71. 3 & 91. 2 & 144. 2. [d] Heb. 2. 13.
[e] Gen. 15. 1. [f] Luke 1. 69. [g] Prov. 18. 10.
[h] Ps. 9. 9 & 14. 6 & 59. 16 & 71. 7; Jer. 16. 19.
[i] Ps. 116. 3.
[k] Ps. 116. 4 & 120. 1; Jonah 2. 2.
[l] Ex. 3. 7; Ps. 34. 6, 15, 17.
[m] Judg. 5. 4; Ps. 77. 18 & 97. 4. [n] Job 26. 11.

2 S. xxii.—In this Psalm (the 18th almost *verbatim*), David reviews the first half of his public life, and celebrates the permanent establishment of the Theocratic Monarchy with an exultant gratitude that reflects the undimmed prosperity of *ch.* 8, and with an assurance of God's favour (*v.* 20) that bespeaks a conscience clear of the gross sins of *ch.* 11. After many years of protection (esp. from Saul), of guidance and help, God had finally assured permanence to David's work by promising continuance to his dynasty *for a great while to come* (*v.* 51; cp. *ch.* 7. 12–16, 19).—But the Psalm is chiefly interesting as a confession of David's faith and a disclosure of the principles by which his public conduct had been governed throughout. It is a condensed religious autobiography. Regarding himself as having been specially called to be king under God and God's 'servant' (Ps. 11, *title*; cp. *ch.* 7. 8, *note*), David declares with the simplicity of truth that his heart and will had ever been on God's side (cp. 1 Sam. 13. 14), and that therefore (*vs.* 20–25) God had enabled him to achieve such a wonderful result. David calls upon all within his sphere of influence to recognise in his life-history (*vs.* 47–50) the greatness of Israel's God, Jehovah, and His readiness to hear and help all who put their trust in Him (*vs.* 2–4, 31). **2–4.**] His God is David's *refuge and strength.* The imagery reflects David's 'flittings' from Saul.——*Rock.*] *Var.* high crag (Heb. *sela, i.e.* cliff), *i.e.* of refuge; cp. 1 Sam. 23. 28 & 24. 2.——*Fortress.*] *i.e.* natural *stronghold;* (so *high tower,* v. 3).——*Deliverer.*] R.V. adds *even mine.* **3.** *The,* &c.] *i.e.* my strong God. 'God,' Heb. *el* = the Mighty One. 'Rock,' Heb. *tsur* = solid immovable rock.——*Trust.*] Or, *take refuge.*——*Horn,* &c.] 'The Power which saves me.'——*Violence.*] Esp. Saul's (*v.* 49). **4.**] The keynote of the Psalm. The tenses of *call, save,* being frequentative, express David's *habitual* experience. **5–20.**] David's perils (*vs.* 5, 6) and deliverances from Saul. **5.**] A remote storm often fills suddenly the nearly dry 'brooks' of Palestine (cp. 2 Kin. 3. 17; Isa. 8. 8).——*Waves.*] *Rather,* breakers (cf. Jonah 2. 3, 5).——*Floods.*] *Var.* torrents (cp. *ch.* 5. 20; v. 17).——*Ungodly men.*] Or *ungodliness.* Heb. *Belial.* The opponents of God's purpose. **6.**] No man was so near to death as was David.——*Sorrows.*] Or, *pangs.* Marg. *cords* (with Ps. 18. 5), *i.e.* of the hunter's encircling net.——*Hell.*] *Rather,* Sheol, Hades; *see* p. 405, *notes.* 'Cruel as death and hungry as the grave.'——*Prevented.*] *i.e. came before* or *upon,* met as a surprise (so v. 19), like the hunter's snare in a path (Isa. 51. 20; Job 18. 8–10). **7.** *Temple.*] Heb. *palace, i.e.* the heavens (Ps. 11. 4).——*Ears.*] *i.e.* immediately. **8–16.**] God's interposition is depicted as a Theophany or manifestation of God's majesty and power, (1) in earthquake and storm as at Sinai, (2) in wind as at the Red Sea (*vs.* 11, 16).——*Shook.*] *Rather,* quaked.——*Foundations,* &c.] The mountains on which the heavens seem to rest (Job 26. 11; 1 Sam. 2. 8).——*Wroth.*] Jehovah, indignant at the unjust treatment of his faithful 'servant' (v. 20), is said to breathe fire (smoke and flame, v. 9). The image in *vs.* 9, 16 is taken

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9 There went up a smoke out of his nostrils,
And [a] fire out of his mouth devoured:
Coals were kindled by it.
10 He [b] bowed the heavens also, and came down;
And [c] darkness *was* under his feet.
11 And he rode upon a cherub, and did fly:
And he was seen [d] upon the wings of the wind.
12 And he made [e] darkness pavilions round about him,
Dark waters, *and* thick clouds of the skies.
13 Through the brightness before him
Were [f] coals of fire kindled.
14 The LORD [g] thundered from heaven,
And the most High uttered his voice.
15 And he sent out [h] arrows, and scattered them;
Lightning, and discomfited them.
16 And the channels of the sea appeared,
The foundations of the world were discovered,

[a] Ps. 97. 3; Hab. 3. 5; Heb. 12. 29.
[b] Ps. 144. 5; Isa. 64. 1.
[c] Ex. 20. 21; 1 Kin. 8. 12; Ps. 97. 2.
[d] Ps. 104. 3. [e] ver. 10; Ps. 97. 2. [f] ver. 9.
[g] Judg. 5. 20; 1 Sam. 2. 10 & 7. 10; Ps. 29. 3; Isa. 30. 30.
[h] Deut. 32. 23; Ps. 7. 13 & 77. 17 & 144. 6; Hab. 3. 11.

from the breath of an angry animal (cp. the *nostrils* of Leviathan, Job 41. 18-21). **9.** *Out of,* &c.] *Rather,* in, &c. R.V. *marg., in his wrath.* The 'smoke' may be the white thunder-wreath upon the clouds.——*Coals.*] *i.e.* red-hot charcoal like that of the refiner's furnace (so v. 13).——*Were kindled by it.*] *Var.* burnt forth from it (so v. 13), or, *from him.* **10-13.** The dark rainclouds bend earthwards as if bearing God's winged chariot (Ps. 144. 5, 6; Nahum 1. 3); they gather as if God made of them a war-tent (*pavilion*); lightnings flash from them as if rays of unapproachable light (v. 13; 1 Tim. 6. 16) in which God veils His presence. **11.** *Cherub.*] Probably a cloud, likened to the Shechinah or cloud of glory, on the mercyseat of the Ark *between the cherubim* (*ch.* 6. 2).——*Was seen.*] *Rather* (with Ps. 18) did swoop—used of eagles (Deut. 28. 49). **12.** *Pavilions.*] Or, *booths.* The temporary *hut* (R.V. *marg.*; 1 Kin. 20. 12) of a warrior on campaign.——*Dark.*] *Rather,* gathering of (so Heb.). A.V. follows Ps. 18. The massing of the clouds is more fully described in Ps. 18. 11, 12. **13.** *Through.*] *Var.* from; R.V. *at* (Ps. 18). **14.** The storm bursts.——*The most High.*] God's title as Ruler (or Maker) of heaven and earth (Gen. 14. 19, 20).——*Voice.*] *i.e.* thunder (Job 37. 25). **15.** As a *man of war* (Exod. 15. 3) by his arrows, so God strikes panic (*troubled.*

At the [i] rebuking of the LORD,
At the blast of the breath of his nostrils.
17 [j] He sent from above, he took me;
He drew me out of many waters;
18 [a] He delivered me from my strong enemy,
And from them that hated me: for they were too strong for me.
19 They prevented me in the day of my calamity:
But the LORD was my stay.
20 [b] He brought me forth also into a large place:
He delivered me, because he [c] delighted in me.
21 [d] The LORD rewarded me according to my righteousness:
According to the [e] cleanness of my hands hath he recompensed me.
22 For I have [f] kept the ways of the LORD,
And have not wickedly departed from my God.

[i] Ex. 15. 8; Ps. 106. 9; Nah. 1. 4; Matt. 8. 26.
[j] ver. 7. [a] ver. 1.
[b] Ps. 31. 8 & 118. 5.
[c] ch. 15. 26; Ps. 22. 8.
[d] ver. 25; 1 Sam. 26. 23; 1 Kin. 8. 32; Ps. 7. 8.
[e] Ps. 24. 4.
[f] Gen. 18. 19; Ps. 119. 3 & 128. 1; Prov. 8. 32.

Exod. 14. 24) by his lightning into David's persecutors ('them,' *i.e.* the enemies of v. 4). **16.** *And.*] *Rather,* Then.——*Channels.*] *i.e.* bed; cp. Exod. 15. 5, 12.——*Discovered.*] *i.e.* uncovered, *laid bare.* Waters (v. 5) which were swallowing David up are removed by God's breath to their very bed, and God's outstretched hand rescues him like a second Moses (v. 17).——*At,* &c.] Or, *by the breath of the wind of his nostrils*; cp. Exod. 15. 8. **17-20.** The deliverances: the climax being the *removal* (Acts 13. 22) of Saul (*vs.* 1, 18, 20, 28, 49). **17.** *Sent.*] Or, stretched forth, *i.e.* his hand (cf. Dan. 11. 42).——*Above.*] R.V. *on high*——*Drew.*] The Egyptian word used of Moses (Exod. 2. 10) and here only. **19.** *Prevented.*] See v. 6, *note.* They helped Saul when already too strong for David.——*Stay.*] *Rather,* staff (Ps. 23. 4), *i.e.* support. **20.** *Large place.*] *i.e.* permitting free movement. Cp. v. 37; Ps. 31. 8. Probably in contrast to the *straits* of peril.——*Delighted.*] Sept. *well pleased,* the Greek word in Matt. 3. 17. Contrast *ch.* 15. 26.—This ground of God's special mercies to David is explained in *vs.* 21-25. **21.** *Rewarded.*] *i.e.* requited; cp. 1 Sam. 26. 23, 24.——*Righteousness.*] *i.e.* rectitude of purpose and action. Even Saul had admitted all that David here claims (1 Sam. 24. 17-19 & 26. 21). **22.** *Kept.*] *i.e.* in mind, *before me* (v. 23).——*Wickedly departed.*] Lit. *sinned away,* *i.e.* deliberately,

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23 For all his [g] judgments *were* before me:
And *as for* his statutes, I did not depart from them.
24 I was also [h] upright before him,
And have kept myself from mine iniquity.
25 Therefore [i] the LORD hath recompensed me according to my righteousness;
According to my cleanness in his eyesight.
26 With [k] the merciful thou wilt shew thyself merciful,
And with the upright man thou wilt shew thyself upright.
27 With the pure thou wilt shew thyself pure;
And [l] with the froward thou wilt shew thyself unsavoury.
28 And the [m] afflicted people thou wilt save:
But thine eyes *are* upon [n] the haughty, *that* thou mayest bring *them* down.
29 For thou *art* my lamp, O LORD:
And the LORD will lighten my darkness.
30 For by thee I have run through a troop:
By my God have I leaped over a wall.
31 *As for* God, [o] his way *is* perfect;
[p] The word of the LORD *is* tried:
He *is* a buckler to all them that trust in him.
32 For [q] who *is* God, save the LORD?
And who *is* a rock, save our God?
33 God *is* my [r] strength *and* power:
And he [s] maketh my way [t] perfect.
34 He maketh my feet [u] like hinds' *feet:*
And [x] setteth me upon my high places.
35 [y] He teacheth my hands to war;
So that a bow of steel is broken by mine arms.

[g] Deut. 7. 12; Ps. 119. 30, 102.
[h] Gen. 6. 9 & 17. 1; Job 1. 1.
[i] ver. 21.
[k] Matt. 5. 7.
[l] Lev. 26. 23, 24, 27, 28.
[m] Ex. 3. 7, 8; Ps. 72. 12, 13.
[n] Job 40. 11, 12; Isa. 2. 11, 12, 17 & 5. 15; Dan. 4. 37.
[o] Deut. 32. 4; Dan. 4. 37; Rev. 15. 3.
[p] Deut. 32. 31.
[q] Ps. 12. 6 & 119. 140; Prov. 30. 5.
[r] 1 Sam. 2. 2; Isa. 45. 5, 6.
[s] Ex. 15. 2; Ps. 27. 1 & 28. 7, 8 & 31. 4; Isa. 12. 2.
[t] Heb. 13. 21.
[u] Deut. 18. 15; Job 22. 3; Ps. 101. 2, 6 & 119. 1.
[x] ch. 2. 18; Hab. 3. 19.
[y] Deut. 32. 13; Isa. 33. 16 & 58. 14.
[z] Ps. 144. 1.

persistently departed. **23.** *Depart from.*] In Ps. *put away from me.* God himself bore witness to David's earnest desire to live according to His will (1 Kin. 14. 8). **24.** *Upright before.*] *Rather*, perfect with *or* toward (Deut. 18. 13), not of double heart (1 Chr. 12. 33, 38; see *v.* 31). The sincerity of undivided devotion amid temptations to mistrust.——*Kept from.*] *i.e.* been on my guard against.——*Iniquity.*] Transgression generally; or the special temptations of David's career. David's claim is like St. Paul's (Acts 24. 16).

26–28.] David's experience does but illustrate the rule of God's dealing with mankind, viz., that the general current of men's lives is so ordered in God's providence as to be in harmony with their characters. Some render the Heb. in the present tense throughout. ——*Merciful.*] *i.e.* men of the Divine nature, love. The word includes love of God and of man.——*Upright.*] *Rather*, perfect (*v.* 31). **27.** *Froward.*] Lit. *crooked, i.e.* self-willed, perverse, un-to-ward (cp. *walk contrary unto me*; Lev. 26. 21).——*Unsavoury.*] *i.e.* distasteful. So text, but many render *froward*, as in Ps. 18. 26. **28.** *Afflicted.*] Perhaps the humbled by suffering. More probably a reference to David's afflictions and Saul's self-willed opposition to God's will. **29–46.**] David's victories (over foreign foes) are due (1) to a God-given strength and skill, (2) to God being on his side and not on that of his foes (*v.* 42; *ch.* 8. 6, 14). Compare 1 Sam. 17. 45–47.——*Lamp.*] The symbol of life and prosperity. Heb. as *ch.* 21. 7. God was to David what David was to Israel (cp. Ps. 27. 1; Job 29. 3). **30.** *Through.*] Or *after, upon* (so R.V., but *marg.* as A.V.), an allusion to David's success in overtaking the Amalekite *troop* (same Heb.), 1 Sam. 30. 8, 15, 23.——*Wall.*] Perhaps that of Jebus, taken by a *coup de main.* **31.** *As for.*] Omit.——*Way*, &c.] Reviewing his experiences, David recognises a perfect and therefore Divine adaptation of means to ends.——*Perfect.*] *i.e.* without blemish (*vs.* 24, 26, 33); the sacrificial term.——*Tried.*] Marg. *refined*, as though by fire (Ps. 12. 6), sterling, absolutely reliable.——*Buckler.*] *Rather*, shield (*vs.* 3, 36). His defence is sure.——*Trust.*] *Rather*, take refuge (cp. *v.* 3). **32.**] 'Other gods' (*e.g.* 1 Sam. 17. 43, 45; *ch.* 5. 21; cp. 1 Sam. 12. 21) had signally failed to protect their votaries.——*God.*] El (*v.* 3, *note*).——*Rock.*] Comp. Deut. 32. 31. **33.** *Strength and power.*] *Rather*, strong fortress (so R.V.)——*Maketh, &c.*] Or, *guideth* (R.V. marg. *setteth free*; cp. *vs.* 26, 37) *the perfect* (*i.e.* upright, viz. David, *v.* 24; cp. *v.* 26) *in his way, i.e.* march path. *Or*, read *guideth my way in perfectness*, God has been David's guide. **34.** *Hinds', &c.*] A typical mountain warrior (cp. 2. 18, *note*).——*Setteth.*] *i.e.* makes me stand firm. ——*My*, &c.] Contrast *thy high places* fatal to Saul and Jonathan. **35. 36.**] Like a veteran sending forth his young son to the fight, God girds David (cp. 1 Sam. 17. 38, 39), teaches him to use his weapons, and, when he has proved his strength, gives him his own shield.——*To war.*] *Rather*, for the battle (*marg. ref.*)——*So*, &c.] Rather, *And* mine

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36 Thou hast also given me the shield of
thy salvation:
And thy gentleness hath made me
great.
37 Thou hast [e]enlarged my steps under
me;
So that my feet did not slip.
38 I have pursued mine enemies, and de-
stroyed them;
And turned not again until I had con-
sumed them.
39 And I have consumed them, and wound-
ed them, that they could not arise:
Yea, they are fallen [a]under my feet.
40 For thou hast [b]girded me with strength
to battle:
[c]Them that rose up against me hast
thou subdued under me.
41 Thou hast also given me the [d]necks
of mine enemies,
That I might destroy them that hate
me.
42 They looked, but *there was* none to save;
Even [e]unto the LORD, but he answered
them not.
43 Then did I beat them as small [f]as the
dust of the earth;
I did stamp them [g]as the mire of the
street,
And did spread them abroad.
44 [h]Thou also hast delivered me from the
strivings of my people,
Thou hast kept me *to be* [i]head of
the heathen:
[k]A people *which* I knew not shall serve
me.
45 Strangers shall submit themselves
unto me:
As soon as they hear they shall be
obedient unto me:
46 Strangers shall fade away,
And they shall be afraid [l]out of their
close places.
47 The LORD liveth; and blessed *be* my
rock;
And exalted be the God of the [m]rock of
my salvation.
48 It *is* God that avengeth me,
And that [n]bringeth down the people
under me,
49 And that bringeth me forth from mine
enemies:
Thou also hast lifted me up on high
above them that rose up against me:

[a] Prov. 4. 12. [b] Mal. 4. 3.
[c] Ps. 18. 32, 39. [d] Ps. 44. 5.
[e] Gen. 49. 8; Ex. 23. 27; Josh. 10. 24.
[f] Job 27. 9; Prov. 1. 28; Isa. 1. 15; Mic. 3. 4.
/ 2 Kin. 13. 7; Ps. 35. 5; Dan. 2. 35.
[g] Isa. 10. 6; Mic. 7. 10; Zech. 10. 5.
[h] ch. 3. 1 & 5. 1 & 19. 9, 14 & 20. 1, 2, 22.
[i] Deut. 28. 13; ch. 8. 1-14; Ps. 2. 8.
[k] Isa. 55. 5. [l] Mic. 7. 17.
[m] Ps. 89. 26. [n] Ps. 144. 2.

arms *can bend* a bow of bronze, *i.e.* of extreme strength.——*Of,* &c.] Rather, *thy* saving *shield.*——*Gentleness.*] So A.V. and R.V. (with Ps. 18. 35), in the old high meaning of the word. The Heb. is used elsewhere of men only,= humility. Some render it by *condescension.* The text has *hearing of me,* or *answering.* David recognises that his greatness is God's gift (of pure grace *or* in answer to prayer). **37.** *Enlarged,* &c.] Or, *made wide* my standing place (*v.* 20, *note*).——*So that,* &c.] *Rather,* And *my* ankles *did not* totter, or *give way.* **39.** *Wounded.*] Or, *smitten them through,* or *crushed.* **40.** *Subdued.*] Or, *made to bow.* **41.** *Given,* &c.] *Rather,* made *mine enemies* turn their backs unto me (as Pr. R.V.; so R.V.); cp. Exod. 23. 27. **42.** *The Lord.*] The Moabite Stone shows that Mesha, king of Moab, knew at least the name Jehovah. Cp. Jonah 1. 14, 16. **43.** *Dust.*] Cp. 2 Kin. 13. 7. **44-46.**] The tenses are a matter of interpretation; many keep the past tense throughout. The future tenses (so R.V.) involve a Messianic meaning, *i.e.* a prophetic anticipation of the extension of the kingdom of God through the Davidic dynasty (*vs.* 50, 51, *note*).——*Strivings of my people.*] *i.e.* the seven years of opposition under Abner.——*Kept . . . heathen.*] Or, *protected me that I might become* head of the nations, *i.e.* around me. R.V. marg. *will keep,* &c.——*Knew.*] R.V. have known.——*Serve.*] *i.e.* become my subjects.——*As,* &c.] At the bare report of David's victories; probably a reference to Toi the Hittite king of Hamath (*ch.* 8. 9). **45.** *Submit themselves.*] Heb. *lie;* Marg. *yield feigned* (*i.e.* unwilling) *obedience.* **46.** *Fade.*] *i.e.* wither like sun-scorched plants.——*Be afraid,* &c.] *Rather* (with Ps. 18. 45) tremble forth . . . . castles, *i.e.* surrender in fear; or, *limp out* (so *Syr.*), *i.e.* worn out during David's successful blockades. *Vulg., Sept.* interpret '*close places*' of 'straits,' *i.e.* the opposite of 'large place' (cp. *vs.* 20, 37). **47-51.**] Recapitulation and Doxology.——*Liveth.*] *i.e.* is *the* (only) *living God* (1 Sam. 17. 36). **48.** *It is,* &c.] *Rather,* even *the God* that granteth me avengements; cf. *ch.* 4. 9, 10; 1 Sam. 24. 12 & 29. 31, *notes;* Ps. 94. 1. David always refused to avenge himself, and God, by espousing his cause, had vindicated his character and conduct.

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Thou hast delivered me from the [o] violent man.
50 Therefore I will give thanks unto thee,
O LORD, among [p] the heathen.
And I will sing praises unto thy name.
51 [q] *He is* the tower of salvation for his king.
And sheweth mercy to his [r] anointed,
Unto David, and [s] to his seed for evermore.

64.—Institutions of David's Kingdom.

The Army.—The Courses and 'Captains of the Companies.'

1 CHRONICLES XXVII. 1–15.

1 Now the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king, in any matter of the courses which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.
2 Over the first course for the first month *was* [t] Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand. 3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

[o] Ps. 140. 1. [p] Rom. 15. 9. [q] ch. 7. 12, 18; Ps. 89. 29. [Chron.—[r] 2 Sam. 23. 8; ch. 11. 11.]
[s] Ps. 144. 10. [r] Ps. 89. 20.

—— *The people.*] *Rather*, peoples. **49.** *Violent man.*] *i.e.* especially Saul. **50.** *Heathen.*] *Rather*, nations. The gift of foreign dominion to David as Theocratic king gave scope to Israel's missionary vocation (Gen. 12. 3; cp. Ps. 2. 7, 8, 9). St. Paul classes this verse (with Deut. 32. 43; Ps. 117. 1; Isa. 11. 1, 10) among *promises made to the fathers* as to the redemption of the Gentiles. **51.** *The*, &c.] *Rather*, a tower of deliverance. Or (Ps. 18. 50), Great deliverance giveth he to his king (so R.V.); *i.e.* the marvellous rescues are continual.—— *Mercy . . . anointed.*] Or, *grace to his messiah* (*i.e.* king and 'servant').—— *Unto*, &c.] A reference to the Promise or Covenant of *ch.* 7. 12–16; and a declaration of David's faith like that of *ch.* 23. 5.

1 C. xxvii.—The Chronicler's digression (*chs.* 23. 3—27, 34) to explain the representative bodies of *ch.* 23, 2 supplies most of the material for describing the institutions of the Davidic monarchy—especially David's organisation of the army and of the tribe of Levi for religious and judicial purposes—and for describing the civil administration of the Monarchy.

1 C. xxvii.—1.] The military organisation inherited from Saul (and by him from Moses, Num. 1. 3) was greatly developed by David (but it does not seem to have been kept up by the kings of Judah after the Disruption). 'The Host,' which comprised all males of 20 years old and upwards, was called out in time of war only. From this, David organised twelve divisions of 24,000 men, liable for duty by monthly course, and commanded by twelve of *the Thirty.* David's *mighty men*, Heb. Gibbôrim, a body of picked warriors, called also 'The Six Hundred,' consisted partly of the original members of David's famous band (1 Sam. 23. 13, &c.), partly of their successors, and was divided into three divisions of 200, each subdivided into subdivisions of 20. The commanders of the twenties formed 'the Thirty,' and the commanders of the two-hundreds 'the Three.' The 'captain of the mighty men,' or *Gibbôrim*, now Abishai, commanded 'the Thirty,' but he was not one of 'the Three,' but next below them in rank. Joab was commander-in-chief over all. This army was as yet without cavalry, and practically without chariots or horses; the king, princes, and officers rode mules. David had also a body-guard of foreigners, called the Cherethites and Pelethites (2 Sam. 8. 18, *note*), commanded by a Levite of the highest distinction, Benaiah (v. 5, *note*). After the Disruption, a body-guard, but not a standing army, was maintained by David's successors in Judah (1 Kin. 14. 28; 2 Kin. 11. 4, 11).—— *To wit . . . year.*] Apparently a fuller summary of the organisation from which the Chronicler extracts only the rota of service. The 'children of Israel' are distinguished from the tribe of Levi (*ch.* 23. 3, *note*, p. 163).—— *Chief fathers.*] *Rather*, heads of the fathers' houses, *i.e.* clans.—— *Officers.*] *Shôterim*, rendered also *overseers* and *rulers*, prob. = *scribes* (*ch.* 26. 29, *note*, p. 171); *Sept.*, military secretaries, *i.e.* officials who kept the muster-rolls. **3.** *Perez.*] *i.e.* Pharez the son of Judah, from whom David was

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[4] And over the course of the second month *was* Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

[5] The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a chief priest: and in his course *were* twenty and four thousand. [6] This *is that* Benaiah, *who was* [b] mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

[7] The fourth *captain* for the fourth month *was* [c] Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

[8] The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

[9] The sixth *captain* for the sixth month *was* [d] Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

[10] The seventh *captain* for the seventh month *was* [e] Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

[11] The eighth *captain* for the eighth month *was* [f] Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

[12] The ninth *captain* for the ninth month *was* [g] Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

[13] The tenth *captain* for the tenth month *was* [h] Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

[14] The eleventh *captain* for the eleventh month *was* [i] Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

[15] The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

David's Heroes.—'The Three.'—'The Thirty.'

(2 Sam. xxiii. 8-39.)

[8] These *be* the names of the mighty men whom David had:

(1 Chron. xi. 10-47.)

[10] These also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, *and*

descended (*ch.* 2. 4, *&c.*; Gen. 38 & 46. 12). —— *Was the.*] Supply *rather*, was he, and. 4. *Dodai.*] *Or*, Dodo. 'The words *Eleazar son of* have probably fallen out (*Speaker's Com.*). If so, the first and second of 'The Three' commanded the first two courses of the year. See below, 2 Sam. 23. 8, 9.——*Ahohite.*] Son of Ahoah, of the Benjamite family of Bela (*ch.* 8. 4). 5. *Benaiah.*] Being the only commander of a course that was of the tribe of Levi, and commanding also the Cherethites and Pelethites, he occupied a middle position between 'The Three' and 'The Thirty.' —— *A chief priest.*] *Rather*, the priest, as chief. Jehoiada was 'leader of the Aaronites' (*ch.* 12. 27; cp. 2 Sam. 23. 23, *note*). 7. *Asahel.*] See below, 2 Sam. 23. 16, 24. As Asahel died before David reigned in Jerusalem, this military organisation must have existed, in embryo at least, from an early period in David's public life or reign. The mention of Eliab, David's eldest brother, as prince of the tribe of Judah, points to a like conclusion as to the civil organisation. 8. *Izrahite.*] Probably Zerahite or Zarhite (*vs.* 11, 13), *i.e.* of Zerah's branch of the family of Judah. 9. 10. *Ira . . . Helez.*] Of The Thirty. See below, 2 Sam. 23. 26. *Tekoa* was in Judah. 11. *Sibbecai.*] Called *Mebunnai* in 2 Sam. 23. 27, by a confusion of consonants. He slew Saph the Philistine giant.——*Hushathite.*] *Hushah* was in Judah (*cf.* 2 Sam. 21. 18).——*Zarhites.*] See *Izrahite* (*v.* 8, *note*). 12. *Anetothite.*] Of Anathoth, two miles E. of Gibeah, the birth-place of Abiathar and of Jeremiah (see Isa. 10. 30). 13. *Netophathite.*] Netophah was near Bethlehem. 14. *Pirathonite.*] Of Pirathon, not far to the W. of Shechem; the home of Abdon the judge (Judg. 12. 15). 15. *Othniel.*] The son of Caleb and the hero of Josh. 15. 17 and Judg. 3. 9. Of the 12 captains of the courses, seven apparently were of the tribe of Judah, two of Benjamin, two of Ephraim, and one of Levi.

[a] 2 Sam. 23. 20, 22, 23; ch. 11. 22, &c.
[b] 2 Sam. 23. 24; ch. 11. 26.
[c] ch. 11. 27.
[d] ch. 11. 28.
[e] ch. 11. 27.
[f] 2 Sam. 21. 18; ch. 11. 29.
[g] ch. 11. 28.
[h] 2 Sam. 23. 28; ch. 11. 30.
[i] ch. 11. 31.

2 S. xxiii.—8.] Towards the close of the

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with all Israel, to make him king, according to [a] the word of the LORD concerning Israel. 11 And this *is* the number of the mighty men whom David had;

The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, whom he slew at one time.

Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time.

9 And after him *was* [a] Eleazar the son of Dodo the Ahohite, *one* of the three mighty men

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties. 13 He was with David at Pas-dammim,

with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away: 10 he arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* [b] Shammah the son of Agee the Hararite.

And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. 12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. 14 And they set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great deliverance.

13 And three of the thirty chief went down, and came to David in the harvest time unto [c] the cave of Adullam: and the troop of the Philistines pitched in [d] the

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped [b] in the valley of Rephaim.

[a] 1 Chr. 27. 4.
[b] 1 Chr. 11. 27.
[c] 1 Sam. 22. 1.
[d] ch. 5. 18.
[Chron.—[a] 1 Sam. 16. 1, 12. [b] ch. 14. 9.]

reign it is fitting to revert to the names of those Worthies, by whose might the throne was originally won, who (1 Chron. 11. 10) *strenuously assisted with all Israel in making David king.* This chapter, like the last, is supplementary. 8-12. The Three. —— *Tachmonite.*] No doubt Chron. reads rightly *Hachmonite.* Hachmoni means *wise;* Vulg. *sapientissimus princeps inter tres.* The father was Zabdiel, Hachmoni and Korah were probably earlier ancestors. Jashobeam was with David at Ziklag; he was afterwards captain of the first month. Cf. 1 Chr. 12. 6 & 27. 2, 32.——*That sat in the seat*] Has dropped in from the line above in place of *Jashobeam.* By a similar accident *the same was, &c.,* has taken the place of *he lifted up, &c.*——*The captains.*] Perhaps, *rather,* the thirty (*shaloshim*) or *the three. Sept.* ἄρχων τοῦ τρίτου. Throughout this section, the very similar Heb. words rendered *captain* (? knights or personal attendants on the king), *three,* and *thirty,* are constantly confused (*Kirkpatrick*). *Sept.* renders *shalishim* in Ex. 14. 7 by τριστάται, chariot-warriors, so called, Origen says, because every chariot contained three, one to fight, one to defend, one to drive. The etymology of the Hebrew word seems analogous to that of the Greek one. 9.] *He was* should be inserted before *with David,* and a full stop at *men.*——*Away.*] *Rather,* up *to battle.* Vulg. *congregati sunt illuc in prælium. Sept.* καὶ ἀνέβησεν ἀνὴρ Ἰσραήλ. 10. *Arose.*] *Rather,* stood firm. Eleazar's valorous *deed* and Shammah's *name* are accidentally omitted in Chron.; consequently there Shammah's deed is attributed to Eleazar. Pas-dammim (*the end or boundary of bloodshed*) or Ephes-dammim lay due E. of Gath, and was the site of the Philistine camp when David slew Goliath (1 Sam. 17. 1). 11. *Hararite.*] In Syriac *mountaineer, i.e.* of the hill country of Judah or Ephraim. See *v.* 33, *note.* —— *Troop.*] The word is so rendered in this chapter only. Its general meaning is *living.* It is rendered *congregation* once and *company* once. If, as is probable, Josephus is right in reading *to Lehi* (Judg. 15. 9, 14, 19), probably we should read *from Lehi* in *v.* 13.——*Lentiles.*] In Chron. *barley,* the Heb. word consisting of almost the same letters transposed (cf. *ch.* 17. 28). 13. *In the harvest time.*] The reading in Chron. is probably correct; *the rock* meaning a rock fortress near Adullam.——*Ke-*

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valley of Rephaim. 14 And David *was* then in [a]an hold, and the garrison of the Philistines *was* then *in* Beth-lehem. 15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate! 16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD. 17 And he said, Be it far from me, O LORD, that I should do this: *is not this*[f] the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, *and* slew *them*, and had the name among three. 19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of [g]Kabzeel, who had done many acts, [h]he slew two lion-like men of Moab: he went down also and slew a lion in the midst of a pit in 16 And David *was* then in the hold, and the Philistines' garrison *was* then at Bethlehem. 17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate! 18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD, 19 and said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three. 21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day. 23 And he slew

[g] 1 Sam. 22. 4, 5. [f] Lev. 17. 10. [g] Josh. 15. 21. [h] Ex. 15. 15.

phaim.] *i.e. giants.* Cf. *ch.* 5. 18 & 21. 16, *note.* 14. *An hold.*] *Rather*, the hold. Cf. *ch.* 5. 17, *note.* —— *Garrison.*] *Rather*, outpost. Cf. 1 Sam. 13. 3, *note.* 15.] Josephus says the well was near the gate. There is none now within half a mile. 16. *The three.*] These three heroes of *v.* 13 are not 'the Three,' *i.e.* not the before-named Jashobeam, Eleazar, and Shammah (for *three* is without the article in *v.* 13), but probably Abishai, Benaiah, and a third unnamed, promoted to form a second triad for this exploit. Perhaps the third was Asahel (cf. *v.* 24, *note*). 17. *Therefore*, &c.] It was a self-forgetting hero showing the value he set on self-forgetting heroes' love and daring and lives. Well may the poet add—

'And all the host
Looked on and wondered; and those noble three,
The mightiest of the thirty, felt their souls
Knit closer to king David and to God.'

Well had it been for David, if he had always thus 'kept his body under.' —— *These.*] *Rather*, the, *i.e.* the trind of *vs.* 13, 16. 18. *Chief among three.*] Probably we should read (and in *v.* 19, 'most honourable of three') of (*or* over) the thirty *or* the knights.——*Name among three.*] *Rather*, ...the three. Abishai's name occurs in *ch.* 10. 10, 14 & 16. 9 & 18. 2 & 19. 21; 1 Sam. 26. 8. 19. *Of three.*] *Rather*, the three, *i.e.* the second triad (but see *v.* 18, *note*). In Chron., for '*of ... two; for*'—the Peshito, or revised Syriac Version, reads, 'He was more honourable than the thirty; and,' &c. 20.] Omit the second *the son of.* Kabzeel was in the S. of Judah. The A.V. rendering, *a chief priest* in 1 Chr. 27. 5 would probably mean that Jehoiada was the H.P.'s deputy or Vicar, called *the second priest* (2 Kin. 25. 18; cf. 1 Chr. 12. 27). But the better translation is *the priest, as chief.*——*Lion-like.*] Literally, lions of God; a common Arab expression. Cp. *Cœur de Lion.* Vulg. *duo leones Moab.*——*In time of snow.*] *Rather* (and in Chron.), In the day of the snow. The general change of climate in Palestine makes snow much more rare than formerly. A concealed pit, with pointed stakes at the bottom, is still the common way of destroying lions. This one may have

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time of snow: 21 and he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. 22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men. 23 He was more honourable than the thirty, but he attained not to the *first* three. And David set him [i] over his guard.

24 [k] Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem, 25 Shammah the Harodite, Elika the Harodite, 26 Helez the Paltite, Ira the son of Ikkesh the Tekoite, 27 Abiezer the Anethothite, Mebunnai the Hushathite, 28 Zalmon the Ahohite, Maharai the Netophathite, 29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, 30 Benaiah the Pirathonite, Hiddai of the brooks of [l] Gaash, 31 Abi-albon the Arbathite, Azmaveth the Barhumite, 32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, 33 Shammah the Hararite, Ahiam the son of Sharar the Hararite, 34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, 35 Hezrai the Carmelite, Paarai the Arbite, 36 Igal an Egyptian, a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. 24 These *things* did Benaiah the son of Jehoiada, and had the name among the three mighties. 25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem, 27 Shammoth the Harorite, Helez the Pelonite, 28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite, 29 Sibbecai the Hushathite, Ilai the Ahohite, 30 Maharai the Netophathite, Heled the son of Baanah the Netophathite, 31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite, 32 Hurai of the brooks of Gaash, Abiel the Arbathite, 33 Azmaveth the Baharumite, Eliahba the Shaalbonite, 34 the sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite, 35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, 36 Hepher the Mecherathite, Ahijah the Pelonite, 37 Hezro the Carmelite, Naarai the son of Ezbai, 38 Joel the brother of

[i] ch. 8. 18 & 20. 23. [k] ch. 2. 18. [l] Judg. 2. 9.

escaped the stakes, and been unharmed (cf. Ezek. 19. 4, 8); but few would dare to come to such close quarters with an infuriated lion, wounded or not. **21.** *An Egyptian.*] *Rather*, the (so in Chron.).——*Goodly.*] Probably *the man of stature* of Chron. is correct. He was (7 ft. 6 in.) a cubit and a span shorter than Goliath. **22.** *Among three.*] Among the three. **23.** *Guard.*] The word (lit. *obedience*) may mean *body-guard*, but more probably *privy council*, and 1 Chr. 27. 34 seems to point to this. **24.** *The thirty.*] There are thirty-one names. Probably Asahel dying young, or being admitted into the second triad, his place was supplied by Elika, whose name is not found in Chron. —— *Elhanan.*] Cf. *ch.* 21. 19. **25.** *Harod* means *trembling* (Judg. 7. 1-3). **26.** *Paltite.*] Pelonite (Chron.), which is probably the right reading (*Bib. Dict.*), the name being derived from some place in Ephraim (1 Chr. 27. 10, above). Bertheau connects Paltite with Beth-Palet in Judah. **26-29.**] *Tekoite, Anethothite, Hushathite, Ahohite, Netophathite, Pirathonite;* see above, 1 Chr. 27. 4, 9, 11-14, *notes.* **27.**] *Mebunnai* is an error for Sibbechai; see above, 1 Chr. 27. 11. **30.** *Gaash.*] Joshua's burial-place; but perhaps Nahale-Gaash, *torrents of Gaash* (or the earth-quake), is a different place. **31.** *Abi-albon.*] Probably *albon* has slipped in from the next verse instead of *el*. He was a native of Arabah, on the borders of Judah and Benjamin.——*Barhumite.*] Of Bahurim in Benjamin (cf. *ch.* 3. 16). **32.** *Shaalbin.*] Perhaps *Selbit*, near Ajalon.——*Sons.*] Probably this word, *bné*, is part of the next name, *Jinejashen.* **33.**] Probably this verse should run, *Jonathan the son of Shammah* (who was son of Agee or Shage); cf. v. 11. **34.** *Maachathite.*] See *ch.* 20. 14, *note.* *Maachah* was in Naphtali. Probably the insertion of *Hepher*, and *Ahijah* also, in Chron. is an error.——*Eliam.*] May be Bath-sheba's father.——*Giloh.*] In the S. of Judah. **35.** *Carmelite.*] No doubt of Carmel in the S. of Judah.——*Arbite.*] Of Arab in Judah, near Hebron. **36.**] The reading here is probably more correct than in Chron.——*Zobah.*] Zobah of Aram (Heb.; *Syria*, Gk.) lay

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the son of Nathan of Zobah, Bani the
Gadite, 37 Zelek the Ammonite, Naharai
the Beerothite, armourbearer to Joab the
son of Zeruiah, 38 [m] Ira an Ithrite, Gareb
an Ithrite, 39 [n] Uriah the Hittite: thirty
and seven in all.

Nathan, Mibhar the son of Haggeri, 39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah, 40 Ira the Ithrite, Gareb the Ithrite, 41 Uriah the Hittite,

Zabad the son of Ahlai, 42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, 43 Hanan the son of Maachah, and Joshaphat the Mithnite, 44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, 45 Jediael the son of Shimri, and Joha his brother, the Tizite, 46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, 47 Eliel, and Obed, and Jasiel the Mesobaite.

The Princes of the Tribes.

1 Chron. xxvii. 16-22.

16 Furthermore over the tribes of Israel:
The ruler of the Reubenites was Eliezer the son of Zichri:
Of the Simeonites, Shephatiah the son of Maachah:
17 Of the Levites, [o] Hashabiah the son of Kemuel: of the Aaronites, Zadok:
18 Of Judah, Elihu, *one* of the brethren of David:
Of Issachar, Omri the son of Michael:
19 Of Zebulun, Ishmaiah the son of Obadiah:
Of Naphtali, Jerimoth the son of Azriel:
20 Of the children of Ephraim, Hoshea the son of Azaziah:
Of the half tribe of Manasseh, Joel the son of Pedaiah:
21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah:
Of Benjamin, Jaasiel the son of Abner:
22 Of Dan, Azareel the son of Jeroham.
These *were* the princes of the tribes of Israel.

[m] ch. 20. 26. [n] ch. 11. 3, 6. [Chron.—[o] ch. 26. 30.]

E. of Damascus (cf. *ch.* 8, 3; 1 Sam. 14, 47); thus Igal, as well as Zelek, Uriah and Nahari (? cf. *ch.* 4. 2), would be foreigners. 38. *Ithrite.*] The family were children of Kirjath-jearim, Caleb's grandson (1 Chr. 2. 53). 39. *Thirty and seven.*] *i.e.* 31 and two triads would make 37, but only two names are actually given of the second triad (cf. v. 16, *note*). The 16 names added after Uriah in 1 Chr. 11 might be of those who took the place of such of the others as died; or the names of those who died before it was made out (if the list in Samuel, which has no date, is later than that in 1 Chr. 11, which, as some think, gives the names *as they stood at first at Hebron*). In that case it would be difficult to explain why Chron. says *the thirty.* It is not possible, or necessary, absolutely to reconcile the lists. That in 1 Chr. 27 seems to belong to the date of the census.

1 C. xi.—44. *Ashterath.*] In trans-Jordanic Manasseh (Josh. 13. 31). The places indicated by Mithnite, Mesobaite, Tizite, Mahavite are unknown.

1 C. xxvii.—16. *Ruler.*] The Hebrew, *nâgîd*, lit. *foremost*, describes the *hereditary* position of these officials as heirs of the 12 patriarchs, or heads of the clans (cf. Num. 1. 4). The word *sârîm* (v. 22), rendered 'princes,' is lit. *rulers, men of power*, and rather denotes their *duties.*——*Reubenites.*] Leah's six sons stand first; Zilpah's two sons, Gad and Asher, are omitted (probably from the imperfection of the MSS.). Levi has double honour; Joseph, threefold. Bilhah's sons, Dan and Naphtali, are in inverted order, so that the last place is allotted to him of whom it was said, 'Dan (the *judge*) shall judge his people as one of the tribes of Israel,' which, connecting it with the fact that Dan introduced idolatry into Israel, and that Dan is not named in Rev. 7, we can scarcely take to be accidental. 17. *Hashabiah.*] Of the family of Gershom, Levi's eldest son; to be distinguished from the Kohathite Hashabiah (*ch.* 26. 30).——*Zadok.*] Son of Ahitub, and, as of Eleazar's, the elder line, heir by birthright before Ahiathar the H. P. of the line of Ithamar, Aaron's youngest son. 18. *Elihu.*] Called Eliab (*ch.* 2. 13; 1 Sam. 16. 6); so *Sept.* David's eldest brother. 21. *Abner.*] If Abner was Head of Benjamin, his devotion to Saul's house was the more commendable (cf. 1 Sam. 9. 21). 22. *Princes.*] *Rather*, captains.

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The King's Stewards.

1 Chron. xxvii. 25-31.

25 And over the king's treasures *was* Azmaveth the son of Adiel:
And over the storehouses in the fields, in the cities, and in the villages, and in the
castles, *was* Jehonathan the son of Uzziah:
26 And over them that did the work of the field for tillage of the ground *was* Ezri
the son of Chelub:
27 And over the vineyards *was* Shimei the Ramathite: over the increase of the
vineyards for the wine cellars *was* Zabdi the Shiphmite:
28 And over the olive trees and the sycomore trees that *were* in the low plains
was Baal-hanan the Gederite:
And over the cellars of oil *was* Joash:
29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the
herds *that were* in the valleys *was* Shaphat the son of Adlai:
30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah
the Meronothite:
31 And over the flocks *was* Jaziz the Hagerite.
All these *were* the rulers of the substance which *was* king David's.

1 C. xxvii. — **25.** *Treasures.*] The same word as 'storehouses' below (Vulg. *thesauri*, meaning any places of safe keeping (those in Jerusalem are meant here), or any valuables, precious metals and other spoil of war, or other accumulated personal property. The whole section illustrates the nature and sources of the wealth of the Hebrew king. It should be compared with a like record of the wealth of Solomon, and of Uzziah, and Hezekiah (1 Kin. 10. 11-29; 2 Chr. 26. 10 & 32. 27-29).——*Storehouses in the fields.*] Probably large pits or underground granaries lined and covered with straw, with a stone on the top covered with earth. Such are still found in Palestine, and are in use in Morocco. (Cp. Jer. 41. 8: 'We have treasures (lit. *hidden things*) in the field, of wheat, and of barley, and of oil, and of honey.'——*Castles.*] Heb. *migdal*, rendered 'towers' in 2 Chr. 26. 10 & 27. 4, and used of the refuges or watch-towers built by king Uzziah for the protection of the royal flocks and herds on the pasture lands of the Arabian border. **26.** *Tillage.*] So king Uzziah had *husbandmen* and *vinedressers* in the hill country and Carmel of Judah (2 Chr. 26. 10). **27.** *Ramathite.*] To which of the many Ramahs (*heights*) he belonged cannot be determined.——*The increase . . . cellars.*] *Rather*, the wine cellars which were in the vineyards.——*Shiphmite.*] Of Shepham in Lebanon (Num. 34. 11), or Siphmoth (1 Sam. 30. 28). Lebanon (Ezek. 27. 18, Helbon) and the neighbourhood of Hebron (*e.g.* Eshcol) were wine-districts. **28.** *Olive.*] Remains of oil-presses, with their gutters, troughs, and cisterns hewn out of the solid rock, are met with all over the land. No tree of Palestine is so valuable as the olive, yielding light, soap, pickle, and a substitute for butter. One tree will yield 10 to 15 gallons of oil, but not till it has been grafted from 10 to 14 years. It is not in its prime for 40 years. The olive still forms the wealth of Bethlehem.——*Sycomore.*] Not our sycamore. The sycomore is so called because its fruit is a fig (σῦκον) and its leaf like the mulberry (μόρον; cf. Ps. 78. 48, Pr. Bk.). It grows only in the warm maritime plains and the sub-tropical valley of the Jordan. It is valuable rather on account of its shade and its timber (light, porous, durable) than its fruit (cf. 1 Kin. 10. 27; Isa. 9. 10; Amos 7. 14). Egyptian mummy cases were made of it. The Turks still claim a royalty out of the produce, reckoning it a royal tree.——*Low plains.*] *Rather*, lowlands, Heb. *Shephelah*, the standing phrase for the maritime plain S. of Mount Carmel, between the highlands and the coast, but especially for the section S. of Joppa, or Philistia proper.——*Gederite.*] Apparently of Gederah in the Shephelah (Josh. 15. 36). **29.** *Sharon.*] The section of the maritime plain N. of Joppa is so called. It is the narrower (averaging ten miles in width) and the more undulating, and formerly, according to Josephus and the *Sept.*, shared the wooded character of Mt. Carmel and of the valleys between it and the vale of Shechem. It is well watered, and famous for its narcissus (perhaps the 'rose of Sharon,' *Tristram*). **30.** *Camels.*] An Ishmaelite would have special experience. Hagerite (v. 31) apparently means Hagarite or Hagarene, a pastoral tribe on the wild borderlands adjoining the Arabian desert (*ch.* 5. 10), whither apparently some of the royal flocks and herds were sent to be under charge of some local sheyk. The camel is associated in the O. T. with the wandering tribes of the desert, by whom the trade through Arabia was conducted.——*Asses.*] See 1 Sam. 9. 3, *note.* **31.** *Rulers.*] *Rather*, stewards (*sârim*

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David's Organisation of the Tribe of Levi.

1 Chron. xxiii. 3-32.

[3] Now the Levites were numbered from the age of [a] thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

[4] Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were [b] officers and judges: [5] moreover four thousand were porters; and four thousand praised the LORD with the instruments [c] which I made, *said David*, to praise *therewith*.

The Courses of the Levites.

[6] And [d] David divided them into courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

[7] Of the [e] Gershonites were, Laadan, and Shimei. [8] The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three. [9] The sons of Shimei; Shelomith, and Haziel,

[a] Num. 4. 3, 47.
[b] Deut. 16. 18; ch. 26. 29; 2 Chr. 19. 8.
[c] See 2 Chr. 29. 25, 26; Amos 6. 5.
[d] Ex. 6. 16; Num. 26. 57; ch. 6. 1, &c.; 2 Chr. 8. 14 & 29. 25.
[e] ch. 26. 21.

ch. 28. 1 & *v.* 10, *note*).——*Substance.*] David's wealth marks the development of the nation and monarchy. Its chief external sources would be spoils, tributes (Ps. 72. 10), and commerce.

1 Chr. xxiii.-xxvi.—During Samuel's judgeship and Saul's reign, the priesthood is mentioned rarely, and the Levites, *i.e.* the rest of the tribe (*ch.* 23. 13), not at all. Under Samuel, the non-Levitical schools of the prophets (to which, however, many Levites may have belonged) are found pursuing the ideal of the Levitical life, *viz.*, praise, devotion, and teaching. The neglect of the Ark (1 Chr. 13. 3) and the consequently mutilated Service of the Tabernacle, implies extensive degeneracy among the priesthood during Saul's reign. But David's revival and development of the national worship (of which he is ever after regarded as the second founder) in the double Service of the Ark on Zion and of the Tabernacle at Gibeon, had restored both priests and Levites to their true position (*ch.* 6. 31, 32, 48). And now—apparently quite at the close of his reign (*v.* 27 with *ch.* 26. 30)—David thoroughly re-organises the ministry of both as part of his preparations for the future Temple (in which the divided worship would come to an end, both Tent and Tabernacle being superseded by the permanent building), and for its more splendid and more frequented services. He divides the priesthood into 24 courses, and (as it seems) the Levitical deacons, musicians, and warders likewise. All the courses are determined by genealogy, and seem to coincide with the *fathers' houses* of David's time; the posts of honour (except *the porters'*) are assigned by primogeniture—modified by the privilege of the Kohathite Levites over the elder Gershonites. But the rotation of the several courses is, in all cases, determined by lot; the period of service being uncertain, perhaps monthly (*v.* 32, *note*; cp. *ch.* 27. 1), but some change taking place weekly (*ch.* 9. 25; 2 Chr. 23. 4, 8, 'on the Sabbath'). This organisation lasted until the final destruction of Jerusalem.

1 C. xxiii.—**3.** *Numbered.*] Not in the general census of *ch.* 21. Levi being exempt from military service, but by a special census taken (apparently for the last time on the 30-50 years limit, *vs.* 24, 25) to ascertain the number qualified for service with a view to their reorganisation. See *vs.* 24-27.——*Thirty.*] *i.e.* from 30 years of age to 50 (Num. 4. 3, or from 25 years, Num. 8. 24), as if the striking, pitching, and carrying of the Tabernacle, &c., could be discharged only by men in the prime of life, or because these limits had provided a sufficiency. At a date left undefined (*v.* 27), David makes the period of service begin with the 20th year, because all carrying of religious edifices and objects was at an end (*v.* 24), and probably because the public worship of a great nation in the Temple would demand more ministers.——*Polls.*] Cf. 2 Sam. 14. 26, *note*.——*Thirty and eight thousand.*] As compared with 8,580 in Num. 4. 36, 40, 44. **4-5.** Quoted from David's decree (*I made*). **4.** *Set forward.*] Marg. *oversee* (so R.V.); cp. *ch.* 15. 21, *note*. They had 'servants' under them (*e.g.*, the Gibeonites); cp. Num. 31. 30.——*The work, &c.*] As described in *vs.* 28-32; cp. *v.* 24.——*Officers, &c.*] See p. 171. **5.** *Porters.*] *i.e.* warders. See p. 168.——*Praised, &c.*] *i.e.* were *singers*. See *ch.* 16. 4; *notes*, p. 97.——*Instruments.*] See *ch.* 25, *Introd. note*, p. 166. **6.** *Them.*] *i.e.* the 24,000 superintending Levites (including the treasurers, *vs.* 8, 16, 17).——*Courses.*] Heb. *divisions*.——*Among.*] *Rather*, according to, *i.e.* to the genealogies of Exod. 6. 16-25, &c.——*Gershon.*] *Or*, Gershom (*v.* 15). **7-11.** Nine Gershonite *fathers' houses*. **8.** *Sons.*] *i.e.* descendants, representatives (so *v.* 10). The treasurers: *see ch.* 26. 21, 22, *notes*.——*Laadan.*] See *ch.*

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and Haran, three. These *were* the chief of the fathers of Laadan. 10 And the sons
of Shimei *were*, Jahath, Zina, and Jeush, and Beriah. These four *were* the sons of
Shimei. 11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had
not many sons; therefore they were in one reckoning, according to *their* father's
house.
12 [f]The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. 13 The sons of
[g]Amram; Aaron and Moses: and [h]Aaron was separated, that he should sanctify the
most holy things, he and his sons for ever, [i]to burn incense before the LORD, [k]to
minister unto him, and [l]to bless in his name for ever. 14 Now *concerning* Moses
the man of God, [m]his sons were named of the tribe of Levi. 15 [n]The sons of Moses
were, Gershom, and Eliezer. 16 Of the sons of Gershom, [o]Shebuel *was* the chief.
17 And the sons of Eliezer *were*, [p]Rehabiah the chief. And Eliezer had none other
sons; but the sons of Rehabiah were very many. 18 Of the sons of Izhar; Shelomith
the chief. 19 [q]Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel
the third, and Jekameam the fourth. 20 Of the sons of Uzziel; Micah the first, and
Jesiah the second.
21 [r]The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and [s]Kish.
22 And Eleazar died, and [t]had no sons, but daughters: and their brethren the sons of
Kish [u]took them. 23 [x]The sons of Mushi; Mahli, and Eder, and Jeremoth, three.
24 These *were* the sons of [y]Levi after the house of their fathers; *even* the chief
of the fathers, as they were counted by number of names by their polls, that did the
work for the service of the house of the LORD, from the age of [z]twenty years and
upward.
25 For David said, The LORD God of Israel [a]hath given rest unto his people, that
they may dwell in Jerusalem for ever: 26 and also unto the Levites; they shall
no *more* [b]carry the tabernacle, nor any vessels of it for the service thereof.
27 For by the last words of David the Levites *were* numbered from twenty years old
and above: 28 because their office *was* to wait on the sons of Aaron for the service of
the house of the LORD, in the courts, and in the chambers, and in the purifying of all
holy things, and the work of the service of the house of God; 29 both for [c]the shewbread,
and for [d]the fine flour for meat offering, and for [e]the unleavened cakes, and for

[f] Ex. 6. 18.
[g] Ex. 28. 1; Heb. 5. 4.
[h] Ex. 30. 7; Num. 16. 40; 1 Sam. 2. 28.
[i] Deut. 21. 5.
[k] See ch. 26. 23, 24, 25.
[l] Ex. 2. 22 & 18. 3, 4.
[m] ch. 26. 24.
[n] ch. 26. 25.
[o] Ex. 6. 20.
[p] ch. 24. 29.
[q] See Num. 26. 6, 8.
[r] Num. 10. 17, 21.
[s] ver. 27; see Num. 1. 3 & 4. 3 & 8. 24; Ezra 3. 8.
[t] ch. 22. 18.
[u] Num. 4. 5, &c.
[x] Ex. 25. 30.
[y] Lev. 6. 20; ch. 9. 29, &c.
[z] Lev. 2. 4.

26. 21, *note*; Libni (*ch.* 6. 17). 9. *Chief*, &c.] *Rather*, heads of the fathers' houses (so *v.* 24). The contemporary heads seem to have given their names to these *fathers' houses* and so to the courses. 10. *Shimei.*] The ancestor of *v.* 7. 11. *One*, &c.] *Rather*, one class, even in one fathers' house. 12-20.] Nine Kohathite *fathers' houses.* 13. *Separated.*] So Aaron's clan, unlike the descendants of Moses (*v.* 14), is not included in the 38,000 Levites. On the priesthood, *see* pp. 165, 166. 14. *Now concerning . . . of*] *Rather*, But as for . . . among.—*The man of God.*] This title, implying a special Divine commission, is applied to Shemaiah (1 Kin. 12. 22), to David thrice (2 Chr. 8. 14; Neh. 12. 24, 36), to Moses five times (Deut. 33. 1; Josh. 14. 6; 2 Chr. 30. 16; Ezra 3. 2; comp. *the Servant of God*, *ch.* 6. 49). 16-17. *Shebuel, Rehabiah.*] The chief treasurer and the treasurers of *ch.* 26. 24-28. 17. *The chief.*] *i.e.* firstborn, although he was brotherless. See *ch.* 26. 25. 19, 20. *First.*] *Rather*, chief. *Of* is not in Heb.; nor in *vs.* 16, 18, 19, and 20. 21-23.] Four Merarite *fathers' houses.* By adding Jaaziah's three (*ch.* 24. 26, 27), and omitting Mahli (2) *v.* 30, as a repetition from *v.* 21, Bertheau gets six (*i.e.* 24 in all). 22. *Brethren.*] Marg. *kinsmen.*—*Took.*] *i.e.* to wife (*marg. ref.*). 24. *The . . . fathers.*] *Rather*, their fathers' houses. See also *v.* 9. 25. *That . . . dwell.*] Marg. *and he dwelleth*; cp. *ch.* 17. 5, p. 100, Ps. 132. 13. 26. *Unto . . . they shall.*] *Var.* the Levites need no more to.—*Tabernacle.*] Heb. *dwelling-place.* Apparently, *vs.* 25, 26 give David's reason for changing the limit of age from *thirty* (*v.* 3) to *twenty* (*vs.* 24, 27), and *v.* 27 records a later census on the new basis. 27. *Words.*] May mean *commands* or *records.* R.V. marg. *acts.*—*Twenty.*] See *v.* 3, *notes.* 28. *Office.*] Heb. *station.*—*And.*] *Rather*, even. 29. *And*

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f that which is baked in the pan, and for that which is fried, and for all manner of
[g]measure and size; [30] and to stand every morning to thank and praise the LORD,
and likewise at even; [31] and to offer all burnt sacrifices unto the LORD [h] in the sabbaths, in
the new moons, and on the [i]set feasts, by number, according to the order commanded
unto them, continually before the LORD: [32] and that they should [k]keep the charge
of the tabernacle of the congregation, and the charge of the holy *place*, and
[l]the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

The Twenty-four Courses of the Priests.

1 Chron. xxiv. 1-20, 30, 31.

[1] Now *these are* the divisions of the sons of Aaron.
[a] The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. [2] But [b] Nadab and
Abihu died before their father, and had no children: therefore Eleazar and Ithamar
executed the priest's office.
[3] And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech
of the sons of Ithamar, according to their offices in their service. [4] And there were
more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus*
were they divided. Among the sons of Eleazar *there were* sixteen chief men of the
house of *their* fathers, and eight among the sons of Ithamar according to the house
of their fathers. [5] Thus were they divided by lot, one sort with another; for the
governors of the sanctuary, and governors *of the house* of God, were of the sons of
Eleazar, and of the sons of Ithamar.
[6] And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them

[f] Lev. 2. 5, 7. [g] Lev. 19. 35. [i] Num. 3. 6-9.
[h] Num. 10. 10; Ps. 81. 3. [i] Lev. 23. 4. [k] Lev. 10. 1, 6; Num. 26. 60.
[l] Num. 1. 53. [a] Num. 3. 4 & 26. 61.

for, &c.] R.V. *whether of . . . or of . . . or of.*—*Meat-offering.*] Rather, *a meal*-offering.—*Cakes.*] R.V. *wafers.*—*Fried.*] *Var.* soaked (in oil, cp. Lev. 6. 21); so R.V.—*Measure, size.*] *i.e.* the standards in the matter of offerings. **30.** *Thank and praise.*] As *singers* (v. 5, *note*). **31.** *Set feasts.*] *i.e.* the Passover and feasts of Weeks and Tabernacles (*marg. ref.*).—*Number.*] *i.e.* of victims (as prescribed; cp. Num. 28 & 29).—*Unto.*] *Rather*, concerning. **32.** *Keep the charge.*] *i.e.* perform the duties *devolved upon them.* Comp. Num. 3. 7, 8 & 18. 3-5. 'Charge' is from the Fr. *charger* = to *load*, and so to *impose as a duty.* These Levites were assigned as assistants to the priests in all services; cp. *ch.* 6. 48; Num. 18. 2-6. We infer (v. 21, *ch.* 24. 31, *notes*) that David formed them into 24 courses corresponding to those of the priests (*ch.* 24. 7-18), and (unless the provision was prospective and intended for the Temple service only) the double service at this period in Gibeon and in Jerusalem suggests a *monthly* service, a course for each place of public worship.—*Tabernacle, &c.*] *Rather*, tent of meeting.—*In.*] *Rather*, for.

1 C. xxiv.—**1.** *Divisions.*] *Rather*, courses (Heb. as *ch.* 23. 6). **2.** *Nadab and Abihu.*] Aaron's two elder sons perished by 'fire from the Lord' (*marg. refs.*).—*Eleazar.*] Apparently the high priesthood passed to Ithamar's house in Eli, but reverted to Eleazar's house when Solomon deposed Abiathar (1 Kin. 2. 26). It seems also that, at least since David became king of all Israel, Zadok and Abiathar, the contemporary heads of Aaron's family, shared or exercised co-ordinately the office of High Priest. **3.** *Distributed.*] *Rather*, divided, *i.e.* into courses. Heb. as in *ch.* 23. 6.—*Both Zadok.*] *Or*, Zadok also, *i.e.* Zadok and Ahimelech (Abiathar?), assisted David.—*Ahimelech.*] So v. 31; cp. v. 6, *note.* We expect *Abiathar*; perhaps he had a son Ahimelech who assisted him as Hophni and Phinehas assisted Eli.—*Offices.*] *Var.* classes (*ch.* 23. 11); so *v.* 19; R.V. '*ordering.*' **4.** *Chief*, &c.] *Rather*, heads of fathers' houses; so *vs.* 6, 31.—*The house*, &c.] *Rather*, their fathers' houses; so *v.* 30. **5.** *By lot.*] *i.e.* for their ministerial attendance.—*One sort . . . were.*] *i.e.* from each of the two lines impartially, for (*Var.*) the princes of the sanctuary and princes of God (here only, *i.e.* probably holders of the highest priestly offices) had been . . . **6.** *The scribe.*] *Or*, secretary; *see ch.* 27. 32. The first mention of a scribe (*sopher*). Individual scribes appear to have been throughout the monarchy of exalted status, the associates of the H.P., the commander-in-chief, and the king; they acted as amanuenses, compilers, registrars, accountants (2 Kin. 12. 10), adjutants (2 Kin. 25. 19), secretaries of state (2 Sam. 8. 17; Isa. 33. 18). Scribes, as a literary class, are first mentioned in the time of Hezekiah (Prov. 25. 1); they are spoken of as a hereditary caste in *ch.* 2. 55,

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before the king, and the princes, and Zadok the priest, and Ahimelech the son of
Abiathar, and *before* the chief of the fathers of the priests and Levites; one
principal household being taken for Eleazar, and *one* taken for Ithamar.
7 Now the first lot came forth to Jehoiarib, the second to Jedaiah, 8 the third to Harim,
the fourth to Seorim, 9 the fifth to Malchijah, the sixth to Mijamin, 10 the seventh to
Hakkoz, the eighth to [c] Abijah, 11 the ninth to Jeshuah, the tenth to Shecaniah, 12 the
eleventh to Eliashib, the twelfth to Jakim, 13 the thirteenth to Huppah, the fourteenth
to Jeshebeab, 14 the fifteenth to Bilgah, the sixteenth to Immer, 15 the seventeenth to
Hezir, the eighteenth to Aphses, 16 the nineteenth to Pethahiah, the twentieth to Jehe-
zekel, 17 the one and twentieth to Jachin, the two and twentieth to Gamul, 18 the three
and twentieth to Delaiah, the four and twentieth to Maaziah.
19 These *were* the orderings of them in their service [d] to come into the house of the
LORD, according to their manner, under Aaron their father, as the LORD God of Israel
had commanded him.
20 And the rest of the sons of Levi *were these:* . . . 30 . . . These *were* the sons of
the Levites after the house of their fathers. 31 These likewise cast lots over
against their brethren the sons of Aaron in the presence of David the king, and
Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites,
even the principal fathers over against their younger brethren.

[c] Neh. 12. 4, 17; Luke 1. 5. [d] ch. 9. 25. [e] ch. 6. 33, 39, 44.

as a branch of the Levites in 2 Chr. 34. 13. Gradually these scribes came to be reckoned higher than even the priestly class—whose duty it was to preserve, transcribe, and interpret the Law (Deut. 17. 9-12 & 31. 26), and to read it publicly every 7th year (Deut. 31. 9-13) —till in Ezra, who beyond all others exhibits 'the high ideal of the office' (Ezra 7. 6), we lose sight even of the H. P. in 'the scribe.' —— *Wrote,* &c.] The rotation of the courses is enrolled *in the presence* of the representatives of the nation.—— *Princes.*] *Var.* captains (*ch.* 25. 1).—— *Ahimelech the son of Abiathar.*] So *ch.* 18. 16 and Sam., where see *note*, p. 107.—— *Principal household.*] *Rather,* fathers' house (*Var.* so R.V.). **10.** *Abijah.*] The *course of Abia* (Luke 1. 5). **19.**] The priests' duties (see *chs.* 23. 13 & 6. 49) were the service of (1) the altars of burnt-offering and incense (2) the Holy of Holies, and (3) atonement for Israel by special rites of sacrifice and purification. —— *Orderings.*] *Var.* classes (v. 3, *note*).—— *Manner, under.*] *Rather,* regulation or ordinance (given) by the hand of Aaron, &c. **20.** *And.*] *Rather,* Of—and supply, at the end of the clause, *these were the heads, i.e.* at this period. Their names = the courses, are recapitulated in *vs.* 21-30 from *ch.* 23. 12-23. **31.** *These likewise,* &c.] See *vs.* 5, 6. The rotation of the courses of the Levites to be assigned severally to the courses of the priests were also now determined by lot and in the same equal and solemn manner.—— *Over against.*] *Var.* as well as; R.V. *even as, i.e.* without preference of *the chief* over *his younger brother;* see *chs.* 25. 8 & 26. 13.

1 C. xxv.—*The Singers.*—Levites first appear as musicians in the Procession of the Ark to Zion (p. 94), and then in the double *Service of Song* at Jerusalem and at Gibeon (pp. 97-99). They form three guilds or choirs, one of each branch of Levi, and David with the two heads of Levi assigns (*ch.* 6. 31-47) to each guild (by primogeniture qualified by the Kohathite privilege) its duty and station. In *ch.* 23. 5, *the singers* amount to 4,000, and here David subdivides the guilds into 24 courses (v. 7, *note*). These *singers* are minstrels, *i.e.* they sing and accompany their chanting with *the musical instruments of David* (Neh. 12. 36), viz. *psalteries* (harps) and *harps* (guitars) improved or invented by him (Amos 6. 5), being led by their precentors with cymbals—according to rules ascribed to David, Gad the Seer, and Nathan the Prophet (2 Chr. 29. 25). The three guilds (*sons,* cp. *sons of the prophets* and the title of *seer,* Heb. *hozeh,* given to the *fathers* or Masters of the Guilds, Asaph, Heman, and Jeduthun, 2 Chr. 29. 30 & 35. 15; *v.* 5) would occupy part of the ground of the guilds of the prophets (cp. *v.* 8, *teacher, scholar*), and doubtless the Temple became the great school of Hebrew music. *The singers,* like *the porters,* lived near Jeru-

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psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons
of Asaph under the hands of Asaph, which prophesied according to the order of the
king.
3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied
with a harp, to give thanks and to praise the LORD.
4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi,
Hothir, *and* Mahaziotb: 5 all these were the sons of Heman the king's seer in the
words of God, to lift up the horn. And God gave to Heman fourteen sons and three
daughters.

salem ready to relieve each other—at least after the Captivity (*ch.* 9. 22-25 and Neh. 12. 29).——**1.** *Captains of the host.*] The *princes of the ch.* 23. 2 & 24. 6; cp. *ch.* 13. 1.——*To . . . of.*] Var. *for the service.* '*Of*' = from, *certain of.*——*Prophesy with harps,* &c.] *i.e.* perform the service as prescribed.—*To prophesy, i.e. to act the prophet,* or to *speak for* God (the Heb. implies a spiritual influence), seems to include all religious expression as taught and practised in Samuel's guilds of the prophets, but especially music and sacred poetry; *see* 1 Sam. 10. 5 & 16. 13, *notes,* and *Introd.,* p. 12.——*Harp.*] Heb. *kinnor,* the first musical instrument (Gen. 4. 21), and the only string-instrument mentioned in the Pentateuch. David's harp (*Kinnor,* 1 Sam. 16. 16, 23), the typical string-instrument of the Hebrews (1's. 137. 2), was probably a guitar (or guitar-like *small* harp). The *harp on the Sheminith* (*ch.* 15. 21; cp. Pss. 6. & 12. *titles*) or *the eighth = set to* the lower octave (*i.e.* in the bass) or to the eighth tone (*Cheyne*), may be a deep-toned instrument.——*Psaltery.*] Heb. *nebel,* the 'lute' and 'psalm' of the Psalms, and the 'viol' of Isa. 5. 12 & 14. 11; Amos 5. 23 & 6. 5, *i.e.* when used for secular purposes. First mentioned in 1 Sam. 10. 5, it was the chief religious instrument of the Hebrews, large, yet portable; probably the most important if not also the largest of the *harp* family used by them. Its shape and number of strings cannot be determined; but in ancient harps the strings almost always form the third side. The *psaltery on Alamoth* (*ch.* 15. 20, cp. Ps. 46. 1), Heb. *on virgin voices,* may mean a high-pitched instrument (soprano), *alamoth* being the plural of *almah,* a virgin or young woman.——*Cymbals.*] Heb. *tzeltzelim.* Ancient cymbals were frequently small basins, *i.e.* practically *bells* (*Stainer*); their use in the Bible is limited to religious ceremonies and to the 3 Precentors who probably accentuated the music and marked the time with them.——*The workmen.*] *i.e.* those that did the *work* (*ch.* 23. 24).——*According to.*] Var. *for.* **2-7.** *Sons.*] Apparently pupils, trained members of a guild (*father* in *vs.* 3, 16 = *head*). **2.** *Asaph.*] Of the eldest branch of Levi, and precentor of the choir in Jerusalem. But Heman and the Kohathites had the post of honour (*v.* 4, *note*; *ch.* 6. 39). See *ch.* 15. 17, *note.*——*Sons.*] *i.e.* a guild of musicians (comp. 'father,' *vs.* 3, 6); and so in *vs.* 3. 4.——*Hands, order.*] *Var.* direction (so *vs.* 3, 6). Heb. *hand.*——*Prophesied.*] *i.e.* made music. **3.** *Jeduthun.*] *i.e. appointed for praise;* named Ethan, *i.e. strong* (*ch.* 6. 44); of Merari, the youngest branch of Levi. Jeduthun with his guild was appointed (with Heman) to the service of the Tabernacle at Gibeon (*ch.* 16. 41).——*Six.*] With *Shimei,* mentioned in *v.* 17 (*marg.*).——*With,* &c.] Heb. with *the* harp (*ch.* 15. 16), who prophesied (R.V.) *in giving* thanks, &c. (see *ch.* 16. 4, *note*). **4.** *Heman.*] Samuel's grandson (*ch.* 6. 33, 34). When the choirs performed together, Heman's choir had the centre station, Asaph's the right, Merari's the left (*ch.* 6. 39, 44). **5.** *The sons of.*] *Var.* so to unto, *i.e.* were competent guildsmen.——*The king's seer.*] Jeduthun's (2 Chr. 35. 15) and Gad's (*ch.* 21. 9) title also.——*Words.*] Or, *matters* (marg.). *Var.* in *things pertaining to God.* 'The words of God' would refer to Heman's prophetical gift.——*To lift up the horn.*] *i.e.* 'to give him power' (like 'exalt the horn of his Anointed,' 1 Sam. 2. 10), or increase his dignity, connecting the words with 'God gave,' &c. (*cf. ch.* 26. 5).——*Horn.*] *Keren,* which, if a musical instrument, is certainly associated with such in Dan. 3 only (A.V. *cornets*), either was the *shophar* (A.V. *trumpet*), *i.e.* a ram's or cow's horn, or resembled it; the two words are used interchangeably in Josh. 6; the *shophar* sounded at Sinai, and was used by Ehud, Gideon, and Saul as a call to arms. Such an instrument, like the silver clarion (*chatzozerah*), might be used as a summons to worship, or to accompany a shout of praise, but scarcely as accompaniment to singing. Wind-instruments are not distinctly mentioned as played by *the singers.* 'Trumpets' (*chatzozerah,* sometimes rendered *cornets*) seem to have been used for religious purposes by the priests alone (Num. 10. 8; *ch.* 15. 24 & 16. 6; 2 Chr. 7. 6 & 13. 12, 14 & 29. 26), and (so Bingham, *Ant.* viii. 7, 15) rather as calls to worship than as accompaniments of it; see however 2 Chr. 5. 12, 13.——*Daughters.*] Some infer (and from the *singing women* of David and Solomon, 2 Sam. 19. 35; Eccl. 2. 8) that women took part in David's *Service of Song.*

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[6] All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, [f] according to the king's order to Asaph, Jeduthun, and Heman. [7] So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

[8] And they cast lots, ward against *ward*, as well the small as the great, [g] the teacher as the scholar.

The Courses of the Porters.

1 Chron. xxvi. 1-19.

[1] Concerning the divisions of the porters:

Of the Korhites *was* Meshelemiah the son of Kore, of the sons of Asaph. [2] And the sons of Meshelemiah *were*, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, [3] Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

f ver. 2.

g 2 Chr. 23. 13.

Comp. Ps. 68. 25, *among* (or *in the midst of*) the *damsels playing with timbrels*; Ex. 15. 20; and *on Alamoth* (Ps. 46. 1, title), Heb. *upon virgin voices*. 6. *All.*] *i.e.* the 24 named.—*Their father.*] *i.e.* the head of their guild.—*The service of the house of God.*] Compare the general description in 2 Chr. 5. 12, 13 & 23. 13 & 29. 25-30. The simple instruments with which the three white-robed choirs (*ch.* 15. 27 & 2 Chr. 15. 12) accompanied their chanting of the Psalms, were probably used in masses, simultaneously or alternately—Hebrew music being presumably characterised by rhythm, time, and unison rather than by melody, tune, and harmony; if so used they would produce grand musical results (*Stainer*).—*According . . . . to.*] *Variorum* under (R.V. Asaph, &c., *being* under the king's order) the king's direction (and) of Asaph. Cp. *ch.* 24. 3, *i.e.* the three chief musicians assisted David, as the high-priests did in the matter of the priesthood. Omit *to.* 7.] *The number*, 288, is the total of the 24 courses or sub-choirs of skilled (*cunning*) *singers*, named in *vs.* 9-30 after the several heads, each of whom had 11 skilled *singers* under him—the *teachers* of v. 8. The rest of the 4,000 (*ch.* 23. 5), *i.e.* the less skilled *singers* (the *scholars* of v. 8), were probably divided also into 24 courses, *i.e.* of 155 each, associated with the several courses of skilled musicians.—*Brethren.*] *i.e.* comrades, guildsmen or clansmen, *see ch.* 15. 5, *marg.*; or perhaps elder and younger families. The Heb. is not precise, but to be explained by the context.—*Cunning.*] See 1 Sam. 16. 18, *note*. 8. *Lots, ward against ward.*] *Sept.* κλήρου ἐφημερίων, *i.e.* lots *of courses*. 'Ward,' Heb. *mishmereth* (which some MSS. repeat here and some versions omit altogether) is not the word used in *ch.* 26. 16; it usually has one of the meanings of the word guard, *viz. a guard* (of men), to keep *guard*, a *guardhouse* or prison. Understanding it of *watch* or *charge*, some render *lots of charge*, *i.e. for their duties* (R.V. *charges*). R.V. *marg.* as A.V.—The rotation of these courses also was determined by lot, and *vs.* 9-31 show the following rotation of the three lines: A.J.A. J.A.H. A.J.H. J.H.J. H.J. and then H. to the 24th, no others remaining.—*Teacher . . . scholar.*] Lit. *cunning with learner*, *i.e.* skilled with unskilled.

1 C. xxvi.—1. *Divisions.*] *Rather*, courses; *sors*, 12, 19; *cf. ch.* 9. 17-27 & 2 Chr. 8. 14. Like the singers, the warders or *porters* (*rather*, doorkeepers; *so throughout*; from Lat. *portarius*, *porta* = a gate; Vulg. *janitores*) were 4,000 (*ch.* 23. 5). They formed three guilds (the *sons* of Meshelemiah, Obed-edom, and Hosah), but included two only of the branches of Levi, for the Gershonite guilds of Treasurers (*vs.* 21, 22) are not—as apparently they were after the Captivity (*ch.* 9. 25-29)—reckoned among the *porters*. Their stations—which corresponded with those in the *camp* (A.V. *host*) in the Wilderness (*ch.* 9. 18)—were exceptionally determined by lot (*v.* 13). They seem to have had a weekly rotation of service (*ch.* 9. 25 with 2 Chr. 23. 4, 8), coming up from their own villages (cp. *the singers*, Neh. 12. 28, 29). Their organisation is ascribed to David *and Samuel* (*ch.* 9. 22 only, *see* 1 Sam. 16. 18, *note*). Their duty was the guardianship of the four entrances (cp. 2 Chr. 23. 19) of God's house, which is spoken of as if the Temple already existed, partly because of the completeness and minuteness of David's 'pattern,' partly because of the historian's use of names of positions as familiarly known in his own day.—*Korhites.*] *i.e.* Korahites (*ch.* 9. 19, 31) of Kohath, who was privileged to carry *the most holy things*, the ark and other furniture and the vessels of the Tabernacle (Num. 3. 27-31 & 4. 15).—*Meshelemiah.*] *i.e. Jah recompenseth*, called in *v.* 14 Shelemiah, and Shallum, *i.e. recompence*, in *ch.* 9. 17.—*Asaph.*] *Rather*, as *margin*, Ebiasaph (see *ch.* 6. 37 & 9. 19). *Asaph*, *i.e. God gatheredh*, is an abbreviation of Abi- or Ebi-asaph = *the Father* (God) *gatheredh*, *i.e.* protecteth (cf. Ex. 6. 24; *ch.* 6. 37). Asaph the singer was

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4 Moreover the sons of Obed-edom *were*, Shemaiah the firstborn, Jehozabad the
second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, 5 Ammiel the
sixth, Issachar the seventh, Peulthai the eighth: for God blessed him. 6 Also unto
Shemaiah his son were sons born, that ruled throughout the house of their father:
for they *were* mighty men of valour. 7 The sons of Shemaiah; Othni, and Rephael,
and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah. 8 All
these of the sons of Obed-edom: they and their sons and their brethren, able men for
strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also * Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he
was not the firstborn, yet his father made him the chief:) 11 Hilkiah the second, Teba-
liah the third, Zechariah the fourth: all the sons and brethren of Hosah *were*
thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men,
having wards one against another, to minister in the house of the LORD.

13 And they cast lots, as well the small as the great, according to the house of their
fathers, for every gate. 14 And the lot eastward fell to Shelemiah. Then for
Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.
15 To Obed-edom southward; and to his sons the house of Asuppim. 16 To Shuppim
and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of
the going up, ward against ward. 17 Eastward *were* six Levites, northward four a day,
southward four a day, and toward Asuppim two *and* two. 18 At Parbar west-
ward, four at the causeway, *and* two at Parbar.

* ch. 16. 38.

of Gershon's line. **2.** *The sons of . . . were.*] *Rather*, as *vs.* 9, 10, *had sons* (so *v.* 4). **4.** *Obed-edom.*] 'God blessed him' (*v.* 5) seems to identify this Obed-edom with (*ch.* 13. 14 & 25. 5, *note*) the keeper of the Ark (2 Sam. 6. 12), who was apparently a Kohathite (*ib. v.* 10, *note*) and a Korhite, his 62 families being numbered here (*vs.* 8, 9–19) with Meshelemiah's 18. The meanings of all his sons' names express a grateful recognition of God's favour. **6.** *That ruled throughout.*] Or, *the lords of their clan.* 'That ruled,' Heb. *mimshal*, is an abstract noun (ep. 'the government'), found elsewhere in Dan. 11. 3, 5 only. ——*Mighty*, &c.] These warders were armed (2 Chr. 23. 7), but the description belongs to a period when man and warrior (ep. *ch.* 12. 27, 28) were almost convertible terms. **7.** *Whose*, &c.] *Or*, with his brethren, valiant men (to wit).——*Strong.*] *Rather*, valiant (so *v.* 9). **8–11.** *Brethren.*] See *ch.* 25. 7, *note.* All told, there are 93 chief porters. **10.** *Merari.*] The Merarites had the charge of the carriage of the fabric of the Tabernacle. **12.** *Among.*] *Rather*, of.——*Divisions.*] *Rather*, courses. ——*Chief men.*] The representatives of the *fathers' houses* in David's time probably give their names to the courses of *the porters* also, which, taking Obed-elzabad as one name, amount to 24 (*i.e.* each of about 166 members). ——*Having wards . . . minister.*] Or, *see Far.*, were (*committed*) the charges of ministering, as well as their brethren. R.V. *having* charges like as their brethren to minister. R.V. *marg.* as A.V. 'Wards,' see *ch.* 25. 8, *note.* **13.** Cp. *ch.* 25. 5.——*The house . . . fathers.*] *Rather*, their fathers' houses.——*Every gate.*] Cp. *ch.* 9. 24, 'in four quarters' (Heb. *towards the four winds*). **14.** *Eastward.*] The post of honour, in front of the Tabernacle, formerly the station of Moses and the Aaronites (Num. 3. 38). The gate was later known as *the king's* (*ch.* 9. 18; cp. Ezek. 46. 1, 2). Ancient temples generally faced the sunrising. **14–16.** *Northward, southward, westward.*] Formerly the stations of the Merarites, Kohathites, and Gershonites respectively (Num. 3. 35, 29, 23). **15.** *Obed-edom.*] He and Hosah (*v.* 16) were porters when the Ark was brought to the new Sacred Tent in Jerusalem (*ch.* 16. 38).——*The house of Asuppim.*] *Rather*, the storehouse. Here and in Neh. 12. 25 (A.V. *thresholds*) only. **16.** *Shuppim and.*] Many would omit these words as an accidental repetition of Asuppim in *v.* 15, and *read* 'To Hosah the lot,' &c. R.V. as A.V.——*With*, &c.] R.V. *by . . . of* Shallecheth *of* the causeway *that goeth* up; *see* 1 Kin. 10. 5; 2 Chr. 9. 4. ——*Shallecheth.*] Lit. *Casting down, or forth.* Perhaps *refuse-gate* of the Temple (ep. Neh. 3. 13, 'the dung gate').——*Ward against ward.*] So R.V. Lit. *post* facing *post* (Heb. *mishmar*, Sept. Vulg. *guard*), as if the gate Shallecheth, in the Temple enclosure, faced the gate of the Temple and both were in charge of Levitical warders. Or the words may complete *v.* 13 and mean *ward and ward alike* (*v.* 12, *note*). **17.** *Toward Asuppim.*] *Rather*, for the storehouse. **18.** *Parbar.*] R.V. as A.V. Some render *the suburb*; R.V. marg. *the Precinct*; Gesenius *the porticoes* (as if equivalent

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19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

The Keepers of the Sacred Treasures.—The Officers and Judges.

1 Chron. xxvi. 20-28, 29-32.

20 And of the Levites, Ahijah *was* [a] over the treasures of the house of God, and over the treasures of the dedicated things. 21 *As concerning* the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* Jehieli. 22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites: 24 and [b] Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures. 25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and [c] Shelomith his son. 26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. 27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD. 28 And all that Samuel [d] the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *anything, it was* under the hand of Shelomith, and of his brethren.

29 Of the Izharites, Chenaniah and his sons *were* for the outward business over Is-

[a] ch. 28. 12; Mal. 3. 10. [b] ch. 23. 16. [c] ch. 23. 18. [d] 1 Sam. 9. 9.

to 'Parvar,' found in the plural in 2 Kin. 23. 11, A.V. *suburbs*).—Understanding *vs.* 17, 18 of a daily service, there would be 24 sentries at the gates (by one-seventh of a course of 166 to 168, the rest being near at hand), *viz.* six to the E., four to the N., eight to the S. (including two at either door of the storehouse, *asuppim*), and six to the W., *i.e.* two at the porticoes (*parbar*), and four at the gate *Shallecheth* of the Temple enclosure, adjoining the causeway (1 Kin. 10. 5) over the Tyropœon valley. 19. *Among.*] *Rather*, of (v. 12).

1 C. xxvi.—20. *Ahijah.*] Here only, cp. *ch.* 23. 7-23. Probably we should read, with *Sept.*, *ahihem* = their brethren, *i.e.* And of *other* Levites—supplying *those who were* for *was*. But R.V. as A.V.——*Treasures.*] R.V. *treasuries* (throughout). These keepers (1) of the sacred vessels and materials for sacrifices of the holy oil and incense (*ch.* 9. 28, 29); of the tithes of produce, corn, wine, and oil, &c. (cp. 2 Chr. 31. 3-12 and Mal. 3. 10), the funds arising from the half shekel (Ex. 30. 12), the redemption fees (Num. 18. 16), the payments in discharge of vows (Lev. 27), the free-will gifts (*ch.* 29. 6-8), and (2) of the historic treasures, are (see *ch.* 23. 6, *note*) included in the 24,000 deacons of *ch.* 23. 4. The historic treasures dated from the capture of Jericho (cf. Josh. 6. 24) and the recovery of independence under Samuel and Saul. 21. *As concerning.*] Supply rather, *were these.* The verse—which is the heading to the Gershonite list—should run, The sons of Laadan, (*to wit*) the sons of the Gershonites pertaining to (*or* through) Laadan, even the heads of the fathers' houses of Laadan the Gershonite; Jehieli (Gershon's eldest son); *see ch.* 23. 7, 8. The Gershonites had the charge of the carriage of the coverings and hangings of the Tabernacle. *Vs.* 21, 22 record that Zetham and Joel, heads of the fathers' house Jehieli, were treasurers. 22. *The sons.*] If *ch.* 23. 8 be correct, *and* must be supplied before *The sons* and before *Zetham.* 23. *Of*, &c.] The heading to the Kohathite list (cp. *ch.* 23. 12-17)—no Merarites appear among the treasurers, officers, or judges—equivalent to 'Of the families of Kohath's four sons,' *these, viz. Shebuel*, cf. *ch.* 23. 16, *note*), &c. Of the Amramites (the Aaronites being *separated*, *ch.* 23. 13), the descendants of Moses are the treasurers. The Izharites and Hebronites furnish the officers and judges (*vs.* 29, 30). No Uzzielites are named. 24. *And.*] Some omit.——*Ruler.*] Or, prince (*nâgîd*), hereditary chief keeper of all sacred treasures, over Shelomith (v. 28), keeper of the dedicated things. 25. *Brethren.*] *i.e.* cousins. —— *By.*] *Rather*, of Eliezer, *i.e.* of the house of Moses' second son (*ch.* 23. 15, 17). Some regard *Jeshaiah*, &c. as Shelomith's genealogy, *viz.* Jeshaiah was Rehabiah's son, the descent of Shelomith (*Isshiah*, *ch.* 24. 21), &c. 26. *Which.*] Shelomith, *the peaceful*, is a frequent name. Distinguish the chief of Izhar's house (*ch.* 23. 18), and the grandson of Laadan (*ch.* 23. 9). —— *Chief fathers.*] *Rather*, heads of the fathers' houses (so *v.* 32). 27.] See Josh. 6. 24; 2 Sam. 8. 7-12. 28. *Seer.*] Heb. *ro'eh.* Samuel's special title. Cf. 1 Sam. 9. 9, *note.*

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rael, for [a] officers and judges. 30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king. 31 Among the Hebronites *was* [b] Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour [c] at Jazer of Gilead. 32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and [d] affairs of the king.

65.—David's 'Last Words.'—The Perfect King.

2 SAMUEL XXIII. 1-7.

1 Now these *be* the last words of David.
David the son of Jesse said,
[a] And the man *who was* raised up on high,
[b] The anointed of the God of Jacob,
And the sweet psalmist of Israel, said,
2 [c] The spirit of the LORD spake by me,
And his word *was* in my tongue.

[Chron.—[a] ch. 23. 4. [b] ch. 23. 19.
[c] See Josh. 21. 39. [d] 2 Chr. 19. 11.]

[a] ch. 7. 8, 9; Ps. 78. 70, 71 & 89. 27.
[b] 1 Sam. 16. 12, 13; Ps. 89. 20. [c] 2 Pet. 1. 21.

1 C. xxvi.—**29.** The *officers and judges* were 6,000 (*ch.* 23. 4).——*Outward business.*] In Neh. 11. 16, 'outward business of the house of God' (cp. Neh. 10. 32-39), *i.e.* collection of tithe, tax, redemption-money, and first-fruits, provision of sacrifices, &c., is distinguished from (v. 22) 'the business of the house of God,' *i.e.* the *singers'* share in the public worship. Probably the 'outward business' here includes the former, as 'business of the Lord' (v. 30), the matters 'pertaining to God' (v. 32). Note that only Kohathite Levites are named for these duties.—— *Officers and judges.*] Heb. as in Deut. 16. 18, where provision is made for the extension of the civil and judicial administration (cf Ex. 18. 13-26), when the nation should be settled in Canaan. David probably extended the system of Deut. 1. 15-17 & 16. 18 & 17. 8-13, to meet the needs of the consolidated nation (comp. 2 Sam. 8. 15).—'Officers,' Heb. *shoterim*, meaning apparently *writers* (*scribes*, or men of letters = Heb. *sophrim*, see *ch.* 24. 6, *note*), were apparently at first Pharaoh's Hebrew agents (Ex. 5. 6), and suggest the familiar notary or secretary of the Egyptian monuments. Afterwards, they are mentioned in connection with judges or leaders—perhaps as assistant-judges (2 Chr. 19. 11), perhaps as experts and assessors.—'Judges' would be local magistrates like the Oriental *cadis*. Both would be 'in the service of the king' (v. 30), superintendents of 'the affairs of the king' (v. 32). Perhaps both, or the remaining 1,000, were instructors in the Law of Moses. **30.** *Valour.*] So Heb. Ex. 18. 21, probably meaning also men morally brave, loyal, and honest (so *vs.* 31, 32).—— *Officers, &c.*] *Rather*, for the supervision. Heb. *pequddah* = *over the charge* (*marg.*).——*On this side.*] Or, *beyond*: Heb. *eber*. **31.** *Among, &c.*] *Rather*, 'Of the Hebronites, Jerijah the chief—*now as regards* the Hebronites, according to their generations, they were sought for by fathers' *houses* in the fortieth . . . Gilead—and his brethren,' &c. Without the parenthesis the sentence is exactly in the form of the preceding ones.——*Sought.*] For some reason, they were living, not in a Kohathite, but in a Merarite city (*marg. ref.*)——*Jazer.*] 15 Roman miles S. of Ramoth on the Heshbon road; visited by Joab when taking the census (2 Sam. 24. 5). **32.** *Chief fathers.*] Or (here), *heads of the families* (= 'men'), *i.e.* of single households, being 2,700 out of 6,000.—*Ball.*

2 S. xxiii.—**1.** *Last words.*] A prophetic legacy like the blessings of Jacob and Moses: the companion and complement of the revelation in *ch.* 7. 12-16. David, with death in view, portrays a perfect Theocratic king, and solemnly records his conviction that, although his successors prove not such, and the blessings of such a rule be therefore withheld (v. 5), his dynasty will be established and prosper. Henceforward (*notes*, p. 162), psalmists and prophets, as if brooding over this portrait and the terms of the Davidic Covenant (*ch.* 7. 14, *notes*), associate the fulfilment of the Promises, *Israel's hope*, with the advent of a perfect Davidic king (sometimes called *David*, *e.g.* Jer. 30. 9); comp. Ps. 72; Mic. 5. 2; Isa. 9. 6, 7 & 11; Jer. 23. 5 & 33. 15-17; Ezek. 37. 25, 26 (pp. 196, 449 *note*, 458, 628, 669, 714, 715). And, as Solomon and the best of David's successors disappointed hope, the expectation of the pious in Israel was carried forward and elevated, while, in the retrospect, David's reign seemed the earnest of a golden age to come, for David, notwithstanding lapses and failures, upon the whole realized the ideal.——*Said.*] The Heb. implies direct inspiration; (it is that of *saith* the Lord,) God Himself being represented as the speaker except here and Num. 24. 3, 4, 15, 16; Prov. 30. 1. David was *a prophet* (v. 2; Matt. 22. 43; Acts 2. 30).—*Raised.*] Cp. *ch.* 7. 8, 9 & Ps. 89. 27, where David's elevation is described, in connection with the Davidic Covenant, in the strongest terms.——*The sweet psalmist.*] Heb.

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3 The God of Israel said,
[d] The Rock of Israel spake to me,
He that ruleth over men *must be* just,
Ruling [e] in the fear of God.
4 And *he shall be* as the light of the morning, *when* the sun riseth,
Even a morning without clouds;
As the tender grass *springing* out of the earth by clear shining after rain.
5 Although my house *be* not so with God;
[f] Yet he hath made with me an everlasting covenant,
Ordered in all *things*, and sure:
For *this is* all my salvation, and all *my* desire,
Although he make *it* not to grow.
6 But *the sons* of Belial *shall be* all of them as thorns thrust away,
Because they cannot be taken with hands:
7 But the man *that* shall touch them
Must be fenced with iron and the staff of a spear;
And they shall be utterly burned with fire in the *same* place.

66.—The Census.

2 SAMUEL XXIV. 1–9; 1 CHRONICLES XXI. 1–6 & XXVII. 23, 24.

1 AND [a] again the anger of the LORD was kindled against Israel,
And he moved David against them to say, [b] Go, number Israel and Judah.
2 For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, [c] from Dan

1 And Satan stood up against Israel, and provoked David to number Israel.
2 And David said to Joab, and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; [a] and bring

[d] Deut. 32. 4, 31; ch. 22. 2, 32.
[e] Ex. 18. 21; 2 Chr. 19. 7, 9.
[f] Judg. 5. 31; Ps. 89. 36; Prov. 4. 18; Hos. 6. 5; see Ps. 110. 3.

[g] ch. 7. 15, 16; Ps. 89. 29; Isa. 55. 3.
[a] ch. 21. 1.
[b] 1 Chr. 27. 23, 24.
[c] Judg. 20. 1.

pleasant (*i.e.* acceptable; *ch.* 22. 20, *note*) *in the psalms of Israel*; see *Introd.*, pp. 11–13. David was God's instrument for elevating Israel's religious life, and for conserving her faith and hope. **2.** *By.*] Or, *in*. **3, 4.** *He*, &c.] Grammatically, the Heb. describes the beneficent operation (as of sunshine after rain) of a just and God-fearing rule; cp. Mal. 4. 2; Ps. 72. 6, 7, 16. *Render*, *He* (*or*, One) *that ruleth over men* righteously (Heb. *a righteous one*, Ruleth in *the fear of God*, *He shall be as the* . . . *clouds*; when *the* . . . springeth, &c. (omitting *and*, *even*); Var. R.V.—But David seems also to have a prophetic vision of a perfect successor (whom he calls his 'Lord' in Ps. 110. 1; cp. Matt. 22. 43–45). **5.**] Most moderns render this enigmatic verse interrogatively, *e.g.* *For is not* . . . God? *For* he . . . For all my . . . desire *will* he not make it to grow? (R.V. *marg.*), *i.e.* as an unqualified assertion of faith; 'David anticipates in particular for his own dynasty—on the ground of the Covenant and of his assurance that the welfare which he himself desires for his house and people will be promoted by God—the blessings of a righteous rule, as described in general terms in *vs.* 3, 4.'—*Driver*. But A.V. (so R.V. '*Verily* my house *is* not so') makes David console himself with the conviction that personal failures notwithstanding (*ch.* 7. 14, 15), the Covenant is indefeasible and all-sufficient. The shadow of David's sin and troubles is upon this utterance (contrast *ch.* 22). —— *Ordered.*] *i.e.* thought out and expressed. The 'deed,' so to speak, is the outcome of perfect wisdom. —— *Sure.*] Heb. *guarded*, or *secured*, *i.e.* against change or injury (cp. Jer. 32. 14).—— *Salvation.*] *i.e.* welfare, spiritual and material combined.—*Driver.*—*Grow.*] The metaphor of *v.* 4. The Covenant itself contemplated failure amongst David's successors (*ch.* 7. 14, 15), and, conscious of his own shortcomings, David could not but anticipate such. Yet the Covenant ('this,' *rather*, it) satisfies his utmost longings and need. **6.** *The sons*, &c.] *Rather*, the ungodly (Var. R.V.).——*Belial.*] *Worthlessness* (1 Sam. 10. 27, *note*). Opponents of the just and godly King must perish through his perfect rule, like thorny growths to be handled only at spear's length and burned where they grow.—— *Thrust.*] R.V. to be *thrust*.—— **7.** *Fenced.*] *i.e.* armed.—— *The same.*] *Rather*, *their*.

2 S. xxiv.—**1.** *Again.*] This was a second visitation; the former was the famine on account of the Gibeonites (*ch.* 21. 1–14). Whatever the guilt of this census, *Israel* (Chr.) shared it.——*He.*] *i.e.* Jehovah permissively (cf. Ex. 4. 21), or simply one. Chr. *Satan*, which (being without 'the') some translate, as in *ch.* 19. 22, *an adversary* (so R.V. *marg.*), *i.e.* some evil counsellor. 'The older record speaks only of God's permissive action, the later of Satan's malicious instrumentality.'—*Kirkpatrick.*—— *Moved.*] Rendered *stirred up* in 1 Kin. 21. 25; *provoked*, Chr.; cp. Job 2. 3.—— *To say.*] *Rather*, saying (*Var.*, R.V.). **2.** *Ever*, &c.] *Rather*, And. The king yielded.——*The captain.*] *Or*, and to the captains; reading as

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even to Beer-sheba, and number ye the people, that [d] I may know the number of the people. 3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing? 4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host.

And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. 5 And they passed over Jordan, and pitched in [e] Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward [f] Jazer: 6 then they came to Gilead, and to the land of Tahtim-hodshi; and they came to [g] Dan-jaah, and about to [h] Zidon, 7 and came to the stronghold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba. 8 So when the number of them to me, that I may know *it.* 3 And Joab answered, The LORD make his people an hundred times so many more as they *be:* but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? 4 Nevertheless the king's word prevailed against Joab.

Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

[d] Jer. 17. 5. [e] Deut. 2. 36; Josh. 13. 9, 16. [g] Josh. 19. 47; Judg. 18. 29.
[f] Num. 32. 1, 3. [h] Josh. 19. 28; Judg. 18. 28.

Chr. (cf. *v.* 4); cp. *ch.* 28. 1. If the 'rulers' (*rather,* princes) with Joab were the captains (*sârim,* A.V. princes) *of the tribes* in 1 Chr. 27. 22 (see *note* on v. 16, p. 161), the military character of the census is evident.——*Number.*] *For,* muster (*ch.* 18. 1, *note*), so v. 4; cp. v. 9. **3.** *Now,* &c.] Apparently quoting Deut. 1. 11. 'See,' *i.e.* live to see. **5.** *Aroer,* &c.] The great ravine of Arnon, 1,500 ft. deep, was the S. boundary of Trans-Jordanic Palestine, severing Reuben from Moab. In it traces of two cities survive, one on the cliff edge and the other in the valley (*see note below*). Starting from this S.E. border of Israel, the nearest to Jerusalem, Joab seems to have made a circuit by way of the E., N., and W. to the S.W. border at Beersheba, returning through Judah to Jerusalem, Benjamin being reserved till the last and omitted (Chr. v. 6).——*Right side.*] *i.e.* the South; ancient topographers faced the sun-rising.——*The city . . . river.*] Repeatedly named side by side with Aroer (*marg. refs.*).——*River of . . . toward.*] *Rather,* valley towards *Gad and* on unto. Ascending the valley, they would reach Jazer.——*Jazer.*] *Of Gilead* (1 Chr. 26. 31), in the S. frontier of Gad which shared *Gilead* with half-Manasseh. **6.** *Tahtim-hodshi.*] Text corrupt and unintelligible. We expect some Trans-Jordanic district, N. of Gilead. *Sept.* (4 MSS.) reads *the Hittites, towards Kadesh, i.e.* their capital on the Orontes = 'the entrance of Hamath,' Israel's N. limit (Josh. 13, 5, &c.).——*Dan-jaan.*] Unknown; but *Sept., Vulg.,* have *Dan-jaar* = Dan *in the wood,* perhaps Laish-Dan (*marg. refs.*).——*About.*] *i.e.* round about.——*Zidon.*] Asher's N.W. limit, but never possessed by her. Probably now subject to Tyre. **7.** *Stronghold.*] Usually rendered *fenced city;* the description of Tyre in Josh. 19. 29.——*Hivites, Canaanites.*] Hivite, *i.e. villager,* like Canaanite, *i.e. lowlander,* and Amorite, *i.e. highlander,* is a descriptive title without reference to race or language. Hence Hivites are found in the N. 'under Hermon' (Josh. 11. 3, &c.), in Gibeon (Josh. 9. 7), and in Shechem (Gen. 34. 2), which are elsewhere called Amorites (*ch.* 21. 2; Gen. 48. 22).——*Sidon.* Here the inhabitants of West-Central Palestine are meant. Joab, &c. had already passed through *Galilee of the nations, i.e.* the N. border, occupied largely by relics of the pre-Hebraic inhabitants (1 Kin. 9. 11, 13, *notes;* 2 Chr. 2. 17). These 'strangers' (communities probably governed by their own laws) paid *a tribute of bond-service* (or were subject to forced labour), Judg. 1. 28, 30, 33. Probably one object of this census was to ascertain the numbers liable to such tribute, and to organize the *levy* of 2 Sam. 20. 24; see *ch.* 22. 2, *note,* p. 128.——*The south,* &c.] *i.e.* the Negeb (1 Sam. 25. 1, *note*). **8.** Note the particulars added in Chronicles—Satan's influence; prominence of angelic agency; Levi (cf. 1 Chr. 23. 3) and Benjamin excepted (for *because, against* in 1 Chr. 27. 24, read and, upon); Joab's extreme disapproval, and the reason of it, *viz.,* that to number what God had said should be numberless, implied mistrust of His promise (Gen. 15. 5; cp. Deut. 1. 10, 11); the military age—over 20; the suppression of the *sum.* The difference in the numbers cannot be explained; to suppose the military *courses* of 288,000 (1 Chr. 27. 1–22) omitted in Samuel would bring them near together. The abundant ruins of terrace-cultivation and of towns in Palestine testify to a very dense population. The result shewed

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they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

(1 Chron. xxvii. 23, 24.)

23 But David took not the number of them from twenty years old and under: because [c] the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because [d] there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

67.—The Destruction that follows Pride.

2 SAMUEL XXIV. 10–17.

10 And [a] David's heart smote him after that he had numbered the people.

And David said unto the LORD, [b] I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have [c] done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet [d] Gad, David's [e] seer, saying, 12 Go and say unto David, Thus saith the LORD, I offer thee three *things;* choose thee one of them, that I may *do it* unto thee. 13 So Gad came to David, and told

1 CHRONICLES XXI. 7–17.

7 And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing: [a] but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 And the LORD spake unto Gad, David's [b] seer, saying, 10 Go and tell David, saying, Thus saith the LORD, I offer thee three *things:* choose thee one of them, that I may do *it* unto thee. 11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee 12 either three years'

[a] 1 Sam. 24. 5. [b] ch. 12. 13.
[c] 1 Sam. 13. 13. [d] 1 Sam. 22. 5.
[e] 1 Sam. 9. 9; 1 Chr. 29. 29.

[Chron.—[a] ch. 27. 24. [c] Gen. 15. 5.
[d] 2 Sam. 24. 15; ch. 21. 7.
[e] 2 Sam. 12. 13. [b] See 1 Sam. 9. 9.]

a great increase of the people, and of its military strength.—*Nine,* &c.] Implying a time of profound peace. 9, *Number.*] Rather, *numbering* (so Chr.), *i.e.* of males of the military age (1 Chr. 27. 23, *supra*). Perhaps Joab omitted *Benjamin* because it had yet to be conciliated (1 Chr. 12. 29, p. 86). Josephus (*Ant.* vii. 13. 1) suggests that David stopped the census before Benjamin was reached; see *v.* 5, *note.*

2 S. xxiv.—10. *After.*] *Rather,* because. Heb. as 1 Sam. 24. 5.—*Sinned greatly.*] David's sin, described simply as a wish *to know the number of the people* (*v.* 2), must have been one of *motive.* A census was legitimate. Probably David yielded temporarily to pride in the prosperity of the monarchy (his achievement), or to ambition of foreign conquest or of display like other great potentates; or the intoxication of success induced forgetfulness that a humble dependence on God was the duty and glory of Israel and her king.—*And . . . take.*] *Rather,* but . . . put (so Chr.). 11. *For.*] *Rather,* And.—*Was.*] *Rather,* rose. God's mission *followed* David's penitential prayer; contrast *ch.* 12. 7, 13.—*Seer.*] *Chozeh,* here first substituted for *ro'eh*; cf. 1 Sam. 9. 9, *note.* Gad, last mentioned in 1 Sam. 22. 5, probably wrote this narrative. Cf. 1 Chr. 29. 29. 12. *I offer thee.*] A choice between three of God's 'four sore judgments' (Ezek. 14. 21); of two, David had experience.

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him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; *f* for his mercies *are* great: and *g* let me not fall into the hand of man.

15 So *h* the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. 16 *i* And when the angel stretched out his hand upon Jerusalem to destroy it, *k* the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of *l* Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have

f Ps. 103. 8, 13. 14 & 119. 156.
g See Isa. 47. 6; Zech. 1. 15.
h 1 Chr. 27. 24.
i Ex. 12. 23.

famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great *are* his mercies: but let me not fall into the hand of man.

14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. 15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and *c* he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

16 And David lifted up his eyes, and *d* saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Je-

k Gen. 6. 6; 1 Sam. 15. 11; Joel 2. 13, 14.
l See ver. 18; 2 Chr. 3. 1.
[Chron.—* See Gen. 6. 6.
d 2 Chr. 3. 1.]

13. *Seven.*] *Rather* (as Chr.), three; so *Sept.* —*Advise.*] *i.e.* consider. Cf. 'Advise if this be worth attempting' (*Milton*). 14. *Let us,* &c.] There was a nobleness worthy of David at his best in this choice. Famine would scarcely reach the palace; in war, the king would run less risk than a subject. But pestilence is no respecter of persons. He chose the punishment which committed himself and people absolutely into the hands of a merciful Judge.—*For,* &c.] Cf. 'As his majesty is, so is his mercy' (Ecclus. 2. 18 & Ps. 51. 1). 15. *Time appointed.*] So R.V., but the meaning is quite uncertain. Vulg. *tempus constitutum, i.e.* (so Jerome himself) the hour of the evening sacrifice, *viz.,* 3 p.m. (1 Kin. 29. 36; Dan. 9. 21; Acts 3. 1). According to all the versions, the plague lasted a few hours only (*Sept. Syr.,* till noon); cp. v. 18. 'Appointed' is the Heb. *moed,* rendered *congregation* (R.V. *meeting*) in the old name of the Tabernacle (Num. 16. 19, &c.). —*Seventy thousand.*] Israel's severest plague (cp. Isa. 37. 36). Such mortality (about that of the Plague of London, A.D. 1665) in part of a day showed how entirely dependent on God was *the number of the people* (v. 2). 16. *Upon.*] *Rather,* towards (cp. Isa. 10. 32). 'Destroying' in Chr. means was on the point of destroying, and 'the angel, &c.' should be *the destroying angel.* Prominence given to angelic agency is somewhat characteristic of the Chronicler (cp. v. 18), but see p. 519.—*The Lord repented.*] *See* 1 Sam. 15. 11, *note.* God was waiting to be gracious. His *purpose* of mercy anticipated David's penitence and intercession (v. 18).—*Threshingplace.*] *Rather,* as Chr. *Sept.* adds in v. 12, 'it was the days of wheat harvest' (cp. v. 22; 1 Sam. 23. 1, *note*). The floor was on Mt. Moriah, outside Jerusalem (*ch.* 5. 6, *note*).—*Araunah.*] This Jebusite name is variously spelt. On the Canaanite subjects of Israel, see v. 7, *note;* 1 Kin. 9. 20, 21. 17.] David and Ornan (Chr. v. 20) saw the angel.—*I.*] Emphatic. David, assuming all responsibility (but cp. v. 1, *Israel*), intercedes for his people (*sheep,* cp. 'feed,' *ch.* 5. 2 & 7. 7). Like Moses (Exod. 32. 32), he would sacrifice himself and all that he most valued (*father's house* includes the Promises) to obtain mercy for them.—Chr. may describe a penitential procession of

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they done? let thine hand, I pray thee, be against me, and against my father's house.

rusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces. 17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

68.—Atonement.—The Site for the Temple.

2 SAMUEL XXIV. 18-25.

18 And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite. 19 And David, according to the saying of Gad, went up as the LORD commanded.

1 CHRONICLES XXI. 18—XXII. 1.

18 Then the [a] angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. 19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. 21 And Araunah said, Wherefore is my lord the king come to his servant? [a] And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that [b] the plague may be stayed from the people.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground. 22 Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: [c] behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the

[a] See Gen. 23. 8-16. [b] Num. 16. 48, 50. [c] 1 Kin. 19. 21. [Chron.—[a] 2 Chr. 3. 1.]

David and the elders to Gibeon (v. 30), *or* anticipate the visit of David and his retinue to Araunah (v. 21).

2 S. xxiv.—18.] Through Gad, in answer to David's prayer, the appointed means of reconciliation (v. 21; Chr. v. 28) are revealed. ——*Go up.*] To the higher ground of Mt. Moriah (*i.e. shown by*, or *of the appearance of, Jehovah*); *see* 2 Chr. 3. 1.——*Altar.*] Perhaps to commemorate the manifestation of the Divine Presence (cp. Gen. 12. 7; Judg. 6. 22, 24), but undoubtedly to make atonement by sacrifice for the sin of king and people. So Aaron *stood between the dead and the living, and the plague was stayed* (Num. 16. 48). 20. *Looked.*] *Rather, looked* forth, *i.e.* from the 'floor' (Chr.). 'The Angel' (Chr.), so R.V.; but many would substitute *the king* (and *looked* for 'turned back'), the Heb. words being similar enough to be confused. 'Hid,' however, suggests fear of the angel (cp. Gen. 3. 8; Exod. 3. 6; Judg. 6. 22, 23 & 13. 22): why should Ornan hide from the king? 22. *Let*, &c.] Probably not mere Oriental politeness, though the colloquy recalls Gen. 23. Ornan would obviate delay, and he concludes like a devout proselyte (v. 23).——*Oxen, burnt.*] Insert 'the' before each word. The oxen were dragging the thresher over the corn.——*Threshing instruments.*] 'Sharp . . . having teeth,' Isa. 41. 15 & 2 Sam. 24. 22 only, Heb. *morag*. Such sledges broke up the straw also, for fodder. 'Meat' (Chr.), *rather*, meal.——*Other instruments.*] Heb. *the furniture, i.e.* the

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of the oxen for wood. [23] All these *things* did Araunah, *as a* king, give unto the king. And Araunah said unto the king, The LORD thy God [d] accept thee. [24] And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

[25] And David built there an altar unto the LORD, and offered burnt offerings and peace offerings.

[e] So the LORD was intreated for the land, and [f] the plague was stayed from Israel.

wheat for the meat offering; I give it all. [24] And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which is thine for the LORD, nor offer burnt offerings without cost. [25] So David gave to Ornan for the place six hundred shekels of gold by weight.

[26] And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and [b] he answered him from heaven by fire upon the altar of burnt offering.

[27] And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

[28] At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. [29] [c] For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at [d] Gibeon. [30] But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

[1 C. xxii.] [1] Then David said, [e] This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel.

[a] Ezek. 20. 40, 41. [b] ch. 21. 14. [c] ver. 21. [Chron.—[a] Lev. 9. 24; 2 Chr. 3. 1 & 7. 1. [b] ch. 16. 39. [d] 1 Kin. 3. 4; ch. 16. 39; 2 Chr. 1. 3. [e] Deut. 12. 5; 2 Sam. 24. 18; ch. 21. 18, 19, 26, 28; 2 Chr. 3. 1.]

yokes, for the wood (Gen. 22. 7; 1 Kin. 19. 21). **23.** *As a king.*] Heb. *the king*; so Vulg. The word is absent from *Sept.*, *Syr.*, and may be a scribe's duplication of 'the king' below. Keil renders *O king*, and *doth* for 'did' (so R.V.). It is not probable that Araunah was the deposed king of Jebus. 'Give' = *offer* as in Gen. 23. 11.——*Accept thee.*] *i.e.* thy sacrifice and intercession; cp. Ps. 20. 3. **24.** *Price.*] 'Fifty shekels of silver' is probably the price of the immediate purchase, *viz.*, the use of the site, &c.; 'six hundred shekels of gold' (the only mention of gold money), may be the price of the site of the future Temple which the Chronicler has in view (vs. 28, 29). **25.** *Altar.*] The angel's appearance and command is the *showing* of 2 Chr. 3. 1. Similarly Gideon erected his altar, Jehovah-Shalom, on the spot where his former extemporised sacrifice had been accepted.

1 C. xxi.—26.] The answer by fire (*marg. refs.*, 1 Kin. 18, 38) showed that God had accepted David's prayer, sacrifice, and altar. Then the plague ceased. **28-30.**] Parenthetic. *At that time.*] *i.e.* and thenceforward. ——*He sacrificed there.*] The new Sanctuary was in regular use, notwithstanding the coexistence of the service of the Tabernacle and altar of burnt-offering at Gibeon (*marg. refs.*). —David's desire to unite the services of Gibeon and Jerusalem in a Temple had been denied; doubtless the king knew that he could not hope to achieve the restoration of the national worship in any other way. But now, by Divine authority, the supersession of the Tabernacle-service begins. **29.** *Tabernacle.*] Heb. *dwelling-place* (contrasted with the new Sanctuary.——*Season.*] *Rather*, time (*marg. refs.*). **30.** *Enquire of.*] More probably to worship (cp. *chs.* 13, 3 & 15, 13) than to seek God's guidance through the H.P.——*Afraid.*] The reason assigned is obscure; perhaps (*Keil*) the pestilence raged at Gibeon; but imminent peril brooks no delay.

1 C. xxii.—1.] By the tokens enumerated above, David recognises that Araunah's threshing-floor is designated as the site of the Temple under the promise of 2 Sam. 7. 13. This is the climax at which the Chronicler aimed in introducing the history of the census; cp. 2 Chr. 3. 1.——*Then.*] *Rather*, And, resuming from *ch.* 21. 27.——*This*, &c.] Cp. Jacob's ejaculations at the site of the sanctuary of Beth-el (Gen. 28. 16, 17).——*The.*] Omit.—David's remaining years are spent in preparations for building the Temple, and in securing the succession for his son Solomon, to whom this great trust was bequeathed.

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69.—David's Preparations for the Temple of Solomon.

1 CHRONICLES XXII. 2-19.

2 And David commanded to gather together [a] the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God. 3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance [b] without weight; 4 also cedar trees in abundance: for the [c] Zidonians and they of Tyre brought much cedar wood to David.

5 And David said, [d] Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

David charges Solomon and the Princes.

6 Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel. 7 And David said to Solomon, My son, as for me, [e] it was in my mind to build an house [f] unto the name of the LORD my God: 8 but the word of the LORD came to me, saying, [g] Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. 9 [h] Behold, a son shall be born to thee, who shall be a man

[a] 1 Kin. 9. 21.
[b] ver. 14; 1 Kin. 7. 47.
[c] 1 Kin. 5. 6.
[d] ch. 29. 1.
[e] 2 Sam. 7. 2; 1 Kin. 8. 17; ch. 17. 1 & 28. 2.
[f] Deut. 12. 5, 11.
[g] 1 Kin. 5. 3; ch. 28. 3.
[h] ch. 28. 5.

1 C. xxii.—2. *Strangers.*] Both David and Solomon numbered the resident aliens with a view to *forced labour* (2 Chr. 2. 17 & 8. 7-9) and exacted it. The word used for *tribute* in Judg. 1. 28 generally means forced labour (cf. 2 Sam. 20. 24; 1 Kin. 9. 21); the modern corvée on public works.——*Masons.*] Probably immigrant Giblites (cf. 1 Kin. 5. 18). 3. *Of.*] *Sept.* has *and*; perhaps, rather, *leaves of the doors* (cf. 1 Kin. 6. 32, *marg.*).——*Joinings.*] *Rather*, cramps. Perhaps some cement would be used with them, as there is no mention of the usual molten lead. Sometimes, however, neither is used, as with the huge sandstone blocks in the Porta Nigra at Treves.——*Brass.*] *i.e.* bronze. Spoil from Zobah. Cf. 2 Sam. 8. 1-10, *note.* 4. *Cedar.*] Cf. 2 Sam. 7. 2, *note.* Doubtless they supplied much besides, for they had almost a monopoly of the commerce of that time. 5. *Young.*] At what age, between 14 and 24, cannot be determined. A comparison of 2 Chr. 9. 30 & 12. 13 shews that he was married. The word *na'ar* is used of the babe Moses, the child Maher-shalal-hash-baz, the stripling David, the adult Joshua and Rehoboam.——*Tender*] (used in Gen. 33. 13) may refer to his peaceful disposition; cf. *v.* 13 & 2 Chr. 13. 7 & Deut. 20. 8, where A.V. has *tender-hearted*, and *fearful.*——*Magnifical.*] A word seldom found. Bp. Pilkington uses *magnifically.*——*Now.*] No definite time is indicated; these thoughts and yearnings were long time in David's heart; *said* often points to passing or frequent unspoken thought; when he had done his utmost, and felt his end near, then (*v.* 6) he summoned Solomon that he might commend to him the carrying out of his heart's desire.——*Abundantly.*] The sources of David's abundant wealth, wherewith to procure all these costly things, were no doubt various. We know that he possessed store of treasures, corn-fields, vines, olives, and sycomores, flocks, herds, camels and asses, and store of wine and oil (*ch.* 27. 25-31). His real and personal property were vast. We must suppose (as his paternal property would be but small) that most of his wealth was due to the largeness of his share, according to prevalent custom, of all conquered lands and spoils, of the tribute of subject-kings, and of the royal revenue (1 Sam. 8. 15). 6. *Of Israel.*] Emphatic; it was from the God of his fathers and his people that encouragement in this national work was to be looked for. 7. *Unto the name.*] Equivalent to *for the dwelling*, or, *for the manifestation of the perfections* (cf. Deut. 12. 11). 8. *Great wars.*] David was emphatically known as *a man of war* (*ch.* 28. 3; 2 Sam. 17. 8).——*Because.*] In 2 Sam. 7. 6 a further reason is given. The historian there and Solomon omit this reason, which David gives. The very expression, *in my sight*, is used by David (Ps. 51. 4). 9. *Shall be.*] *Rather*, is; *Sept.* τίκτεται.——*Man of rest.*] A fit person, therefore, to find a resting-place for the Ark.——*Solomon.*] *i.e. Peaceful.* Cf. 2 Sam. 12. 24, *note*; 1 Kin. 5. 4. Identical with

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of rest; and I will give him [a] rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. 10 [b] He shall build an house for my name; and [c] he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, [m] the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee. 12 Only the LORD [n] give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. 13 [o] Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: [p] be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron [q] without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. 15 Moreover *there are* workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. 16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and [r] the LORD be with thee.

17 David also commanded all the princes of Israel to help Solomon his son, *saying*, 18 *Is* not the LORD your God with you? [s] and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued

[a] 1 Kin. 4. 25 & 5. 4.
[b] 2 Sam. 7. 13; 1 Kin. 5. 5; ch. 17. 12, 13 & 28. 6.
[c] Heb. 1. 5.
[m] 1 Kin. 3. 9, 12; Ps. 72. 1.
[n] Josh. 1. 7, 8; ch. 28. 7.
[o] Deut. 31. 7, 8; Josh. 1. 6, 7, 9; ch. 28. 20.
[p] As ver. 2.
[q] ver. 11.
[r] Deut. 12. 10; Josh. 22. 4; 2 Sam. 7. 1; ch. 23. 25.

the Arabic *Suleimân*, the Assyrian *Shalman*, the Moabite *Salamanu*; Vulg. *Pacificus*; cp. *Irenæus*. — *Peace in his days.*] This climax of Hebrew prosperity is described in 1 Kin. 4. 20, 25, '*Judah and Israel were many as the sand . . eating and drinking and making merry . . dwelt safely every man under his vine and fig tree from Dan to Beersheba, all the days of Solomon*,' and in 1 Kin. 5. 4, '*God hath given me rest on every side*.' *V.* 13 implies the ordinary condition—*when a man's ways please the Lord*, he maketh even his enemies to be at peace with him (Prov. 16. 7).—*Quietness.*] The corresponding verb occurs in Judg. 5. 31. **10.** *My . . his.*] *Rather*, to me. . . to him. Cf. 2 Cor. 6. 18; Rev. 21. 7. **11.** *The Lord be with thee.*] Cp. the suffrage *Dominus vobiscum*. **12.**] The prayer was answered (1 Kin. 3. 12; 2 Chr. 1. 9, 10).—*And give . . . concerning.*] Perhaps, *when he shall set thee over Israel. Give charge* means, 'lay a burden on, direct, instruct.' The Syriac and Arabic is similar. **13.** *If*, &c.] Similarly, in Joshua's case, all promise of God's presence, all encouragement, were linked with performance of duty and heed to God's word (Josh. 1. 5–9; 23. 6). Here, and in 1 Kin. 2. 3, the very words of those charges are recorded. The mind of the pious Hebrew at all times reverted naturally to the early days of the Divine selection; and, at the date of the *Book* of *Chronicles*, when David's throne and Solomon's temple had passed away, Moses and the Law became more than ever the national rallying-point. **14.** *Trouble.*] Of soul rather than of circumstances. Not the *paupertas*, πτωχεία of *Vulg.* and *Sept.* The same word is used in Ps. 31. 7. It is David's wont to speak in a tone of humble self-disparagement (cf. 1 Sam. 18. 23); *or*, he may mean, 'Troublous though my reign has been, yet, &c.;' *or*, possibly, the expression may be equivalent to *with all my might* in *ch.* 29. 2. — *Talents.*] The value of a talent before the Captivity is uncertain, and (independent of Oriental hyperbole, cf. *v.* 16) Hebrew numerals are never reliable. Like *lac* in India, *sestertium* at Rome, a talent is a sum, not a coin. 100,000 times £6,000 (4,000 tons) would be an incredible amount; equally so 1,000,000 times £400 for the silver. Josephus gives 10,000 for the gold, 100,000 for the silver. If we might read *shekel* for *talent*, the amount with the present numerals would be large, but not impossible, *i.e.* about £200,000 and £150,000.—*Add.*] Solomon did so (2 Chr. 2. 8). **15.** *Cunning.*] Learned, skilled; see 1 Sam. 16. 18, *note*. Though Bacon does define *cunning* as 'a sinister or crooked wisdom,' and Locke as 'the apo of wisdom,' yet of old its commonest meaning was not knowingness, but simply knowledge. Cf. 'That errs in ignorance and not in cunning.'—*Shake.* The words *craft* and *art* have similar variation of meaning. **16.** *With thee.*] Pledge of success to the pious mind at all times, in all works (cf. Hag. 1. 13). **18.** *For . . people.*] A practical summary of David's reign, which sets forth its place in the history of the Monarchy (cf. *chs.* 18–20). The concluding words are a thank-

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before the LORD, and before his people. 19 Now [t]set your heart and your soul to seek
the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to
[u]bring the ark of the covenant of the LORD, and the holy vessels of God, into the house
that is to be built [x] to the name of the LORD.

70.—David's old Age.

1 KINGS I. 1-4.

1 Now king David was old *and* stricken in years; and they covered him with clothes,
but he gat no heat. 2 Wherefore his servants said unto him, Let there be sought for my

[t] 2 Chr. 20. 3. [u] 1 Kin. 8. 6, 21; 2 Chr. 5. 7 & 6. 11. [x] ver. 7; 1 Kin. 5. 3.

ful enlargement of Josh. 18. 1. **19.** *Seek.*] Heb. has *seek unto* (so 2 Chr. 17. 4); but *seek* occurs in *ch.* 16. 11. The true seeking of the Lord is devotion of ourselves, our powers, our 'talents,' to His service, 'Arise *therefore*,'—*Arise . . . build.*] This language of stirring encouragement suggests the post-Captivity efforts of Haggai and Zechariah to rouse the returned Jews to rebuild the Temple (cf. Ezra 10. 4). —*Bring the Ark.*] This he hoped would be its final removal. It had known many migrations. Its first home was Shiloh, till (with probably a temporary sojourn at Bethel during the Benjamite war, Judg. 20. 26, 27) the first battle of Ebenezer, when God in anger 'forsook' Shiloh (Ps. 78. 60), and it became 'a curse' (Jer. 26. 6). On its restoration by the Philistines, it remained a century at Kirjath-jearim (or Baale of Judah), in a house on a hill that bore the name of Abinadab (with, as some think, a temporary sojourn at Nob, 1 Sam. 21. 1). Thence David brought it, not to Gibeon, but to his new tabernacle on Zion. Manasseh degraded it from its high position, but Josiah restored it (2 Chr. 33. 7 & 35. 3). It disappears at the destruction of Jerusalem by Nebuchadnezzar.—*Is to be built.*] *Sept.* and *Vulg.* have *is being* (cf. *v. 9, note*).

1 KINGS.—The two Books of Kings, like the two Books of Samuel, formed originally a single book. The *Sept.* in both cases made the division; which the *Vulg.* follows. It is purely arbitrary. *Samuel* includes a period of about 120, *Kings* of about 427, years. In both cases the author is unknown. Possibly David himself wrote the earlier book, Ezra revising it; Jeremiah (so tradition) compiled the later. Ezra would naturally avail himself of the records alluded to in 2 Sam. 1. 18; 1 Chr. 27. 24 & 29. 29; Jeremiah of those named in 1 Kin. 11. 41 & 14. 19, 29. Thus their authorship justifies their position in that portion of the Scriptures called by the Jews 'the Prophets.' The *Kings* contain the history of the Monarchy from David's closing years until its end, and trace the temporary eclipse of the Hebrew nation. These books supply the only materials for the history of the N. Kingdom, which the compiler of *Chronicles* passes over in silence, the N. Kingdom being no more. The chronicler's work is insufficiently described by the *Sept.* title of it, Παραλειπόμενα (*Supplement* or *Things left out*). Like St. John's gospel, it is that, and more. It is worthy of its Hebrew title, 'History of the Times;' but it is a history written with a special object, namely, to recapitulate, supplement, and carry on the nation's story for the encouragement and edification of the little and dispirited band of exiles who had returned from Babylon; therefore it records with particularity the genealogical redistribution of the land, and the restoration of the Temple and of the public worship of Jehovah. The Davidic Monarchy having passed away, the chronicler had to present the Law and the Temple as the central bond of the nation; hence the generally Levitical tone of his narrative. 'It (writes Stanley, *Jewish Church*, ii., pp. 354, 360) is one of the chief Levitical books of the Hebrew Scriptures, one in which the priestly character is the most apparent. . . . The priesthood is a dynasty which began before the monarchy, almost before the prophets. It outlived the monarchy altogether. It lived on through periods when prophecy had totally ceased. It witnessed the fall of the Egyptian, Assyrian, Babylonian, Persian, and Grecian empires. It formed the rallying point of the Jewish nation in the immense void of the return from the Captivity, in the death-struggle with Antiochus; and in the last agony of the nation the High Priesthood is the last institution visible before the final crash of the system.' That Chronicles, Ezra, and Nehemiah formed originally one book is unquestionable. The chronicler was no doubt acquainted with *Kings*, but he drew from various other sources of information. He (see *Appendix*) refers to the tale (*words*) of the kings of Israel and Judah as told by various writers, twice to a *midrash* or commentary thereupon (2 Chr. 13. 22 & 24. 27), and once to a *vision* (2 Chr. 32. 32).—Only such parts of the chronicler's writings are here introduced as fall distinctly within the scope of this work—a Harmony, a continuous parallel narrative, of the Hebrew Monarchies.

1 K. 1.—**1.** *Old, &c.*] At about 70. This shows that the 'seven ages' of man's life

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lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. [3] So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a [a] Shunammite, and brought her to the king. [4] And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

71.—Adonijah's Rebellion. David proclaims his Successor.

1 KINGS I. 5-53.

[5] Then [a] Adonijah the son of Haggith exalted himself, saying, I will be king: and [b] he prepared him chariots and horsemen, and fifty men to run before him. [6] And his father had not displeased him at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* [c] and *his mother* bare him after Absalom. [7] And he conferred with Joab the son of Zeruiah, and with [d] Abiathar the priest: and [e] they following Adonijah helped *him.*

[8] But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and [f] Shimei, and Rei, and [g] the mighty men which *belonged* to David, were not with Adonijah.

[a] Josh. 19. 18; 1 Sam. 28. 4.
[b] 2 Sam. 3. 4.
[c] 2 Sam. 3. 3, 4; 1 Chr. 3. 2.
[d] 2 Sam. 20. 25.
[e] ch. 2. 22, 28.
[f] ch. 4. 18.
[g] 2 Sam. 23. 8.

were shortening. 'Threescore and ten' was in the days of the patriarchs by no means 'the last scene of all.' The same phrase is used of Joshua at 110. *V.* 47 shows that David was also bed-ridden. If the (usual) opening word *v'* must be rendered *and*, it must not be taken to imply continuity of narrative. It links the parts of the one sacred Historian's work from Adam's day to Nehemiah's. Much had occurred since the last event recorded in 2 Sam. See 1 Chr. 22. **2.** *Cherish.*] *Rather* (and so in *v.* 4), become a companion unto; lit. *a dweller with;* without *l* the word *ôlkan* has nothing of the meaning *serve*, or of the Sept. and Vulg. *cherish.* **3.**] *Shunem* lay a little N. of Jezreel (cf. 2 Kin. 4. 8). Abishag's story is introduced into the narrative as explaining Adonijah's death (*ch.* 2. 22-24), and illustrating the difficulties attendant upon Solomon's succession. The supposition that she is the Shulamite referred to in Cant. 6. 13 as beloved by Solomon is favoured by the form of Shunem's modern name, *Sulem.*

1 K. i.—5. *Then.*] For—

> 'Authority forgets a dying king,
> Laid widow'd of the power in his eye
> That bow'd the will.'—*Tennyson.*

Again the evils of polygamy appear. No certain rule of succession prevents factions in the army, the household, and even in the priesthood. David's promptitude (*v.* 32) on this occasion contrasts favourably with his timidity when conscience made him coward (2 Sam. 15. 14). His forethought enjoined all the tokens of military, royal, priestly, prophetic, and popular sanction (*vv.* 33, 34). This last was apparently wanting to Adonijah (cp. *v.* 49).—*Adonijah.*] Probably he was the eldest living son (cf. *ch.* 2. 22). Amnon and Absalom, the first and third, were dead, and Chileab the second is not named after 2 Sam. 3. 3. Born at Hebron, Adonijah must now have been verging on 40. He repeats Absalom's action, but had no excuse from his father's conduct (*v.* 6). He regarded Solomon as his rival (*v.* 26), and knew Solomon's supporters. His story, no less than Absalom's, confirms Ovid's *Principiis obsta; sero medicina paratur, cum mala per longas convaluere moras;* and refutes Rousseau's 'No kind of habits ought to be impressed on children; leave them to the natural consequences of their own actions; when reason comes to exert itself in a maturer state, all will be right.' Cf. Prov. 29. 15. **6.** *He also.*] *Rather,* also he.—*And bare.*] Probably rather, *he* (David) *begat.* The *Heb.* and *Sept.* has either meaning; and Absalom's mother was Maacah. **7.**] Joab, knowing Bathsheba's history, may have regarded Adonijah as the rightful heir, or feared that under Solomon the Peaceful his military talents would be without scope; or still was brooding over David's late preference for Amasa, and fearing punishment one day for Amasa's murder. To Abiathar's motive we have no clue. Possibly there was jealousy between him, as rightful H.P. of the Ark and its sanctuary (cf. 2 Sam. 6. 17) at Zion, and Zadok as H.P. at the ancient Tabernacle on the High Place at Gibeon. Adonijah, later, owned that he knew himself to be in the wrong and fighting against God (*ch.* 2. 15; cf. 1 Chr. 22. 9, 10). **8.** *Priest.*] Cf. 2 Sam. 15. 24 & 6. 18, *notes.* —*Benaiah.*] Cf. 2 Sam. 8. 18 & 23. 20. From the omission here of all mention of Abishai we may infer that he was dead.—*Nathan.*] No one was more intimately ac-

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9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which
is by En-rogel, and called all his brethren the king's sons, and all the men of Judah
the king's servants: 10 but Nathan the prophet, and Benaiah, and the mighty men, and
Solomon his brother, he called not.
11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast
thou not heard that Adonijah the son of [h] Haggith doth reign, and David our lord
knoweth *it* not? 12 Now therefore come, let me, I pray thee, give thee counsel, that
thou mayest save thine own life, and the life of thy son Solomon. 13 Go and get thee
in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine
handmaid, saying, [i] Assuredly Solomon thy son shall reign after me, and he shall sit
upon my throne? why then doth Adonijah reign? 14 Behold, while thou yet talkest
there with the king, I also will come in after thee, and confirm thy words.
15 And Bath-sheba went in unto the king into the chamber: and the king was very
old; and Abishag the Shunammite ministered unto the king. 16 And Bath-sheba
bowed, and did obeisance unto the king. And the king said, What wouldest thou?
17 And she said unto him, My lord, [k] thou swarest by the LORD thy God unto thine
handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon
my throne. 18 And now, behold, Adonijah reigneth; and now, my lord the king, thou
knowest *it* not: 19 [l] and he hath slain oxen and fat cattle and sheep in abundance, and
hath called all the sons of the king, and Abiathar the priest, and Joab the captain of
the host: but Solomon thy servant hath he not called.
20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest
tell them who shall sit on the throne of my lord the king after him. 21 Otherwise it
shall come to pass, when my lord the king shall [m] sleep with his fathers, that I and
my son Solomon shall be counted offenders.

[h] 2 Sam. 3. 4. [i] 1 Chr. 22. 9. [k] ver. 13, 30. [l] ver. 7, 8, 9, 25. [m] Deut. 31. 16; ch. 2. 10.

quainted with David (2 Sam. 7. 2 & 12. 1-14, 25), or knew better which son was the Jedidiah, the Beloved of Jehovah.——*Rei.*] Josephus has 'David's friend,' meaning perhaps Husbai.——*Mighty men.*] The remains of the original band of 600, and the Heroes, formed still the nucleus of the standing army, under this name, *Gibbôrim*. These still owned David as mightiest of all, not with the might of former years, but of moral ascendency. It is personal influence that makes any individual in any age 'the light of Israel,' and such David would be to them till his dying day. Still he was their hearts' leader, still his will was their law. 9. *Slew.*] As in early training and personal appearance (v. 6), so in his assumption of royal state (v. 5), and other preparations for usurpation, and in his using a sacrificial feast as a pretext, Adonijah resembles Absalom (2 Sam. 14, 25 & 15. 12), though a less skilled and resolute conspirator.——*Zoheleth.*] *i.e. of the serpent.* The incidental mention here of this stone fixes the position of Enrogel (*Spring of the fuller*). The ledge of rock leading down to the Fountain of the Virgin (at the foot of Ophel, N. of Siloam) is still called *Ez Zeheele*, the exact equivalent of Zoheleth.——*Called.*] *i.e.* invited (cf. v. 25; Luke 14. 13). 11. *Nathan spake, &c.*] The wisdom of the serpent is not unbecoming the 'man of God.' He was at this time chief counsellor and chronicler. His bolder bearing, when speaking as prophet, should be noted. 12. *Thine own life.*] He must have judged Adonijah to be very unscrupulous, for Bathsheba's life could hardly be in danger while David lived. The widows of Philip and Alexander died at the hands of their sons' rivals, but that was unusual cruelty. 13.] David acknowledges the oath (v. 30). It may have formed part of the *comfort* of 2 Sam. 12. 24.——*Assuredly.*] Particle (ὅτι) of quotation. 18. *Now.*] *Rather* (*Sept., Vulg.*), thou. 20. *Thou.*] Vulg. *rerumtamen*. It would be no strange thing in any Eastern country for a king to nominate a successor other than his eldest living son. The uncertainty is the fruitful germ of insurrections and usurpations. 21.] No metaphor is of earlier and wider use than that which compares death to sleep. Hesiod makes them 'children of one mother, Night.' Cf. ὕπνος κασίγνητος θανάτου (*Homer*); *Consanguineus leti sopor* (*Virgil*); *Perpetuus sopor* (*Horace*); Twin deity with sleep (*Schiller*); The sleep that knows not breaking (*Scott*); Our little life is rounded with a sleep (*Shaks.*). In Scripture, however, we find it thrice only (Deut. 31. 16; Ps. 13. 3; 2 Sam. 7. 12) before now. Henceforward it is frequent (Jer. 51. 39; John 11. 11, &c.). ——*With his fathers.*] Generally equivalent

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22 And, lo, while she yet talked with the king, Nathan the prophet also came in.
23 And they told the king, saying, Behold Nathan the prophet. And when he was come
in before the king, he bowed himself before the king with his face to the ground.
24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me,
and he shall sit upon my throne? 25 [n] For he is gone down this day, and hath slain
oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the
captains of the host, and Abiathar the priest; and, behold, they eat and drink before
him, and say, [o] God save king Adonijah. 26 But me, *even* me thy servant, and Zadok
the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not
called.
27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy
servant, who should sit on the throne of my lord the king after him?
28 Then king David answered and said, Call me Bath-sheba. And she came into the
king's presence, and stood before the king. 29 And the king sware, and said, [p] *As* the
LORD liveth, that hath redeemed my soul out of all distress, 30 [q] even as I sware unto
thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me,
and he shall sit upon my throne in my stead; even so will I certainly do this day.
31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king,
and said, [r] Let my lord king David live for ever.
32 And king David said, Call me Zadok the priest, and Nathan the prophet, and
Benaiah the son of Jehoiada. And they came before the king. 33 The king also said
unto them, [s] Take with you the servants of your lord, and cause Solomon my son to
ride upon mine own mule, and bring him down to [t] Gihon: 34 and let Zadok the
priest and Nathan the prophet [u] anoint him there king over Israel: and [x] blow ye with
the trumpet, and say, God save king Solomon. 35 Then ye shall come up after him,
that he may come and sit upon my throne; for he shall be king in my stead: and I
have appointed him to be ruler over Israel and over Judah.
36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD
God of my lord the king say so *too*. 37 [y] As the LORD hath been with my lord the
king, even so be he with Solomon, and [z] make his throne greater than the throne of my
lord king David.

[n] ver. 19.
[o] 1 Sam. 10. 24.
[p] 2 Sam. 4. 9.
[q] ver. 17.
[r] Neh. 2. 3; Dan. 2. 4.
[s] 2 Sam. 20. 6.
[t] 2 Chr. 32. 30.
[u] 1 Sam. 10. 1 & 16. 3, 12; 2 Sam. 2. 4 & 5. 3; ch. 19. 16; 2 Kin. 9. 3 & 11. 12.
[x] 2 Sam. 15. 10; 2 Kin. 9. 13 & 11. 14.
[y] Josh. 1. 5, 17; 1 Sam. 20. 13.
[z] ver. 47.

to *in the royal tombs*; not used of Jehoram or Joash in 2 Chr. 21. 20 & 24. 25. **22.** *Came in.*] To the ante-chamber. Note (v. 23) the profound respect paid to the king even by God's prophet. **25.** *All, &c.*] The conspiracy assumed no mean proportions.——*Captains.*] The word is rendered *princes* in 1 Chr. 23. 2, and applied to subordinate commanders in 2 Kin. 9. 5 & 11. 9.——*God save, &c.*] So Saul was saluted, and Absalom, and Solomon, and Joash (cf. John 12. 13). **27.** *Servant.*] So Heb. marg.; but Heb. text has servants, *i.e.* those of v. 26. **29.** *That, &c.*] Solomon's asseveration rests on his Establishment or Enthronization (cf. *ch.* 2. 24; Gen. 48. 16; Ps. 19. 14). **31.** *To the earth.*] Still the Oriental custom; and similarly worshippers in Russian churches touch the floor with their foreheads. See the engravings under 'Attitudes' in Kitto's *Biblical Cyclopædia.* These tokens of despotic state contrast strangely with the early simplicity of the monarchy. **33.** *Servants.*] The *mighty men* of v. 8, and the Cherethites and Pelethites of v. 38 (cf. 1 Sam. 30. 14).——*Mule.*] Cf. 2 Sam. 13. 29, *note.* See also Deut. 17. 16, and contrast *ch.* 10. 26.——*Gihon.*] 'Probably (so the Chaldee and Targums) the lower reservoir, the modern Pool of Siloam. While Adonijah and his faction feasted under the cliff Zoheleth, now *Ez Zehwele*, David's loyal servants descended by the Tyropœon valley to the lower Pool of Siloam, close to the king's gardens, and there anointed Solomon, within hearing, but not within sight of the opposite party.'—*Tristram.* **35.** *Come up after.*] Follow in formal procession *up* from Gihon to Zion (vs. 9, 40, 45).——*Israel.*] Cf. *ch.* 11. 42; 2 Sam. 19. 9, *notes.*——*Judah.*] Specially invited by Adonijah (v. 9). **36.** *Amen.*] So it shall be, God willing (Jer. 28. 6). **37.** *Been with, &c.*] God himself can promise no higher blessing than his presence. Cf. Gen. 28. 14–21; Exod. 3. 12;

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Solomon anointed King.

38 So Zadok the priest, and Nathan the prophet, [a] and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. 39 And Zadok the priest took an horn of [b] oil out of the tabernacle, and [c] anointed Solomon.

And they blew the trumpet; [d] and all the people said, God save king Solomon. 40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for [e] thou *art* a valiant man, and bringest good tidings. 43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king. 44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: 45 and Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon [f] sitteth on the throne of the kingdom. 47 And moreover the king's servants came to bless our lord king David, saying, [g] God make the name of Solomon better than thy name, and make his throne greater than thy throne. [h] And the king bowed himself upon the bed. 48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath [i] given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 And Adonijah feared because of Solomon, and arose, and went, and [k] caught hold

[a] 2 Sam. 8. 18 & 23. 20—23.
[b] Ex. 30. 23, 25, 32; Ps. 89. 20.
[c] 1 Chr. 29. 22.
[d] 1 Sam. 10. 24.
[e] 2 Sam. 18. 27.
[f] 1 Chr. 29. 23.
[g] ver. 37.
[h] Gen. 47. 31.
[i] ch. 3. 6; Ps. 132. 11, 12.
[k] ch. 2. 28.

Josh. 1. 9; Judg. 6. 16; Hag. 2. 4; Acts 18. 10; Matt. 28. 20. **39.** *An horn.*] *Sept.*, rightly, the; cf. 1 Sam. 16. 1, *note.*——*Oil.*] The holy anointing oil always kept in the tabernacle (Exod. 31. 11). David's new tabernacle was the nearer, but in charge of Abiathar; the Hebrew here means strictly the outer goat-hair tent. The oil was compounded of the best spices—myrrh (the gum of Arabian thorny shrubs); cinnamon (from India); fragrant cane (? the lemon grass of India); cassia (the bark of a coarse kind of Indian cinnamon); and olive oil (Exod. 30. 23-33). ——*Anointed.*] His second anointing is recorded in 1 Chr. 29. 22. Note how the narrative which describes the first makes no mention of the second; while that which names *the second* has never named the first. Henceforward, Solomon is *de facto* king. This anointing was the confluence of the two streams of events related in *ch.* 1. 1-39 and in 1 Chr. 23. 1-29 (*Hervey*). **40.** *The people.*] Not *all*, as above, but those that had oboes or reed-pipes at hand (1 Sam. 10. 5). *Sept.* ἐχόρευον ἐν χόροις.——*Rent.*] *Sept.* ἐῤῥάγη; Vulg. *insonuit*; we should rather speak of the air than the earth. Cf. 'Their hideous yells *rend* the welkin.'—*Philips.* **41.** *Joab heard.*] So Athaliah was warned of Joash's enthronement (2 Kin. 11. 13). **42.** *Jonathan.*] Once David's faithful messenger (2 Sam. 15. 36 & 17. 17).——*Valiant.*] *Rather* (as *v.* 52), worthy. There is no play upon the word here as in 2 Sam. 18. 27. It most frequently has a military sense, but includes all worth (cf. Prov. 12. 4; 1 Chr. 9. 13). **43.** *Verily.*] *Rather*, Truth to tell. **45.** *Rang again.*] *Rather*, was in commotion. The same word is used in *v.* 41. Its prime meaning is *set in motion* (Prov. 16. 30; Ruth 1. 19). It could not, however, be so rendered in 1 Sam. 4. 5; Ps. 55. 2 or Mic. 2. 12. Its noun is rendered *destruction* in 1 Sam. 5. 9, 11. **47.** *God.*] So Heb. marg.; but Heb. text has thy God; cf. *v.* 36.——*Bowed.*] Praying, like Jacob, as his infirmity would allow, that so it might be (cf. Heb. 11. 21). **48.** *One.*] *Sept.*, *Targ.*, *Pesh.* add, *of my seed.* **50.** *Horns.*] Four projecting points of the altar, and of the same material—acacia covered with brass (Exod.

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on the horns of the altar. 51 And it was told Solomon, saying, Behold, Adonijah
feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let
king Solomon sware unto me to day that he will not slay his servant with the sword.
52 And Solomon said, If he will shew himself a worthy man, [i] there shall not an hair of
him fall to the earth: but if wickedness shall be found in him, he shall die. 53 So king
Solomon sent, and they brought him down from the altar. And he came and bowed
himself to king Solomon: and Solomon said unto him, Go to thine house.

72.—David's Last Days.—Solomon's Installation.

1 KINGS II. 1.

1 Now [a] the days of David drew nigh
that he should die;

1 CHRONICLES XXIII. 1.

1 So when David was old and full of
days, he made [a] Solomon his son king over
Israel.

David's public Charge as to the Temple.

1 CHRON. XXVIII. 1-19 & XXIX. 1-22.

1 And David assembled all the princes
of Israel, [b] the princes of the tribes, and
[c] the captains of the companies that mi-
nistered to the king by course, and the

1 CHRONICLES XXIII. 2.

2 And he gathered together all the
princes of Israel, with the priests and
the Levites.

captains over the thousands, and captains over the hundreds, and [d] the stewards
over all the substance and possession of the king, and of his sons, with the
officers, and with [e] the mighty men, and with all the valiant men, unto
Jerusalem.

[i] 1 Sam. 14. 45; 2 Sam. 14. 11; Acts 27. 34.
[a] Gen. 47. 29; Deut. 31. 14.
[Chron.—] 1 Kin. 1. 33—39; ch. 28. 5.
[b] ch. 27. 16.
[c] ch. 27. 1, 2.
[d] ch. 27. 25.
[e] ch. 11. 10.]

27. 1, 2). To these the victims were bound, and the blood of the sin-offering was smeared over them, as it was also over the horns of the golden altar of incense in the Holy Place. They symbolized the power and strength that lay in this mode of approaching God, through a Saviour's blood and intercession. Exod. 21. 14 *implies* that any one but a murderer might find sanctuary there. There was an altar in David's tabernacle on Zion (2 Sam. 6. 17), and probably it had horns; but perhaps the holiest association would as yet be with that at Gibeon, 6 miles distant. It cannot be determined to which Adonijah (and Joab, *ch.* 2. 28) fled; probably to that at Gibeon. Similar 'asylum' attached to several spots in England till the Reformation, *e.g.* Beverley and the precincts of Westminster, which retain the name Sanctuary. 51. *To day.*] *Rather*, first (cf. Gen. 23. 31, 33). 52. *If*, &c.] A pardon worthy of the *Peaceful* king, of God's Beloved (Jedidiah). Such clemency is most unusual in the East, yet we are not to suppose it due to policy, to a lurking belief that ere long an opportunity for revoking it would occur.

1 C. xxiii.—1.] The chronicler begins his fuller account twice over. At *ch.* 23. 3 he interrupts himself to mention the organisation of the tribe of Levi, and the change as to the age at which they were to enter on their duties, *viz.* 30, instead of 30; and the names of those who had been stewards of David's property; and then resumes at *ch.* 28. 1. David's strength appears to have been marvellously renewed specially for this great occasion (cf. Ps. 71. 18).—*Full.*] Lit. *satiated.* Cp. '*Cur non, ut plenus vitæ conviva, recedis*' (Lucr. 3. 951);

'Raro, qui se vixisse beatum
Dicat, et exacto contentus tempore vitæ
Cedat, uti conviva satur, reperire queamus.'
Hor. Sat. i. 1. 117.

Not by Solomon's path, however (Eccles. 2), had David arrived at this point.

1 C. xxviii.—1. *Princes.*] *Rather*, captains. The English language scarcely admits of uniformity of translation. The same Hebrew word (*sar*, lit. *one whose office is arranging*) is here rendered 'princes,' 'captains,' 'stewards,' 'officers'; and, elsewhere, chief, governor, keeper, lord, master, ruler, eunuch. —*Companies.*] More frequently rendered *courses*, and used of the priests and Levites, here the *corps d'armée* described in *ch.* 27.—*Possession.*] *i.e.* flocks and herds; *ar'ṣot* is used similarly.—*Officers.*] *Rather*, courtiers,

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2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me,* I *had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for [f] the footstool of our God, and had made ready for the building: 3 but God said unto me, [h] Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood.

4 Howbeit the LORD God of Israel [i] chose me before all the house of my father to be king over Israel for ever: for he hath chosen [k] Judah *to be* the ruler; and of the house of Judah, [l] the house of my father; and [m] among the sons of my father he liked me to make *me* king over all Israel: 5 [n] and of all my sons, (for the LORD hath given me many sons,) [o] he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. 6 And he said unto me, [p] Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father. 7 Moreover I will establish his kingdom for ever, [q] if he be constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 And thou, Solomon my son, [r] know thou the God of thy father, and serve him [s] with a perfect heart and with a willing mind: for [t] the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: [u] if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 10 Take heed now; [x] for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

11 Then David gave to Solomon his son [y] the pattern of the porch, and of the

[f] 2 Sam. 7. 2; Ps. 132. 3, 4, 5.
[g] Ps. 99. 5 & 132. 7.
[h] 2 Sam. 7. 5, 13; 1 Kin. 5. 3; ch. 17. 4 & 22. 8.
[i] 1 Sam. 16. 7—13.
[k] Gen. 49. 8; ch. 5. 2; Ps. 60. 7 & 78. 68.
[l] 1 Sam. 16. 1.
[m] 1 Sam. 16. 12, 13.
[n] ch. 3. 1, &c. & 23. 1.
[o] ch. 22. 9.
[p] 2 Sam. 7. 13, 14; ch. 22. 9, 10; 2 Chr. 1. 9.
[q] ch. 22. 13.
[r] Jer. 9. 24; Hos. 4. 1; John 17. 3.
[s] 2 Kin. 20. 3; Ps. 101. 2.
[t] 1 Sam. 16. 7; 1 Kin. 8. 39; ch. 29. 17; Ps. 7. 9 & 139. 2; Prov. 17. 3; Jer. 11. 20 & 17. 10 & 20. 12; Rev. 2. 23.
[u] 2 Chr. 15. 2.
[x] ver. 6.
[y] See Ex. 25. 40; ver. 19.

The Heb. *sârîm*, which *Sept.* and *Vulg.* render here by *eunuchs*, is used of officials of the court and household (*e.g.* in Gen. 39. 1; 2 Kin. 24. 12); of military leaders (Job 39. 25); and of Michael (Dan. 10. 21).——*Mighty men.*] Heb. *gibbôrîm*; the military chiefs of *ch.* 11. 10–47; *Sept.* however (τοὺς δυνάστας καὶ τοὺς μαχητὰς τῇ στρατιᾷ) and *Vulg.* (*potentes, et robustissimos quosque in exercitu*) seem rather to take these to be civilian magnates, and the 'valiant men' (*gibbôr-chayil*) to be the military Worthies. **2.** *Brethren.*] At the word memory would fly back to very distant days, to Ziklag (1 Sam. 30. 23). The feeling which prompted the use of it had doubtless won many hearts to David. Cf. *ch.* 11. 1.——*Footstool.*] The Ark was the footstool. The Shechinah *rested* on it; cf. Ps. 132. 8, 14 & 99. 5. 3.] Cf. *ch.* 22. 8, *note.* **4.** *Liked.*] Lit. *delighted in*; cf. Matt. 3. 17. **5.** *Throne of the kingdom of the Lord.*] This phrase defines the special character of the Hebrew monarchy. Cf. 'throne of the Lord,' *ch.* 29. 23; 1 Sam. 10. 25, *note*, and Judg. 8. 23. **7.** *For ever,* [f] See 2 Sam. 23. 5, *note* (Sec. 65), and cf. 1 Kin. 2. 4, *note.* **8.** *Keep.*] Fr. well supplies *je vous somme de garder*; and Ital. *io vi protesto*; it is an adjuration. Cf. the question in Confirm. Service, 'Do ye here,' &c. ——*Seek.*] *i.e.* give heed to, make one's constant resort; used also of places and of God. Cf. Amos 5. 4, 5. Omit *for.* **9.** *Know.*] The primary meaning of the word is *to see*, to be aware of. Generally in Hebrew, words of knowledge imply the exercise of the affections (cf. Ps. 1. 6 & 31. 7 & 36. 10; 1 Cor. 8. 3; and note that *καρδίας*, not *διανοίας*, is the true reading in Eph. 1. 18).——*Imaginations.*] *i.e.* every *form* of thought; from *yetzar*, to mould.——*If, &c.*] Then surely; it may be at other times also (Isa. 65. 1), but perhaps only when the forsaking has not been deliberate; the lost sheep was sought; the lost son was moved and allowed to find; Israel, determinately joined to idols, was 'let alone.'——*Cast off.*] Lit. loathe as an abomination. **11.** *Pattern.*] Apparently this plan was revealed by inspiration to David, and by him written

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houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 and the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, 2 of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service: 15 even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick. 16 And by weight *he gave* gold for the tables of shewbread, for every table; and *likewise* silver for the tables of silver: 17 also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver: 18 and for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the [a] cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD. 19 All *this, said David,* [b] the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

[1 C. xxix.] 1 Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* [c] young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God. 2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of

[a] ch. 26. 20.
[b] Ex. 25. 18—22; 1 Sam. 4. 4; 1 Kin. 6. 23, &c.
[c] See Ex. 25. 40; ver. 11, 12.
[d] 1 Kin. 3. 7; ch. 22. 5; Prov. 4. 3.

down (v. 19), as that of the Tabernacle was to Moses. Cf. Ex. 25. 9, 40; 2 Kin. 16. 10.——*Porch.*] The vestibule to the Holy Place, called 'porch of the Lord' in 2 Chr. 15. 8. it faced the brazen altar of burnt-offering, called in Mal. 1. 7 'the table of the Lord,' which needed no pattern, as the original one still existed at Gibeon, and probably that made by David for his tabernacle on Zion was a copy of it.——*Houses.*] *Rather,* places *thereof, i.e.* of the Tempie (throughout), *i.e.* the Holy and Most Holy Places; the house and the inner house (1 Kin. 6. 27); the greater house and the most holy house (2 Chr. 3. 5, 10). See 1 Kin. 6.——*Parlours.*] *i.e.* the porch and the Holy place (*Cheyne*), but it may mean the side chambers, or store-houses and dwelling-places around the courts; commonly 'bed-chamber.' 12. *By the spirit.*] *Rather,* in his spirit (so R.V. marg., *Sept., Vulg., Cor., Gen.*), *i.e.* mind, by inspiration (v. 19).——*Of the treasuries.*] *Rather,* for. 13. *Also.*] *Rather,* And.——*Vessels.*] Used for cooking the priestly portion (1 Sam. 2. 14) and preparing the shew-bread, for water and for oil. 14.] *Rather,* He gave the pattern by weight of gold for, &c., *i.e.* he gave in writing what their weight should be. 16. *Tables.*] Cf 2 Chr. 4. 8, 19. strictly speaking only one of these tables was for shew-bread (2 Chr. 29. 18), the 'pure table' of 2 Chr. 13. 11. The silver tables are named here only. 17. *Gold.*] In the Tabernacle these were of bronze.——*Fleshhooks.*] Cf. 1 Sam. 2. 13.——*Bowls.*] Used to receive the blood of the sacrifices, and sprinkle it.——*Cups.*] *Rather,* flagons (the 'covers' of Exod. 25. 29), for libations.——*Basons.*] *Rather,* tankards. Covered jugs, probably for wine. 18. *Gold . . . cherubims.*] *Rather,* the pattern of the chariot, even of the golden cherubim (cf. Ps. 18. 10). The genitive of apposition or identity is frequent, *e.g.* 2 Cor. 5. 5, τὸν ἀῤῥαβῶνα τοῦ πνεύματος; Rom. 4. 11, σημεῖον ἔλαβε περιτομῆς; 2 Pet. 2. 6, πόλεις Σοδόμων καὶ Γομόῤῥας. So in Latin, *flumen Rheni,* and in English, *this our sacrifice of praise and thanksgiving* (Pr. Bk.). Cf. *Ellicott's* note on Eph. 6. 14, 16. On the form and meaning of the cherubim see 1 Kin. 6. 23 and 2 Sam. 22. 11, *notes.* 19. *Of this.*] *Rather,* in the pattern.

1 C. xxix.—1. *Palace.*] *Or,* fortress. The word *birah* is only found in the post-Captivity books. It is used of the Persian king's palace at Shushan (Neh. 1. 1; Esth. 1. 2, &c.; Dan. 8. 2); but of the Temple here and in v. 19 only. 2. *Brass.*] Cf. 2 Sam.

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brass, the iron for *things* of iron, and wood for *things* of wood; [d] onyx stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house, 4 *even* three thousand talents of gold, of the gold of [e] Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*: 5 the gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers.

And who *then* is willing to consecrate his service this day unto the LORD?

6 Then [f] the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with [g] the rulers of the king's work, offered willingly, 7 and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. 8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of [h] Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect

[d] See Isa. 54. 11. 12; Rev. 21. 18, &c.
[e] 1 Kin. 9. 28.
[f] ch. 27. 1.
[g] ch. 27. 25, &c.
[h] ch. 26. 21.

8. 8, *note.*——*Onyx.*] Heb. *shôham*, uniformly rendered onyx by A.V. and Vulg., and sometimes by Josephus; turquoise by *Delitzsch*, *Sayce*, and others. *Sept.* here preserves the Heb. word, σοὰμ, but elsewhere renders leek-green stone, sardius, emerald, sapphire, beryl. Probably it was some bluish green stone, such as the Amazon felspar, which was much used in early times in Egypt and Assyria (*Maskelyne*). ——*To be set.*] *Omit* the preceding 'stones.' *Sept.* καὶ πληρώσεως λίθους τελετεῖν καὶ ποικίλους. Josephus says that in the later Temple the courts 'exposed to the air were laid with stones of all sorts' (*B. J.* v. 5. 2). This floor may have been mosaic; but he says it was 'laid with plates of gold' (*Ant.* viii. 3. 3). *Vulg.* renders 'garnished the house with precious stones,' in 2 Chr. 3. 6, by *Stravit pavimentum templi pretiosissimo marmore.* Probably the glistering, veined, precious stones of all sorts and all shades (cf. *gemmas pretiosas*, 1 Kin. 10. 11, *Vulg.*) were set in the walls. The walls of many Russian churches are thick with them.——*(Glistering.)* Cheyne would render *stones of* (*i.e. edged with*) *antimony*; Vulg., omitting 'to be set,' has *et quasi stibinos*; Heb. *pûk*, rendered *fair colours* in Isa. 54. 11, lit. *black eye-paint*, but used in the only other places (2 Kin. 9. 30; Jer. 4. 30) of the antimony-dye (the modern *kohl*), used by Orientals to dye the hands and hair, but especially to colour the eyes, and to outline them (as shewn on mummy cases); Germ. *bunte steine.* Glister is from Dutch *glisteren*, to shine (cf. 'Glistering pearl.'—*Gascoigne*).——*Marble.*] *Sept.* Πάρων πολύν; Vulg. *marmor Parium.* Alabaster might be procured from Damascus. 3. *Proper good.*] Personal property; *i.e.* his privy purse, as distinct from his revenue for state and public purposes. See *ch.* 22. 5, *note*, and cf. 2 Cor. 8. 5. ——*Which I have.*] *Omit.* 4.] The amount would be 30 millions plus three millions, if the numbers were to be relied on.——*Ophir.*] Gold is never spoken of as coming from any other places than Ophir, Havilah (N.E. Arabia), and Sheba (Arabia Felix); but the position of Ophir remains undecided. The probability is that the gold came from India, whether Ophir be there, or be some part of Arabia or of Africa, which served as the emporium; see, however, 1 Kin. 9. 28, *note.* Gold mines in Malacca (Aurea Chersonesus) are still called *ophirs.* And it is worth notice that there was an early trade even with China, for Chinese inscriptions have been found on articles in ancient Egyptian tombs (see *Wilkinson*, iii. p. 108, quoted in *Speaker's Com.* on Isa. 49. 12).——*Houses.*] *Rather*, places (*ch.* 28. 11). 5. *Consecrate.*] Lit. (*margin*) to fill his hand; *i.e.* to make offerings (v. 9). So in Ex. 32. 29. 6. *Fathers.*] *Rather*, fathers' houses.——*Rulers*, &c.] Probably the royal household and the officials of *ch.* 28. 1. The same Hebrew word, *sar*, stands for all the four titles here. 7. *Drams.*] Var. *darics* (*lt.* 2a.); so R.V.; meaning sums corresponding to that amount; for darics were not introduced till after the Captivity. The chronicler uses language of later date, which his readers would understand. The word *adarconim*, from the Persian *dara*, a king (cp. *sovereign*), occurs only here and in Ezra 8. 27. It had a king's head, and on the obverse a kneeling archer. 8. *By the hand.*] *Rather*, into the hand. Jehiel (descended from Gershon, Levi's eldest son) was one of those 'over the treasures of the dedicated things.' 9. *Offered.*] A similar

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heart they [i] offered willingly to the LORD: and David the king also rejoiced with great joy.

[10] Wherefore David blessed the LORD before all the congregation: and David said,

Blessed *be* thou, LORD God of Israel our father, for ever and ever. [11] [k] Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all. [12] [l] Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all. [13] Now therefore, our God, we thank thee, and praise thy glorious name.

[14] But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee. [15] For [m] we *are* strangers before thee, and sojourners, as *were* all our fathers: [n] our days on the earth *are* as a shadow, and *there is* none abiding. [16] O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own. [17] I know also, my God, that thou [o] triest the heart, and [p] hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

[18] O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: [19] and [q] give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things,* and to build the palace, *for* the which [r] I have made provision.

[20] And David said to all the congregation, Now bless the LORD your God.

And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

[21] And they sacrificed sacrifices unto the LORD, and offered burnt offerings

[i] 2 Cor. 9. 7.
[k] Matt. 6. 13; 1 Tim. 1. 17; Rev. 5. 13.
[l] Rom. 11. 36.
[m] Ps. 39. 12; Heb. 11. 13; 1 Pet. 2. 11.
[n] Job 14. 2; Ps. 90. 9 & 102. 11 & 144. 4.
[o] 1 Sam. 16. 7; ch. 28. 9.
[p] Prov. 11. 20.
[q] Ps. 72. 1.
[r] ver. 2; ch. 22. 14.

stirring of the heart produced similar results in Exod. 35. 21-29; cf. Num. 7; Neh. 7. 70-72. 10. *Blessed,* &c.] The prayer is in spirit a noble psalm, shewing that the Bard's right hand had not in age forgot its cunning. 14. *Thine own.*] Cf. 1 Cor. 4. 7. 15. *Strangers and sojourners.*] The two English words do not express exactly the same thing as the two Hebrew words; neither do the words of *Sept.,* πάροικοι καὶ παροικοῦντες. The Vulg. *peregrini et advenae,* gives (in inverse order) the meaning better, which is *aliens,* whether passing visitors or residents without civil privileges. This very expression is used by St. Paul in Eph. 2. 19 (ξένοι καὶ πάροικοι, *i.e.* μέτοικοι), when contrasting our position under the Gospel, as being *now* συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ. *Sojourner* (Fr. *sejourner,* to spend the day) cannot fitly mean resident alien. The one word is the opposite of *native,* the other the opposite of *citizen.* —— *Shadow.*] *i.e.* a passing cloud which shades from the sun but for a moment. Vulg. *quasi umbra super terram; Sept.* ὡς σκιὰ ἐπὶ γῆς. Cf. Ps. 144. 4.——*None abiding.*] *Rather,* no hope (*i.e.* of abiding); Vulg. *mora; Sept.* ὑπομονή. Probably the meaning is, *no expectation of a fixed or continued state.* 18. *This.*] *i.e.* the spirit of the cheerful sincere (v. 9) giver, which God loves.——*Prepare.*] *Rather,* direct. Make it as ready for thy service as are these *prepared* (vs. 2, 3) materials. 19. *Perfect.*] *i.e.* sincere, without alloy of evil, or admixture of evil motives and aims. 20. *Heads.*] Vulg. *se;* Sept. τὰ γόνατα; Syr. *fell down.*——*Worship.*] Used (*bless* also, cf. v. 10 and 1 Kin. 1. 47) with reference to both God and man. From Sax. *weorthscipe* = worth-ship, it means to pay that reverence (it may be the bended knee, 1 Kin. 1. 16) of which the object is *worthy.* Cf. 'With my body I thee worship.'—*Mar. Ser.* 21. *Their drink offerings.*] *i.e.* those appropriate and requisite to each. The drink-offering was

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unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel: 22 and did eat and drink before the LORD on that day with great gladness.

And they made Solomon the son of David king the second time, and [a] anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

David's Charge to Solomon.

1 KINGS II. 1-9.

And he charged Solomon his son, saying,

2 [b] I go the way of all the earth: [c] be thou strong therefore, and shew thyself a man; 3 and keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest [d] prosper in all that thou doest, and whithersoever thou turnest thyself: 4 that the LORD may [e] continue his word which he spake concerning me, saying, [f] If

1 CHRONICLES XXVIII. 20, 21.

20 And David said to Solomon his son,

[a] Be strong and of good courage, and do *it*: fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; [b] he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD. 21 And, behold, [c] the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship [d] every willing skilful man, for

[a] Josh. 23. 14; Job 16. 22.
[b] Deut. 17. 19, 20.
[c] Deut. 29. 9; Josh. 1. 7; 1 Chr. 22. 12, 13.
[d] 2 Sam. 7. 25.
[e] Ps. 132. 12.

[Chron.—] 1 Kin. 1. 35, 39.
[a] Deut. 31. 7, 8; Josh. 1. 6, 7, 9; ch. 22. 13.
[b] Josh. 1. 5.
[c] ch. 24, & 25, & 26.
[d] Ex. 35. 25, 26 & 36. 1, 2.]

wine: with a bullock, half-a-gallon; with a ram, one-third; with a lamb, one-fourth; *i.e.* 1,083 gallons here altogether. Cf. Num. 15; Gen. 35. 14. It was probably poured on the sacrifice (περὶ τὸν βωμόν.—*Josephus*). There is no distinct mention of any part of it being drunk.—*Sacrifices.*] *i.e.* thank-offerings. That *these* consecration offerings were eaten is implied by *v.* 22. The verb rendered *sacrificed* means *to slaughter for food*, and it is specially used of the offerings of private persons (cf. 1 Kin. 3. 15), of which only a small part was the priest's (Lev. 7. 15, 29-34), and the rest formed a sacrificial feast for the offerer and his friends. 22. *Second time.*] The first being at 1 Kin. 1. 39, and somewhat hurried and less public.—*The chief governor.*] *Rather*, ruler, as in *ch.* 28. 4. See 1 Kin. 1. 35.—*Zadok.*] Thus Eleazar's line was restored, and Ithamar's set aside, and 1 Sam. 2. 35, 36 began to be fulfilled. Cf. Num. 25. 13. Abiathar retained the *name* of priest (1 Kin. 4. 4).

1 C. XXVIII.—20. *And do.*] *i.e.* set to work (at once, now, cf. *ch.* 22. 19) with energy and perseverance, begotten of confidence in a God never known to fail workers for Him. Cf. Gen. 28. 15; Josh. 1. 5; Heb. 13. 5.—*My.*] Thus the shepherd, exile, soldier, king, sets up as it were a last Ebenezer, stone of help, on the very brink of the river of death.

thy sin'—contentedly, for, like Joshua, he knew his work was done—hopefully, for, like Joseph's, his trust in God's promise of the Better Land was a sure one.—*Strong.*] 'Be resolute and calm' well expresses the force of the word; or *virtuous*, in the fulness of its meaning. Intrepidity and steadfastness were, it may be, features too indistinctly marked in the character of Solomon, the Peaceable. Note how the word in Joshua's case, as here, is coupled with close adherence to God's written Word (Josh. 1. 6-9).—*Man.*] Bishop Hervey quotes 1 Sam. 4. 9 to show that this is a phrase of encouragement without reference to Solomon's youth. Solomon's age is not mentioned; but he was probably between 18 and 21 (cf. 1 Tim. 4. 12). 3. *Charge.*] Cf. Deut. 17. 18-20; 2 Sam. 23. 3-5. Possibly *statutes* may mean legal ordinances (Levitical or sanitary); *commandments*, the moral law; *judgments*, the civil and criminal code; *testimonies* (or precepts), rules regarding commemorations. But this would not correspond very well with the sixfold description of God's Word in Ps. 19. 7-9; and *testimony* is specially applied in Ex. 25. 16 to the Decalogue. The whole seems rather a general and comprehensive description of God's known mind and will, as in Gen. 26. 5. 4. *If*, &c.] Cf. *ch.* 3. 14. Just as in every *command* is *implied* the promise of heavenly *aid* (cf. Ex. 14. 15; Matt. 12. 13), so some *condition*, similar to the one here, is *implied* in

1 K. ii. 2-4; 1 C. xxix. 22 & xxviii. 20, 21.] 190

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thy children take heed to their way, to [g] walk before me in truth with all their heart and with all their soul, [h] there shall not fail thee (said he) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah [i] did to me, *and* what he did to the two captains of the hosts of Israel, unto [k] Abner the son of Ner, and unto [l] Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet. 6 Do therefore [m] according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of [n] Barzillai the Gileadite, and let them be of those that [o] eat at thy table: for so [p] they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee [q] Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but [r] he came down to meet me at Jordan, and [s] I sware to him by the LORD, saying, I will not put thee to death with the sword. 9 Now therefore [t] hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head [u] bring thou down to the grave with blood.

73.—David's Death.—Solomon's Accession.

1 KINGS 11. 10-12.

10 So [a] David slept with his fathers, and was buried in [b] the city of David. 11 And

1 CHRONICLES XXIX. 26-30 & 23-25.

26 Thus David the son of Jesse reigned over all Israel. 27 [a] And the time that he

[g] 2 Kin. 20. 3.
[h] 2 Sam. 7. 12, 13; ch. 8. 25.
[i] 2 Sam. 3. 39 & 18. 5, 12, 14 & 19. 5, 6, 7.
[k] 2 Sam. 3. 27.
[l] 2 Sam. 20. 10.
[m] ver. 9; Prov. 20. 26.
[n] 2 Sam. 19. 31, 38.
[o] 2 Sam. 9. 7, 10 & 19. 28.
[p] 2 Sam. 17. 27.

[q] 2 Sam. 16. 5.
[r] 2 Sam. 19. 18.
[s] 2 Sam. 19. 23.
[t] Ex. 20. 7; Job 9. 28.
[u] Gen. 42. 38 & 44. 31.
[a] ch. 1. 21; Acts 2. 29 & 13. 36.
[b] 2 Sam. 5. 7.
[Chron.—] 2 Sam. 5. 4.]

every *promise* of God. Cp. Ps. 89. 3, 4 with 132. 12. **5.** *To me.*] The father's heart may be pardoned for putting that act of disobedience, Absalom's death, first: but it was by no means Joab's greatest crime. That charity which hopeth all things (and indeed common fairness), will lead us to hope here that it was anxiety for the stability of Solomon's throne (in one plot against which Joab had already joined), and a sense of duty cowardly neglected for expediency's sake, which prompted this charge, rather than a vindictiveness, such as few men, even the most blood-thirsty, have cherished in a dying day. Narvaez even, when dying, was *ready* to forgive his enemies, though the thing was impossible, because not one had escaped his living vengeance. Rawlinson's remark, therefore, 'we must not expect Gospel morality from the saints of the Old Testament,' is perhaps inapplicable to this case, though pointing to a fact which ought to be noted. 'Morality in the abstract is unchangeable, yet it looks as if in the concrete there was a progressive morality—an accommodation to the ruder and earlier periods of humanity (Matt. 19. 8).'—*Chalmers.*—*Blood,* &c.] The meaning is, that a deed which would have been justifiable in war, brought an indelible stain of blood in time of peace. Figuratively, Joab's murderous jealousy had left him ankle-deep in blood, and tied and bound with its guilt as with a girdle (Ps. 109. 19). Cf. 'What, will these hands ne'er be clean?'—*Shaks. Mac.* v. 1. **7.** *So.*] *i.e.* with inexpressible kindness. **8.** *With thee.*] *i.e.* near.—*Cursed me.*] Burke said, 'Spare not the hoary head of inveterate abuse.' **9.**] This *recommendation* (so *Heb.*) Solomon seems to have been loath to carry out. If he kept him in Jerusalem, away from his own people, he might hope to hinder him from in any way endangering his throne (cf. *vs.* 36, 37).

1 K. ii.—**10.** *Buried.*] Aged 73; cf. Ps. 90. 10; 1 Chr. 23. 1, *note;* the 'good old age' of Abraham was 175 (Gen. 25. 7, 8). The tomb which formed the 'sepulchres of David' (Neh. 3. 16), and 'of the sons of David' (2 Chr. 32. 33), and of Jehoiada (2 Chr. 24. 16) was filled by the interment of Hezekiah. His position, somewhere within the walls, between Siloah and the lower pool of Gihon, was known in apostolic times (Acts 2. 29). Tradition (probably correctly, *Tristram*).

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the days that David [c] reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

reigned over Israel *was* forty years; [b] seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem. 29 And he [e] died in a good old age, [d] full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, 30 with all his reign and his might, [e] and the times that went over him, and over Israel, and over all the kingdoms of the countries.

12 [d] Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. 24 And all the princes, and the mighty men, and all the sons likewise of king David, [f] submitted themselves unto Solomon the king. 25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and [g] bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

74.—Solomon Established.

1 KINGS II. 13—III. 3; 2 CHRONICLES I. 1.

13 And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, [a] Comest thou peaceably? And he said, Peaceably. 14 He said moreover, I have somewhat to say unto thee. And she said, Say on. 15 And he said, Thou

[a] 2 Sam. 5. 4.
[b] 2 Chr. 1. 1.
[c] 1 Sam. 16. 4, 5.
[d] [Chron.→] 2 Sam. 5. 5.
[e] ch. 23. 1.
[f] Dan. 2. 21.
[g] 1 Kin. 3. 13; 2 Chr. 1. 12; Eccles. 2. 9.
[e] Gen. 25. 8.
[f] Eccles. 8. 2.

places it on the southern brow of Zion, outside the modern walls, on the spot which claims to be the scene of the last Supper, of the apostolic assemblage and of the gift of tongues, the Virgin's home, and the burial-place of Stephen. On the cenotaph in the Mosque of David runs the Arabic inscription, 'O David, whom God has made Vicar, rule mankind in truth.' The tomb was plundered by Hyrcanus and by Herod, but existed in the time of Hadrian. Cf. Ezek. 43. 7–9. 11. *Seven.*] More exactly seven and a half (2 Sam. 5. 5). 12. *Established.*] In spite of any lurking disaffection, or any endeavour on the part of subject nations to shake off the Hebrew suzerainty; cf. v. 46 & *ch.* 11. 14–25; 2 Chr. 1. 1.

1 C. xxix.—29. *Acts.*] Lit. *words*; used alike of sayings, writings, and deeds; here *res gestæ.* — *Book.*] *Rather*, narrative. Cf. 2 Sam. 1. 18, *note.*——*Seer . . . prophet . . . seer.*] *Ro'eh . . nabi . . chozeh.* Cf. 1 Sam. 9. 9, *note.* 30. *Times.*] *Sept.* οἱ καιροί, the vicissitudes. Cf. Ps. 31. 15 (*Gesenius*); Vulg. *tempora quæ transierunt sub eo.*——*Kingdoms of the countries.*] *Sept.* ἐπὶ πάσας βασιλείας τῆς γῆς; Vulg. *in cunctis regnis terrarum*; but only those lands are intended which had dealings with David. Cf. 2 Chron. 17. 10. 23. *Throne.*] Cf. *ch.* 28. 5, *note.* 24. *Princes.*] *Sârim.* Cf. *ch.* 28. 1, *note.*——*Submitted.*] Equivalent to *did homage*; probably by some act similar to that described in Gen. 24. 9; Vulg. *dederunt manum.* Cp. 2 Chr. 30. 8, a similar, but not identical expression. 25. *Bestowed,* &c.] 'Little child' though he might be (the same phrase occurs in Ps. 8. 2); as the nation, so also their God-honouring and God-honoured king, is appointed as a witness of God's might, to the silencing of those that oppose themselves to the Divine Sovereignty.

1 K. ii.—13. *Mother.*] In the polygamous East the king's mother is the first lady in the realm. The succession of her son gives her pre-eminence over the other wives of the late king. Her name is generally recorded. Cf. *ch.* 15. 13 (Maachah) & 22. 42 (Azubah); 2 Kin. 11. 1 (Athaliah), &c.——*Comest,* &c.] A usual inquiry. Cf. 1 Sam. 16. 4; 2 Kin. 9. 22. 15.] Adonijah makes the most of his late status. His party, if influential, was not numerous. His closing sentence, if not hypocritically spoken, should have prevented his attempt. His present request convicts him (v. 23), and Solomon reckons Joab as his accomplice in a second but covert attempt on the succession. Abishag would be reckoned as one of David's wives. These might remain widows, but could not marry anyone except

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knowest that the kingdom was [b] mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for [c] it was his from the LORD. 16 And now I ask one petition of thee, deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me [d] Abishag the Shunammite to wife. 18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and [e] bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; [f] and she sat on his right hand. 20 Then she said, I desire one small petition of thee; *I pray thee,* say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay. 21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for [g] Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, [h] God do so to me, and more also, if Adonijah have not spoken this word against his own life. 24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he [i] promised, Adonijah shall be put to death this day. 25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 And unto Abiathar the priest said the king, Get thee to [k] Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, [l] because thou barest the ark of the LORD GOD before David my father, and because [m] thou hast been afflicted in all wherein my father was afflicted. 27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might [n] fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 Then tidings came to Joab: for Joab [o] had turned after Adonijah, though he turned not after Absalom.

And Joab fled unto the tabernacle of the LORD, and [p] caught hold on the horns of the

[b] ch. 1. 5.
[c] 1 Chr. 22. 9, 10 & 28. 5, 6, 7; Prov. 21. 30; Dan. 2. 21.
[d] ch. 1. 3, 4.
[e] Ex. 20. 12.
[f] See Ps. 45. 9.
[g] ch. 1. 7.
[h] Ruth 1. 17.
[i] 2 Sam. 7. 11, 13; 1 Chr. 22. 10.
[k] Josh. 21. 18.
[l] 1 Sam. 22. 6; 2 Sam. 15. 24, 29.
[m] 1 Sam. 22. 20, 23; 2 Sam. 15. 24.
[n] 1 Sam. 2. 31—35.
[o] ch. 1. 7.
[p] ch. 1. 50.

David's *successor.* Oriental custom utterly forbade. Cf. 2 Sam. 3. 7 & 12. 8 & 16. 22. Possibly personal affection for Abishag (*ch.* 1. 3, *note*) added fuel to Solomon's wrath. **19.** *Seat.*] *Rather,* throne (the same word as *throne* just above); the honour done to the queen-mother was rather in the position of the seat. Throughout Scripture, the right hand is the side of excellence. Cf. Ezek. 4. 4, 6; Zech. 11. 17; Matt. 25. 33 & 5. 29; John 21. 6. **24.** *Which, &c.*] Cf. *ch.* 1. 29, *note.*—— *An house.*] His son Rehoboam was now one year old. **26.**] Anathoth was a priest-city, 4 miles N.E. of Jerusalem; now Anâta; Jeremiah's birthplace. Cf. Isa. 10. 30.——*Afflicted.*] Abiathar's father, Ahimelech, and all his brethren had died on David's account by the hand of Doeg, and Abiathar had shared all David's wanderings. He owes his safety apparently more to his faithfulness to David (1 Sam. 22. 23) than to any sacredness of person. **27.** *That he might fulfil.*] This, and the similar expression, ἵνα πληρωθῇ, N.T., are not to be taken as meaning *in order that he might,* but simply as equivalent to *and, so doing, he was fulfilling;* implying possibly that it was, though unconsciously, by Divine influence that he was led to do so. **28.** *For.*] *Rather,* now.—— *Altar.*] Probably that at Gibeon, and if so, close to the scene of Amasa's murder. Cf. *ch.* 1. 50, *note.* Bp. Hall points us to one lesson which this scene illustrates. 'Vain is it to look for protection where we have not cared to yield obedience. The worst men would be glad to make use of God's ordinances for their advantage. Necessity will drive the

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altar. 29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar.

Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. 30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here.

And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. 31 And the king said unto him, [q] Do as he hath said, and fall upon him, and bury him; [r] that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. 32 And the LORD [s] shall return his blood upon his own head, who fell upon two men more righteous [t] and better than he, and slew them with the sword, my father David not knowing *thereof, to wit,* [u] Abner the son of Ner, captain of the host of Israel, and [x] Amasa the son of Jether, captain of the host of Judah. 33 Their blood shall therefore return upon the head of Joab, and [y] upon the head of his seed for ever: [z] but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 And the king put Benaiah the son of Jehoiada in his room over the host: and [a] Zadok the priest did the king put in the room of [b] Abiathar.

36 And the king sent and called for [c] Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. 37 For it shall be, *that* on the day thou goest out, and passest over [d] the brook Kidron, thou shalt know for certain that thou shalt surely die: [e] thy blood shall be upon thine own head. 38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto [f] Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath. 40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. 42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain,

[q] Ex. 21. 14.
[r] Num. 35. 33; Deut. 19. 13 & 21. 8, 9.
[s] Judg. 9. 24, 57; Ps. 7. 16.
[t] 2 Chr. 21. 13.
[u] 2 Sam. 3. 27.
[x] 2 Sam. 20. 10.
[y] 2 Sam. 3. 29.
[z] Prov. 25. 5.
[a] Num. 25. 11, 12, 13; 1 Sam. 2. 35; see 1 Chr. 6. 53 & 24. 3.
[b] ver. 27.
[c] ver. 8; 2 Sam. 16. 5.
[d] 2 Sam. 15. 23.
[e] Lev. 20. 9; Josh. 2. 19; 2 Sam. 1. 16.
[f] 1 Sam. 27. 2.

most profane and lawless man to God.' And Quarles points to another:—

'Betake thee to thy Christ, then, and repose
Thyself in all extremities on those
His everlasting arms,
Wherewith he girds the heavens, and upholds
The pillars of the earth, and safely folds
His faithful flock from harms.
Cleave close to Him by faith, and let the bands
Of love tie thee in thy Redeemer's hands.'

31. *Innocent blood.*] *i.e.* murder undeserved. To put away blood-guiltiness by retributive punishment was a duty prescribed by the Law, and it had recently proved effectual in the case of the Gibeonites. It may be that Solomon names Joab's former crimes only, and not his abetting this rebellion, because murder was the only crime which could claim no right of sanctuary (Ex. 21. 14). The present gave Solomon power to do what David had not dared to attempt (2 Sam. 3. 39). 32. *His blood.*] *i.e.* the blood which he shed, his blood-guiltiness, called *their blood* in *v.* 33. 34. *Went up.*] This expression would suit the high-place Gibeon; but cf. *ch.* 1. 50. *note.*——*Buried in his own house.*] In a family sepulchre on his own premises, like Samuel, king Manasseh, &c.——*Wilderness.*] Probably of Judah. Zeruiah was of Judah. 35. *In the room.*] This seems to imply that in some way Abiathar had ranked before Zadok, though Zadok's name is always placed before his. 36. *Go not forth.*] Cf. *v.* 9, *note.* 37. *Kidron.*] Between Jerusalem and his home, Bahurim. *Sept.* adds that Solomon 'made Shimei swear;' cf. *vs.* 42, 43. —— *Shalt know.*] *Rather,* know thou, as *v.* 42. 39.] An Achish, probably this king's

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on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good. 43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest [g] all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall [h] return thy wickedness upon thine own head; 45 and king Solomon *shall be* blessed, and [i] the throne of David shall be established before the LORD for ever. 46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died.

(2 Chron. i. 1.)

And the [k] kingdom was established in the hand of Solomon.

1 And Solomon the son of David was strengthened in his kingdom, and [a] the LORD his God *was* with him, and [b] magnified him exceedingly.

Solomon marries Pharaoh's Daughter.

(1 Kings iii. 1-3.)

1 And [l] Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the [m] city of David, until he had made an end of building his [n] own house, and [o] the house of the LORD, and [p] the wall of Jerusalem round about.

2 [q] Only the people sacrificed in high places, because there was no house built unto

[g] 2 Sam. 16. 5. [h] Ps. 7. 16; Ezek. 17. 19. [i] Prov. 25. 5. [k] ver. 12. [l] ch. 7. 8 & 9. 24. [m] 2 Sam. 5. 7. [a] ch. 7. 1. [b] ch. 6. [p] ch. 9. 15, 19. [q] Lev. 17. 3, 4, 5; Deut. 12. 2, 4, 5; ch. 22. 43. [Chron.—[r] Gen. 39. 2. [s] 1 Chr. 29. 25.]

grandfather, was king of Gath fifty years before. **44.** *Shall return.*] Vulg. *reddidit*, and *Sept.* ἀνταποδώσει, more correctly.

1 K. iii.—**1.** *Affinity.*] *i.e.* a relationship by marriage (Lat. *affinis*). The grandeur and security of Solomon's position enabled him thus to ally himself with the oldest and greatest Oriental monarchy. And a strong king of Canaan, as holding the balance between E. and W., between the powers of the valleys of the Nile and of the Euphrates, would be courted even by a great king of Egypt. But, 'after the close of the 19th dynasty, Egypt once more fell into decay, and the high priests of Amun (Ammon) at Thebes usurped the regal power. The Egyptian princess married by Solomon was apparently the daughter of a subordinate king, who reigned at Tanis (Zoan) towards the end of this period,' *i.e.* of the 21st dynasty (*Sayce*). —*Pharaoh.*] Probably Psinaces, the king of Egypt, the next but one preceding the Shishak of *ch.* 14. 25. As we read of no temples to Egyptian idols, and this marriage is not censured, we may assume that his daughter became a proselyte and 'forgat her own people and her father's house;' but (*cp.* 2 Chr. 8. 11) he would not let her dwell where the Ark had rested. To marry a foreigner was not (with the exception of the seven peoples of Canaan, Deut. 7. 3) unlawful. Joseph, Moses, Salmon, and Boaz had done it. But it was a dangerous step, and the beginning of Solomon's ruin (*ch.* 11. 4). It is this wedding very probably which is celebrated in that Song of songs which further, spiritually, metaphorically, prefigures the spiritual union which is betwixt Christ and his Church. Ps. 45 also, if it have any historical origin, celebrates either this event (*cp.* Ps. 72 with Ps. 45. 12) or the marriage of Joram with Athaliah.—*City.*] *i.e.* the stronghold of Zion.—*Wall . . . round about.*] Solomon 'repaired the breaches' in the ancient Jebusite citadel (*ch.* 11. 27), and repaired or strengthened the Millo and the walls of Jerusalem generally (*ch.* 9. 24). **2.** *Only.*] This word seems to imply that there was something wrong in this. Nothing could be plainer than God's command, that all sacrifices should be offered at *one* chosen place (Deut. 12. 11, 14, 26, 27), to be designated, as was Shiloh formerly, and the Temple hereafter; and the reason was as plain: nothing could so effectually promote national unity or do away with any sacred associations attaching to idol high-places. Nevertheless, we may say that this law had *never* been strictly observed; and God had favourably accepted sacrifices offered in a variety of places. We may assume that the command was in abeyance from God's abandonment of Shiloh till the temple was built, and specially at a time when ark and tabernacle were at different places, and there were two who bore the title of H.P.; that, in fact, God's chosen place had not yet been prepared. Comp. Jer. 7. 12, 14; Ps. 78. 60, 67-69, where Shiloh and Jerusalem appear to be the only two central or sole sanctuaries in which God placed His name according to the promise of

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the name of the LORD, until those days.
in the statutes of David his father: only he sacrificed and burnt incense in high places.

PSALM LXXII.

A Psalm for Solomon.

1 Give the king thy judgments, O God,
And thy righteousness unto the king's son.
2 He shall judge thy people with righteousness,
And thy poor with judgment.
3 The mountains shall bring peace to the people,
And the little hills, by righteousness.
3 And Solomon [r] loved the LORD, [s] walking
4 He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
5 They shall fear thee as long as the sun
and moon endure,
Throughout all generations.
6 He shall come down like rain upon the mown grass:
As showers *that* water the earth.
7 In his days shall the righteous flourish;
And abundance of peace so long as the moon endureth.

[r] Deut. 6. 5 & 30. 16, 20; Ps. 31. 23; Rom. 8. 28; 1 Cor. 8. 3. [s] ver. 6, 14.

Deut. 12. 11. *Only*, therefore, may be taken as uttered in a tone of regret, but not of censure (as later, *e.g. ch.* 15. 14, &c.). Jehovah had not designated a new seat of worship to succeed the ruined sanctuary of Shiloh.——*High places.*] The ancient 'high places' dedicated to Jehovah must be distinguished from the idolatrous 'high places.' The popular regard for the former was too powerful even for reforming kings like Asa and Hezekiah. It was reserved to Josiah to desecrate them for ever. Neither must we confound these with the τόποι προσευχῆς named in 1 Macc. 3. 46; 3 Macc. 7. 20, the 'synagogues of God' named in Ps. 74. 8, which had no existence until after the destruction of the Temple. —— *Name.*] *i.e. numen* (*Lumby*). See 2 Chron. 2. 6, *note*. 3. *Statutes of David.*] Contrast the *statutes* of Omri (Mic. 6. 16), of the heathen (2 Kin. 17. 8).

[Ps. LXXII.—This Psalm is suited for use at this time, whether composed by David before his death, or by Ethan (*Jennings*), or, as is more probable, by Solomon, as the title (*for* should be *of*) says, and the allusions to a great and peaceful empire suggest, and incorporated in the volume of David's psalms, as *v.* 20 (the compiler's addition) must in that case be understood to say. Its reference to Christ is plain to us; how far it was so to Solomon, whether he knew that 'he spake of Him,' we cannot tell. Certainly he speaks of a glorious present as furnishing hope of a still more glorious future; certainly his righteous reign of peace formed a more fitting type than any other of the kingdom of the Prince of Peace, the Ideal, we may suppose, of every Hebrew monarch. Edward Irving said well of the Hebrew Psalms, and the remark applies as forcibly to the Prophecies, 'You will always find the language too large for the special event, the terms too magnificent, the consequences too vast and enduring; in short, you will find it to include and enclose the particulars of that special event as the heavens do surround and encompass the earth.' This Psalm is the culminating point of that portion of Messianic prophecy which sets forth the *kingly* office of the Saviour' (*Speaker's Com.*).——1.] The petitions of *v.* 1, like those of all real prayer (cf. John 11. 42; Jas. 1. 6), are based on confidence; they assume that the answer will be favourable, and 'shall' follows in every verse, no mild optative, but confident prediction. So *Hengstenberg* very forcibly; the precatory rendering, as preferred by *Jennings* and most Editors, is given below.——*Judgments.*] Heb. *mishpâtîm* points to justice in execution, *tsedâkâh* pointing to the spirit of equity whence this springs.——*King's son.*] *i.e.* the king, as one born to a throne; a common Orientalism. *Targ.* 'the course of thy judgments to king Messiah, and thy righteousness to the son of king David.' Cf. Isa. 11. 4. 2. *He shall.*] *Rather*, Let him, and so *vs.* 4, 8. 3. *The mountains shall.*] Perhaps, *rather*, Let the mountains; and similarly throughout to *v.* 8, and again *vs.* 16, 17. Peace and the fear of God (*v.* 5) will result from righteous government. Cf. Isa. 32. 17. The mountains, great and small, are named as being the noblest portion of the land, *i.e.* the land, as the best of it, the whole of it. Montgomery's beautiful paraphrase here fails to give the exact meaning:

'Before Him, on the mountains,
Shall Peace, the herald, go.'

—— *Bring . . . . by.*] *Rather*, bear . . . . in righteousness. 5. *As long, &c.*] Compare Ps. 145. 13. 6. *Rain.*] An echo of the 'Last words' (2 Sam. 23. 4).——*Mown grass.*] Pr. Bk. reads *fleece of wool*; Luther, *fell*; Vulg. *vellus*; Sept. πόκον; but Amos 7. 1 is decisive as to the meaning of the word. Cf. 'Sound of vernal showers on the twinkling grass' (*Shelley*); so soft, so gentle, so imperceptible, so gladdening in its operations, shall be the sway of the Christ. 7. *The righteous.*] *Or*, perhaps, righteous-

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8 He shall have dominion also from sea
to sea,
And from the river unto the ends of the
earth.
9 They that dwell in the wilderness shall
bow before him;
And his enemies shall lick the dust.
10 The kings of Tarshish and of the isles
shall bring presents:
The kings of Sheba and Seba shall offer
gifts.
11 Yea, all kings shall fall down before him:
All nations shall serve him.
12 For he shall deliver the needy when he
crieth;
The poor also, and *him* that hath no
helper.
13 He shall spare the poor and needy,
And shall save the souls of the
needy.
14 He shall redeem their soul from deceit
and violence:
And precious shall their blood be in
his sight.
15 And he shall live,
And to him shall be given of the gold of
Sheba:
Prayer also shall be made for him con-
tinually:
And daily shall he be praised.
16 There shall be an handful of corn in
the earth
Upon the top of the mountains; the
fruit thereof shall shake like Lebanon:
And *they* of the city shall flourish like
grass of the earth.
17 His name shall endure for ever:
His name shall be continued as long
as the sun:
And *men* shall be blessed in him:
All nations shall call him blessed.
18 Blessed *be* the LORD God, the God of
Israel,
Who only doeth wondrous things.
19 And blessed *be* his glorious name for
ever:
And let the whole earth be filled *with*
his glory; Amen, and Amen.
20 The prayers of David the son of Jesse
are ended.

ness. Cp. Isa. 45, 8. **8.** *Sea to sea.*] Probably a general expression for the world-wide empire of David's heir, the Messiah. In the O.T. 'the sea' usually means the Mediterranean, and 'the river,' the Euphrates. R.V. refers to Exod. 23. 31, 'the Red sea to the sea of the Philistines, and from the wilderness to the River.'——*The ends.*] Compare 'uttermost parts,' as in Ps. 2. 8. Cf. 1 Kin. 4. 21 & 10. 24, and Gen. 15. 18, as quoted in Ecclus. 44. 21. **10.** *Isles.*] *Or*, sea-coasts with which the Phœnicians traded (Ezek. 27. 3, &c.). Tarshish, the El Dorado of the Hebrews, represents commerce westwards, Sheba, &c., eastwards.——*Bring . . . gifts.*] *Rather*, render . . dues, *i.e.* become tributary; lit. *bring back* (*reddita*, revenue and rent; Italian, *rendita*) in response to a claim. Comp. 'Ethiopia (Seba, *Josephus*) shall soon stretch out her hands unto God' (Ps. 68 31).——*Sheba.*] *Sept.*, *Vulg.*, and Pr. Bk. read *Arabia.* **12.** *Shall deliver.*] So *Jennings* (and in vs. 13, 14), but *Hengstenberg*, *Perowne*, and most render by the present. **13.** *Souls.*] Cf. 1 Sam. 26. 21, *note.* **14.** *Precious.*] Lit. a *weighty matter.* **15.**] This verse finds its first fulfilment in 1 Kin. 4. 20; cf. 1 Sam. 25. 6, *note.*——*To him*, &c.] Lit. *and he gives, i.e.* out of property restored, in thankfulness for life preserved.——*Shall he be praised.*] Lit. shall he (*or*, one) bless him. The A.V. understands 'he,' as often in Hebrew, in the sense of 'one': *One shall bless him*, meaning, *he shall be blessed.* So above, 'Prayer shall be made for him,' is literally *and he* (*or*, one) *shall pray for him.* **16.** *Shall be an handful.*] *Rather*, let there be an abundance; so Syriac. The sheaves shall wave like cedars, with such wide crowns, and the population shall enjoy the blessing of increase likewise.——*Mountains.*] The hills of Palestine were formerly cultivated in terraces, as the W. Lebanon is now. Thus the whole surface was made productive.——*Shall flourish.*] *Rather*, let them bloom out of the city, *i.e.* let the town population spring up as countless as the blades of grass. Cf. Job 5. 25; Isa. 49. 20; Zech. 2. 4. **17.** *Shall be continued.*] *Rather*, Let his name increase itself (lit. propagate).——*Be blessed.*] *Rather*, bless themselves, *i.e.* shall feel and own the fulfilment of Gen. 12. 3; *or*, cite him as example of one blessed, as distinguished from the citing of Ps. 102. 8. **20.**] Cf. 2 Sam. 23. 1.]

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75.—The Convocation at Gibeon.—Solomon's Dream and Request.

1 KINGS III. 4-15; 2 CHRONICLES I. 2-13.

[a] the captains of thousands and of governor in all Israel, the chief of the

(1 K. iii. 4-15.)

4 And the king went to Gibeon to sacrifice there; [a] for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 [b] In Gibeon the LORD appeared to Solomon [c] in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he [d] walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou [e] hast given him a son to sit on his throne, as *it is* this day. 7 And now, O LORD my God, thou hast made thy servant king instead of David my father:

[f] And I *am but* a little child: I know not *how* [g] to go out or come in. 8 And thy servant *is* in the midst of thy people which thou [h] hast chosen, a great people, [i] that cannot be numbered nor counted for multitude.

2 Then Solomon spake unto all Israel, to hundreds, and to the judges, and to every fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at [b] Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

4 [c] But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover [d] the brasen altar, that [e] Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it. 6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and [f] offered a thousand burnt offerings upon it.

7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me [g] to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

[a] 1 Chr. 16. 39.
[b] ch. 9. 2.
[c] Num. 12. 6; Matt. 1. 20 & 2. 13, 19.
[d] ch. 2. 4 & 9. 4; 2 Kin. 20. 3; Ps. 15. 2.
[e] ch. 1. 48.
[f] 1 Chr. 29. 1.
[g] Num. 27. 17.
[h] Deut. 7. 6.
[i] Gen. 13. 16 & 15. 5.

[Chron.—[a] 1 Chr. 27. 1.
[b] 1 Chr. 16. 39 & 21. 29.
[c] 2 Sam. 6. 2, 17; 1 Chr. 15. 1.
[d] Ex. 27. 1, 2 & 38. 1, 2.
[e] Ex. 31. 2.
[f] 1 Kin. 3. 4.
[g] 1 Chr. 28. 5.]

2 C. i.—2. *Governor . . chief . . fathers.*] *Rather*, chief . . . the heads of the fathers' houses. 3. *Tabernacle*, &c.] *Rather*, tent of meeting, *i.e.* with God; *vs.* 6, 13 also; cf. Ex. 25. 22. 5. *Put.*] *Had put (sâm)*; or (*shâm*) was there (*Sept., Vulg.*, R.V.).—— *Tabernacle . . it.*] *Rather*, dwelling-place . . Him. 6. *Was at.*] *Rather*, pertained to.

1 K. iii.—5. *Dream.*] In Eccl. 5. 7 Solomon classes dreams with vanities and vain professions. In general, their only reality is, as Aristotle says, a past impression on the mind which imagination, the only mental power not suspended during sleep, renews and dwells upon, or which some present circumstance recalls. But God-sent dreams may have no such foundation, but have to do with the future, and that of which the dreamer has had no experience, *e.g.* Matt. 2. 13; there can scarcely, however, have been the *same* reality of appearance to Solomon as to Joseph; and the wish of his dream was a reproduction of his heart's frequent desire. 7. *Child.*] An expression of humble diffidence; he realized the greatness of his task. Compare Jer. 1. 6-8.

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9 [k] Give therefore thy servant an understanding heart [l] to judge thy people, that
I may [m] discern between good and bad: for
who is able to judge this thy so great a
people?
10 And the speech pleased the Lord, that Solomon had asked this thing.
11 And God said unto him, Because thou
hast asked this thing, and hast [n] not asked
for thyself long life; neither hast asked
riches for thyself, nor hast asked the life
of thine enemies; but hast asked for thy-
self understanding to discern judgment;
12 [o] behold, I have done according to thy
words: [p] lo, I have given thee a wise and
an understanding heart; so that there
was none like thee before thee, neither
after thee shall any arise like unto thee.
13 And I have also [q] given thee that
which thou hast not asked, both [r] riches,
and honour: so that there shall not be any
among the kings like unto thee all thy
days. 14 And if thou wilt walk in my
ways, to keep my statutes and my commandments, [s] as thy father David did walk,
then I will [t] lengthen thy days.

10 Give me now wisdom and knowledge,
that I may [h] go out and come in before
this people: for who can judge this thy
people, *that is so* great?
11 And God said to Solomon, Because
this was in thine heart, and thou hast not
asked riches, wealth, or honour, nor the
life of thine enemies, neither yet hast
asked long life; but hast asked wisdom
and knowledge for thyself, that thou may-
est judge my people, over whom I have
made thee king: 12 wisdom and knowledge
is granted unto thee:
And I will give thee riches, and wealth,
and honour, such as [i] none of the kings have
had that *have been* before thee, neither shall
there any after thee have the like.

[k] Prov. 2. 3—9; James 1. 5.
[l] Ps. 72. 1, 2.
[m] James 4. 3.
[n] Heb. 5. 14.
[o] 1 John 5. 14, 15.
[p] ch. 4. 29, 30, 31 & 5. 12 & 10. 24; Eccles. 1. 16.
[q] Matt. 6. 33; Eph. 3. 20.
[r] ch. 4. 21, 24 & 10. 23, 25, &c.; Prov. 3. 16.
[s] ch. 15. 5.
[t] Ps. 91. 16; Prov. 3. 2.
[h] Chron.—[i] Num. 27. 17; Deut. 31. 2.
[i] 1 Chr. 29. 25; ch. 9. 22; Eccles. 2. 9.]

Solomon's age at his accession cannot be exactly determined; the usual formula is absent. In 1 Chr. 3. 5 he is placed last of four sons of Bathsheba, perhaps because his genealogy is to be given, for from 2 Sam. 12. 24 he seems to have been born before the other three. He had married Rehoboam's mother before his accession (cp. *ch.* 11. 42 with *ch.* 14. 21), and was probably about 20 years of age. —— *Go out or come in.*] A proverbial expression, meaning to transact public business, more particularly military affairs (cp. Deut. 31. 2; 1 Sam. 18. 16; Num. 27. 17). Or he may mean simply, I know not how to comport myself. Cf. 'It is not in man . . . to direct his steps' (Jer. 10. 23). **9.** *Heart.*] *i.e.* mind.——*Judge.*] Cf. 2 Sam. 8. 15, *note.* Happy the land whose ruler deems it his highest function to administer justice. Cyrus relates how he was specially trained to form righteous judgments.—*Xen. Cyr. I.*, III. 16. Cf. Ps. 72. 1–4, and Collect for Whitsunday. Solomon in his dream doubtless expressed his waking and deliberate wish. God giveth to him that hath. Solomon had wisdom enough to make him wish for more. His main desire was for practical wisdom, sagacity, clearness of judgment and intellect, 'wisdom to govern.' God added aptitude for the acquisition and use of the higher branches of philosophical knowledge, natural and moral. His circumstances were special. Under them no request could be more suitable. In general, and since John 14. 23 has been spoken, we might more fitly pray, 'Give me Thyself; for all things are contained in Thee; Thou art wisdom; Thou art wealth; Thou art power; Thou art length of days; Thou art fulness.'

Give what Thou wilt, without Thee I am poor,
And with Thee rich, take what Thou wilt away.

——*Great.*] Lit. heavy, multitudinous. **11.** *Understanding.*] *Rather*, discretion to understand (lit. *hear*). **12.** *Wise.*] Both σοφὸς and φρόνιμον. The word includes every phase of wisdom, from mere shrewdness up to the prophet's knowledge of God's mind. Cf. Dan. 5. 11. —— *Understanding.*] Lit. *hearing*; a heart that hears and drinks in Divine teaching.——*Like.*] With one exception (Col. 2. 3). **13.** *Also.*] Cf. Matt. 6. 33; and the things 'added' are blessings just so long as they are kept in their subordinate position. **14.** *Lengthen.*] Certainly he never reached threescore and ten. Probably he was not more than 60 when he died. The promise was conditional, and forfeited by unfaithfulness. The condition is omitted

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[15] And Solomon [e] awoke; and, behold, *it was* a dream.
And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and [f] made a feast to all his servants.

[13] Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

76.—Solomon's Judgment.

1 KINGS III. 16-28.

[16] Then came there two women, *that were* harlots, unto the king, and [g] stood before him.
[17] And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. [18] And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house. [19] And this woman's child died in the night; because she overlaid it. [20] And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. [21] And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. [22] And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son.
Thus they spake before the king. [23] Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living. [24] And the king said, Bring me a sword. And they brought a sword before the king. [25] And the king said, Divide the living child in two, and give half to the one, and half to the other.
[26] Then spake the woman whose the living child *was* unto the king, for [h] her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

[e] So Gen. 41. 7.
[f] So Gen. 40. 20; ch. 8. 65; Esth. 1. 3; Dan. 5. 1; Mark 6. 21.
[g] Num. 27. 2.
[h] Gen. 43. 30; Isa. 49. 15; Jer. 31. 20; Hos. 11. 8.

in Chronicles; while, on the other hand, the appeal to God's promise made to David found in Chr., v. 9, is omitted here (cf. Ps. 72. 2, 4, 12-14). This does not show that in either case the words given were not the words actually spoken, but merely that the Spirit which directed the writers, *for* reasons unknown to us, and by an influence not understood by us, caused one to record one part, one another. 15. *Dream.*] Of God's varied modes of communicating with men, previous to that most direct one, the incarnate Word (Heb. 1. 1 & 2. 3), the dream was the one which was less specially the privilege of the people of His choice (Gen. 20. 3 & 40. 5 & 41. 1; Judg. 7. 13; Dan. 2. 1). It was as though, now that angels were rare visitants, and priest and prophet were alike losing something of their prominence, God was reverting to His method of earlier days (Gen. 15. 12 & 28. 12 & 37. 5). —— *Ark.*] Which stood now in David's new tabernacle on Sion. —— *Peace offerings.*] *Or.* thank-offerings. As these must be eaten the same day (Lev. 7. 15), a feast 'before the Lord' was a concomitant of holy thanksgiving. This holy convocation was an act of consecration of the new kingdom, and a thanksgiving for its establishment as well as a service of prayer for the continuance of God's protection and blessing upon it. This act of worship was repeated at the sanctuary of the Ark in Jerusalem and followed by a coronation feast.

1 K. III.—16-28.] An illustration of the sagacity given in answer to Solomon's prayer. 21. *Considered.*] The word means *to distinguish*: it is generally rendered *understand.* 26. *Bowels yearned.*] Vulg. *viscera.* The Hebraism is adopted into the Greek of the N. T., *e.g.* 'bowels of compassion' (1 John 3. 17); *Sept.* ἡ μήτηρα, and in Gen. 43. 30, τὰ ἔγκατα; Germ. *ihr mütterlich herz.* The word in N.T. is always σπλάγχνα (Luke 1. 78). In French *entrailles* is frequent, where we

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27 Then the king answered and said, Give her the living child, and in no wise slay it:
she is the mother thereof.
28 And all Israel heard of the judgment which the king had judged; and they feared
the king: for they saw that the [c] wisdom of God *was* in him, to do judgment.

77.—Solomon's Empire and its Organisation.

1 Kings iv.

1 So king Solomon was king over all Israel. 2 And these *were* the princes which
he had;
Azariah the son of Zadok the priest,
3 Elihoreph and Ahiah, the sons of Shisha, scribes;
[a] Jehoshaphat the son of Ahilud, the recorder.
4 And [b] Benaiah the son of Jehoiada *was* over the host:
And Zadok and [c] Abiathar *were* the priests:
5 And Azariah the son of Nathan *was* over [d] the officers:
And Zabud the son of Nathan *was* [e] principal officer, *and* [f] the king's friend:
6 And Ahishar *was* over the household:
And [g] Adoniram the son of Abda *was* over the tribute.

[c] ver. 9, 11, 12.
[a] 2 Sam. 8. 16 & 20. 24.
[b] ch. 2. 35.
[c] See ch. 2. 27.
[d] ver. 7.
[e] 2 Sam. 8. 18 & 20. 26.
[f] 2 Sam. 15. 37 & 16. 16; 1 Chr. 27. 33.
[g] ch. 5. 14.

should use *heart* or *feelings;* and the Italian *viscere* (*darling*) is used not dissimilarly. *Yearned* is the Sax. *girnan*, to long for; but the Heb. word has a wider meaning, *to be warm*, and expresses any intense feeling. **27.** *The mother.*] Maternal affection might be trusted to lead to the truth, as did the instinct of bees (as to which of two wreaths was artificial) in the Talmud story; to know the wisdom of trusting to such a test, and to dare to trust, this was the wisdom and the greatness of Solomon. **28.** *Of God.*] *May* mean *exceeding great* (cf. 1 Chr. 12. 22, *note*); but more probably *God-given* (cf. *v.* 9, *note*).

1 K. iv.—1. *Israel.*] Cf. 1 Kin. 11. 42, *note.* 'This chapter describes the state of the kingdom not at any particular time, but during the whole period of Solomon's greatest prosperity.' The expression 'all Israel' is not peculiar to any writer or any period. It is used in the Pentateuch of the nation before Judah was in any way separated from the other tribes, of Israel and Judah when united, of Israel alone after the disruption, and of the tribes that returned after the Captivity. **2.** *These.*] At what date these were the *sârim*, or court officials, is a little uncertain. Solomon's sons-in-law are named, but also Abiathar is called priest. Cf. *ch.* 2. 27. —*Son.*] Really Azariah, afterwards H.P., was *grandson* of Zadok. 'Son' in Hebrew often means grandson, and even 'heir' only. ——*Priest.*] *i.e.* the High Priest. Probably this Azariah officiated at the dedication of the Temple (the text at 1 Chr. 6. 10 being dislocated), and was H. P. when this list received its present form. On *kohen*, cf. 2 Sam. 8. 18, *note;* it is rendered *principal officer* in *v.* 5. **3.** *Shisha.*] Variously named (2 Sam. 8. 17 & 20. 25; 1 Chr. 18. 16).——*Scribes.*] Or secretaries. Cf. 2 Sam. 8. 17, *note.* 'We may think of them as writing the king's letters, drawing up his decrees, managing his finances' (*Bib. Dict.*). Called 'the king's scribe' (2 Kin. 12. 10, &c.). The *order* of scribes, *i.e.* transcribers of Holy Writ and the governing class after the Captivity, had not yet arisen. The transition is traceable in the record-writers of Hezekiah (Prov. 25. 1) and perhaps in Jer. 8. 8.——*Recorder.*] Or, *remembrancer*, *i.e.* annalist, historiographer. Cf. 1 Chr. 16. 4, *note.* He held the same office under David. **4.** *Benaiah.*] Formerly captain of the Cherethites and Felethites; now Joab's successor. The only military official named here; but see *Sept.* addition to *v.* 6. Civilians occupy the prominent place among the officials of the peaceful king, soldiers among those of the 'man of war' (2 Sam. 8. 16 & 20. 23).—— *Zadok ... Abiathar ... priests.*] Probably inserted as having been H. P. at the outset of Solomon's reign. **5.** *Nathan.*] If David's son, ancestor of Jesus (cf. Luke 3. 31), and probably he was so, for the title 'the prophet' is not used, and David's sons are called *kohen* in 2 Sam. 8. 18.—— *The officers.*] *i.e.* those of *vs.* 7–19 (same Hebrew word).——*Principal officer.* Lit. priest (see *v.* 2, *note* 'priest').——*Friend.*] As Hushai had been David's (see 2 Sam. 15. 37 & 16. 17). *Privy councillor* is one of a council. Only one *friend* or *companion* is named. *Equerry* would be nearer, but not sufficiently dignified, *aide-de-camp* too military, *attendant* too mean. **6.** *Over the household.*] *i.e.* Lord high chamberlain, as Joseph to Pharaoh. This officer-

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7 And Solomon had twelve officers over all Israel, which provided victuals for the
king and his household: each man his month in a year made provision. 8 And these
are their names:
The son of Hur, in mount Ephraim:
9 The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-
beth-hanan:
10 The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of
Hepher:
11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter
of Solomon to wife:
12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-
shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah,
even unto *the place that is* beyond Jokneam:
13 The son of Geber, in Ramoth-gilead; to him *pertained* [a] the towns of Jair the
son of Manasseh, which *are* in Gilead; to him *also pertained* [b] the region of Argob,
which *is* in Bashan, threescore great cities with walls and brasen bars:
14 Ahinadab the son of Iddo *had* Mahanaim:
15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:
16 Baanah the son of Hushai *was* in Asher and in Aloth:

[a] Num. 32. 41. [b] Deut. 3. 4.

with the scribe and recorder, as if next in rank to the king, represent Hezekiah at the conference with Rabshakeh (2 Kin. 18. 18; cp. Isa. 22. 15, &c.). —— *Tribute.*] *Rather,* levy, for *socage,* 'a *tenure* by any fixed service,' corresponding to the *frohn* of feudal Germany. No such service was known in the earlier days of David; but this office had existed ten years or more (2 Sam. 20. 24). It *may* be that David's census had in view a better organization of this service (1 Chr. 21. 6); but it was under Solomon that it became oppressive (*ch.* 12. 4). Cp. 1 Chr. 22. 2; *ch.* 5. 13, *note.* Solomon's public works were many. Cf. 2 Sam. 20. 24, *note*; *ch.* 5. 14. Under Rehoboam Adoram fell a victim to the unpopularity of his office (*ch.* 12. 18). *Sept.* adds, *and Eliab, the son of Shaphat, was over the body-guard.* **7.** *Officers.*] Vulg. *praefectos*; *Sept.* καθεστάμενοι. For like purveyance or royal commissariat arrangements in Persia, see *Herod.* 1. 192. Of these viceroys two were the king's own sons-in-law (*vs.* 11, 15). **8.** *Names.*] In the order probably of their mouths. Their districts corresponded more or less to the 12 tribes. The exact position of many places is unknown. Apparently the original MS. had been mutilated, and the names are defective. —— *Mount Ephraim.*] *Rather,* the hill-country of Ephraim. The midlands of Palestine, from Jerusalem to the transverse valley of the Kishon, or Esdraelon (*v.* 12; cf. Deut. 33. 13–17). **9.** *Shaalbim.*] In Dan (Judg. 1. 35).—*Beth-shemesh.*] Cf. 1 Sam. 6. 12. **10.** *Sochoh.*] Cf. 1 Sam. 17. 1; and for 'Hepher,' Josh. 12. 17. **11.** *In.*] *Rather,* to him pertained.—*Region of Dor.*] Heb. *Naphath Dor* (*Sept.* Νεφθαδώρ); a local word applied to the plain of the sea-coast at the foot of Carmel; its literal meaning, however, is *height.* It is rendered *borders* and *coast* in Josh. 11. 2 & 12. 23, and by Symmachus ἡ παραλία Δώρ. Dor, now *Tintura,* was a Phœnician colony, and a seat of the *Murex* fishery whence the famous Tyrian purple was obtained. It stood on the narrow strip of coast between the Plain of Sharon and Carmel (1–1½ miles wide), bounded, indeed shut off, by Carmel on the east. The ruins of the port are traceable, and ruins of the ancient town cover the heights to the N. In the time of St. Jerome the ruins of the once powerful city (restored by Gabinius) were still regarded with admiration.—*To wife.*] A common way with an Eastern monarch of honouring worthy servants, and attaching them to his person and interests. **12.**] Describes the plain of Esdraelon and the part of the upper valley of the Jordan immediately connected with it. Abelmeholah may be the rich meadow-land 4 miles S. of Beth-shean, in the valley connecting Esdraelon with the Jordan valley.—*Taanach.*] Cf. Judg. 5. 19. —*Beth-shean.*] Cf. 1 Sam. 31. 10.—*Abel-meholah.*] Cf. *ch.* 19. 16. **13.** *Ramoth-gilead.*] Cf. *ch.* 22. 20. —— *Towns.*] *Rather,* tent-villages; Vulg. *Avoth-Jair;* Ital. *villate;* Ger. *flecken.*—*Argob.*] This isolated region of Bashan, the later Trachonitis and modern Lejah, is a labyrinth of black basalt, perhaps unparalleled elsewhere. From its defensibility, it was thickly peopled, and its Hebrew conqueror named it 'the villages of Jair,' Havoth Jair (Deut. 3. 14). The neighbouring parts of Bashan (the Hauran) include rich foraging and corn lands; see c. 19.—*Bars.*] Across the gates. Cf. Amos 1. 5; Ps. 107. 16. **14.** *Mahanaim.*] Cf. Gen. 32. 2; 2 Sam. 2. 8

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[17] Jehoshaphat the son of Paruah, in Issachar:
[18] Shimei the son of Elah, in Benjamin:
[19] Geber the son of Uri *was* in the country of Gilead, *in* [k] the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which was in the land.
[20] Judah and Israel *were* many, [l] as the sand which *is* by the sea in multitude, [m] eating and drinking, and making merry.
[21] And [n] Solomon reigned over all kingdoms from [o] the river unto the land of the Philistines, and unto the border of Egypt: [p] they brought presents, and served Solomon all the days of his life.
[22] And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, [23] ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow deer, and fatted fowl.
[24] For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over [q] all the kings on this side the river: and [r] he had peace on all sides round about him. [25] And Judah and Israel [s] dwelt safely, [t] every man under his vine and under his fig tree, [u] from Dan even to Beer-sheba, all the days of Solomon.
[26] And [x] Solomon had forty thousand stalls of [y] horses for his chariots, and twelve thousand horsemen.

[k] Deut. 3. 8.
[l] Gen. 22. 17; ch. 3. 8; Prov. 14. 28.
[m] Ps. 72. 3, 7; Mic. 4. 4.
[n] 2 Chr. 9. 26; Ps. 72. 8.
[o] Gen. 15. 18; Josh. 1. 4.
[p] Ps. 68. 29 & 72. 10, 11.
[q] 1 Chr. 22. 9.
[r] Mic. 4. 4; Zech. 3. 10.
[s] ch. 10. 26; 2 Chr. 1. 14 & 9. 25.
[t] See Deut. 17. 16.
[u] Judg. 20. 1.
[v] Ps. 72. 11.
[x] See Jer. 23. 6.

& 17. 24. **19.** *Only . . land.*] *i.e.* wide as the district was. It was thinly peopled. It comprised Gilead south of the Jabbok (*i.e.* the forest-clad mountains and pastoral plateau to the south of them assigned to Gad), and the hills of Gilead N. of the Jabbok, with the plains and downs of Bashan, now the Hauran, famous for rich cornlands, forests, and pastures, assigned to half-Manasseh. See *v.* 13. *Targ.* adds, *to maintain the king in the intercalary month.* **21.** *Kingdoms.*] *i.e.* vassal kingdoms (presents = tribute), from Euphrates to Egypt, the bounds named in God's original promise. Cf. *v.* 24; Gen. 15. 18; Josh. 1. 4; 2 Chr. 9. 26; Ps. 72. 10, 11. **22.** *Provision.*] 15,000 fed daily at the table of the kings of Persia; 30,000 at the various seats of the great Earl of Warwick. Cf. *ch.* 10. 5.——*Measures.*] Heb. *cor*, of 8 bushels, *i.e.* one quarter. **23.** *Fat.*] *i.e.* stall-fed. Cf. Prov. 15. 17; Amos 6. 4; Mal. 4. 2; Luke 13. 15.——*Harts.*] *Ayyal*, a general name for deer, perhaps specially the fallow-deer or red deer.——*Roebuck.*] *Tzebi*, the gazelle. Cf. Deut. 12. 15.——*Fallow-deer.*] *Yachmir.* The same word is still used by the Arabs for the roebuck, found, though rarely, in Palestine. Cf. Deut. 14. 5.——*Fatted fowl.*] Meaning uncertain; but Solomon might have imported our familiar poultry from their Indian home, as well as peacocks from Ceylon. **24.** *The river.*] *i.e.* the Euphrates, as *nahar* taken alone always means (*v.* 21). 'On this side the river' is the ordinary name for the region W. of Euphrates under the Chaldæan and Persian Empires. See Ezra 4. 16, &c.; Neh. 2. 7, &c.——*Tiphsah.*] The *ford.* The Euphrates in this part is fordable at Thapsacus only, πόλις μεγάλη καὶ εὐδαίμων, at which place Cyrus first announced to his army that Babylon was his goal.—*Xen. An.* I. iv. 11.——*Azzah.*] *i.e.* Gaza. A strong frontier fortress and commercial emporium on which centred all the main caravan routes from Syria and Edom. The direct route to Egypt, entering the desert 22 Rom. m. south of Gaza at Raphia (Isa. 20. 1, *note*, p. 469), led in four marches to Pelusium (*Sin*, cp. Exod. 13. 17; Ezek. 30. 15, 16).——*All the kings.*] *e.g.* thirty-two in Syria only (*ch.* 20. 1). **25.** *Safely . . . under vine, &c.*] Heb. *confidently, securely*, in its prime meaning; a proverbial expression (2 Kin. 18. 31; Mic. 4. 4; Zech. 3. 10). The peculiar foliage of the fig affords unfailing shade. Cottages in Cyprus, where law and security reign to a degree unknown in Syria, still have clumps of figs round the door for shade. Cf. John 1. 48. See 2 Kin. 18. 31 ('fig, vine, cistern'). The whole phrase describes home-life undisturbed.——*All the days, &c.*] The only wars were trifling ones (*ch.* 11. 14–25; 2 Chr. 8. 3). **26.** *And, &c.*] Notwithstanding his own words (Prov. 21. 31) and his father's (Ps. 20. 7). Cf. Deut. 17. 16.——*Stalls.*] The word is sometimes used for a definite number (probably two), as we use *pair, couple, leash, team, plump, &c.* 4,000 (2 Chr. 9. 25) would be a likelier number than 40,000, as Solomon had only 1,400 chariots (*ch.* 10. 26). David had but 100 (1 Chr. 18. 4).——*Horsemen.*] *Parash* more correctly means cavalry *horses*, or riding-horses generally as opposed to

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27 And [a] those officers provided victual for king Solomon, and for all that came unto
king Solomon's table, every man in his month: they lacked nothing. 28 Barley also
and straw for the horses and dromedaries brought they unto the place where *the*
officers were, every man according to his charge.

29 And [c] God gave Solomon wisdom and understanding exceeding much, and large-
ness of heart, even as the sand that *is* on the sea shore. 30 And Solomon's wisdom
excelled the wisdom of all the children [b] of the east country, and all [d] the wisdom
of Egypt. 31 For he was [d] wiser than all men; [e] than Ethan the Ezrahite, [f] and
Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations
round about.

32 And [g] he spake three thousand proverbs: and his [h] songs were a thousand and
five. 33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the
hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of
creeping things, and of fishes.

[a] ver. 7. [c] ch. 3. 12. [b] Gen. 25. 6. [f] See 1 Chr. 2. 6 & 6. 33 & 15. 19; Ps. 88, title.
[d] See Acts 7. 22. [e] ch. 3. 12. [g] Prov. 1. 1; Eccles. 12. 9.
[e] 1 Chr. 15. 19; Ps. 89, title. [h] Cant. 1. 1.

chariot-horses. Cf. Isa. 21. 7; Ezek. 27. 14; Joel 2. 4. See 2 Kin. 18. 23, where Rabshakeh invites Hezekiah to provide cavalrymen for 2,000 horses; he also had 'stalls (2 Chr. 32. 28). What is said in *ch.* 4 and 2 Chr. 1 about chariots, horses, and Egypt is repeated in part at *ch.* 10. 26; see *note.* **27.** *Lacked nothing.*] *Rather*, let nothing be wanting. **28.** *Barley.*] The easiest grown and commonest grain. The climate is too hot for oats. Straw is used for fodder (see 2 Sam. 24. 22, 'threshing instruments').——*Dromedaries.*] *Rather*, swift steeds. Heb. *reesh*, rendered *mules* Esth. 8. 10, and in Mic. 1. 13 'Bind the chariot to the *swift beast.*' Probably thorough-bred stallions are meant. The root means *to gallop.*——*The officers.*] Supply *rather*, they: *Sept.*, *Vulg.*, and R.V. marg. *the king.* These chariot-horses and dromedaries for couriers were distributed throughout the cities of the land (*ch.* 9. 19 & 10. 26), probably in the level country, in commanding situations, *e.g.* Lachish (2 Kin. 14. 19). Beth-shean and Megiddo in the vale of Jezreel (Josh. 17. 16; 2 Kin. 9. 37). —— *Charge.*] *i.e.* his appointed month (*v.* 27). **29.** *Largeness.*] *Rather*, perhaps, *breadth* or *diffuseness*: Vulg. *latitudinem*; *Sept.* χύμα.—*Heart.*] *i.e.* understanding. In Hebrew, *heart* means generally (? Ps. 119. 32) the seat of the intellect, not the feelings. Solomon's genius was manysided, his knowledge wide as the seashore, embracing subjects as multitudinous as its sand. **30.** *Excelled.*] As Daniel excelled the Chaldæan astrologers. Cf. Col. 2. 3.——*Children of the east.*] *Beni-kedem* is the name usually limited to the wild nomads (Bedawis) of the middle Euphrates, including many tribes ranging the partly pasturable deserts on the N. and W. edges of Arabia, between the valley of the Euphrates and the Red Sea. Cf. Job 1. 3; Num. 23. 7; Judg. 6. 3; Gen. 29. 1; Jer. 49. 28; Matt. 2. 1. Here it seems to include the trading and highly civilized Arabs of the South (*ch.* 10. 1, *note*). Their wisdom is illustrated by the Book of Job, 'the greatest' of the Beni-kedem (Job 1. 3). The learning of Egypt (Acts 7. 22) included geometry, medicine, astronomy, architecture, and metaphysics (*Herod.* ii. 84, 109). **31.** *Ezrahite.*] *i.e.* descendant of Zerah. It is a remarkable coincidence, but probably nothing more, that Zerah (1 Chr. 2. 6) had four sons bearing these names. The *name* of Ethan occurs in 1 Chr. 6. 44; Ps. 89, *title*; of Heman in 1 Chr. 15. 17 & 25. 5; Ps. 88, *title.* Possibly Mahol should rather be rendered *song.* These 'wise men' cannot be identified. It is generally agreed that they were probably contemporary with Solomon; two *may* have been (so *Hengstenberg*) David's musicians; all *may* be included (so *Jennings*) in the 'old men' of *ch.* 12. 8. **32.**] A very small portion of Solomon's writings remains. Besides parts of Proverbs, Ecclesiastes, Canticles, see heading of Ps. 72 & 127. Solomon's secular writings would find no place in Holy Scripture. Cf. 2 Sam. 1. 18, *note.* The Jews assert that a copy of Solomon's writings came into Aristotle's hands, and that he incorporated much into his works. The Psalter of Solomon is apocryphal.——*Proverbs.*] It is to be noticed (in viewing Solomon as a type of Christ) that the two words παροιμία and παραβολή are used interchangeably in N.T., both representing one Hebrew word. Some would render *fables.* **33.** *Cedar.*] Cf. 2 Sam. 7. 2, *note.* *i.e.* from the prince of trees to the humble wall plant. Cp. Jer. 22. 6, &c. His studies embraced all natural history, undertaken manifestly in the spirit of the writer of Ps. 104. Of other books he might weary, but not of that which he 'who runs may read.' His was undoubtedly the poet's thought and yearning—

'These are thy glorious works, so wondrous fair;
Thyself how wondrous then!'
'Give me a heart to find out Thee,
And read Thee everywhere.'

——*Hyssop.*] Ἔσώβ; *Sept.* (probably only from resemblance of sound) ὕσσωπος, probably

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[34] And [i] there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

78.—The Temple begun.—Hiram's Friendship.

2 CHRONICLES ii; 1 KINGS v.

1 AND Solomon [a] determined to build an house for the name of the LORD, and an house for his kingdom. 2 And [b] Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

(1 Kings v.)

1 And [a] Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: [b] for Hiram was ever a lover of David.

2 And Solomon sent to Hiram, saying, 3 Thou knowest how that David my father could not build an house unto the name of the LORD his God [c] for the wars which were about him on every side, until the LORD put them under the soles of his feet. 4 But now the LORD my God hath given me [d] rest on every side, *so that there is* neither adversary nor evil occurrent.

3 And Solomon sent to Huram the king of Tyre, saying, [c] As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

[i] ch. 10. 1; 2 Chr. 9. 1, 23. [a] ver. 10 & 18. [b] 2 Sam. 5. 11; 1 Chr. 14. 1; Amos 1. 9. [c] 1 Chr. 22. 8 & 28. 3. [d] ch. 4. 24; 1 Chr. 22. 9. [f] Chron.—1 Kin. 5. 5. [b] ver. 18; 1 Kin. 5. 15. [c] 1 Chr. 14. 1.]

the *capparis spinosa*, a wild caper common in Egypt (Ex. 12. 22), Sinai, and Palestine, which grows out of chinks, and has a stem three or four feet long (John 19. 29). Its leaves are oval and glossy, its blossom white with lilac anthers. Pliny mentions it as curative of cutaneous disorders (Ps. 51. 7). **34.**] Cf. 'If any of you lack wisdom, let him ask of God, who giveth to all men liberally' (Jas. 1. 5).

'From him none,
None returns unlearned, that hath once a will
To be his scholar.'—*Quarles.*

——*Earth.*] *i.e.* the world as known to the Hebrews; the nations round Palestine or connected with it by commerce, of which Tyre was now the focus.

2 C. ii.—**1.** *Determined.*] *Rather*, commanded that they should.——*House . . . kingdom.*] *i.e.* the palace of 1 Kin. 7. 1, &c. Vulg. *palatium sibi.* **2.** *Told.*] *i.e.* numbered. Cf. Gen. 15. 5; 1 Sam. 18. 27, *note.* **3.** *Even*, &c.] Following the Vulg. *sic fac mecum*; and so *v.* 12.

1 K. v.—**1.** *Hiram.*] Cf. 2 Sam. 5. 11, *note.* An embassy of condolence, congratulation, and policy.——*Lover.*] In Jer. 22. 20, &c., the word means 'ally.' Rawlinson (*Herod.* iv. 243-6) argues from this amity of the Phœnicians, no less than from differences in character and pursuits, their distinctness of race from the Canaanites. 'Between the real Canaanites and the Jews there was deadly and perpetual hostility, until the former were utterly rooted out and destroyed. The Jews and Phœnicians were on terms of perpetual amity, an amity encouraged by the best princes, who would scarcely have contracted a friendship with the accursed race.' It must have been owing to this friendliness that Phœnicia laid aside her traditional secretiveness and suffered the Jews to become acquainted with the mysteries of her commerce. Their mutual trade was mutual profit (except as regards the Baal-worship which Israel imported together with Phœnician wares); but the ultimate result was a rivalry in foreign commerce, (*Ezek.* 26. 2; Hos. 12. 7; and *App.*). **2.** *Saying.*] Hiram *wrote* in reply (Chr. *v.* 11). Letter-writing was not unknown in Israel. Cf. 2 Sam. 11. 14. **3.** *Knowest.*] For he knew the preparation which David had made for the purpose (1 Chr. 22. 4).——*Lord.*] Throughout there is an admirable boldness in confessing his God; especially Chron. *v.* 5.——*Wars.*] Heb. *war*=*foes.*——*Feet.*] Cp. Ps. 8. 6; 1 Cor. 15. 27; Eph. 1. 22. **4.** *Occurrent.*] Bacon and Hooker use this form for *occurrence*; comp. *incident.*

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5 And, behold, I purpose to build an house unto the name of the LORD my God, [c] as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Behold, [d] I build an house to the name of the LORD my God, to dedicate *it* to him, *and* [e] to burn before him sweet incense, and for [f] the continual shewbread, and for [g] the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel. 5 And the house which I build *is* great: for [h] great *is* our God above all gods. 6 [i] But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, [k] whom David my father did provide.

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

8 Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants, 9 even to prepare me timber in abundance: for the house which I am about to build *shall be* wonderful great.

10 [l] And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

[c] 2 Sam. 7. 13; 1 Chr. 17. 12 & 22. 10. [Chron.—] ver. 1. [d] Ex. 30. 7.
[e] Ex. 25. 30; Lev. 24. 8.
[f] Num. 28. 3, 9, 11. [g] Ps. 135. 5.
[h] 1 Kin. 8. 27; ch. 6. 18; Isa. 66. 1.
[i] 1 Chr. 22. 15. [k] 1 Kin. 5. 11.]

2 C. ii.—4. *And.*] *Omit.* See Vulg. *ut consecrem eam ad adolendum incensum coram illo* —— *New moons.*] Cf. 2 Kin. 4 23. On the appointed sacrifices for the first day of the month, see Num. 28. 11–15. Hence probably the feasts on that day (*e.g.* 1 Sam. 20. 5, 24). As on the Sabbath, work was suspended (Amos 8. 5) and the Temple was opened for public worship (Ezek. 46. 1, 3; Isa. 66. 23), *Bib. Dict.*——*Solemn feasts.*] *Rather*, appointed seasons. *Solemn* in A.V. = *solennis*, annual, at stated seasons, *e.g.* solemn assembly. Here probably the three great feasts are meant. 5. *Great.*] Is *magnificence* might justify Shelley's expression: 'Proud Salem's haughty fane,' but scarcely its dimensions. 6. *Contain.*] Cp. 1 Kin. 8. 27. Not even the heavens 'as a curtain, as a tent to dwell in' (Isa. 40. 22), can contain the Infinite; but his Name, the only manifestation of Himself to men before Christ's coming, might dwell there. The owning of his Name, which is worship, might find place there. 7. *Purple.*] The famous scarlet dye (Tyrian purple), prepared from several shell fish abundant on the Phœnician coast, especially the *Murex brandaris*. Cp. John 19. 2 with Matt. 27. 28. —— *Crimson.*] A word peculiar to Chronicles; perhaps the *coccum* or *granum* of the Romans, the red dye of Persia and India (*Speaker's Com.*).——*Blue.*] The balance of evidence seems to be in favour of a pure sky blue (*Ibid.*). 10. *Beaten.*] Apparently *Sept.* read, for *makkôth*, *makkôleth* (food), εἰς βρώματα.

1 K. v.—6. *Cedar.*] Cf. 2 Sam. 7. 2, *note*. The height at which most are found on Lebanon is 6,000 feet.——*Skill.*] This verb (Sax. *scylan*, Icelandic *skilia*, to make distinction between), meaning to discern, know the best way of doing, has now fallen out of use (cf. 2 Chr. 34. 12), but was common once with very various use. Cf. 'We that could never skill of compassion towards the misery of others' (*Grindal*); 'May judge better in those things that he can skill of' (*Whitgifte*); 'They that skill not of so heavenly matter' (*Spenser*); 'Whether general or special it skilleth not' (*Hooker*); 'What skills it?' (*Herbert*); 'Cannot skill how to dress anything for their daily food' (*Hammond*). Jewish art was almost entirely of Phœnician origin. From Egypt they learned little or nothing; from Assyria something directly, much more through Phœnicia. 'Phœnician

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7 And it came to pass, when Hiram
heard the words of Solomon, that he re-
joiced greatly, and said, Blessed *be* the
LORD this day, which hath given unto
David a wise son over this great people.

11 Then Huram the king of Tyre an-
swered in writing, which he sent to So-
lomon, [m] Because the LORD hath loved his
people, he hath made thee king over them.
12 Huram said moreover, Blessed *be* the
LORD God of Israel, [n] that made heaven
and earth, who hath given to David the king a wise son, endued with prudence
and understanding, that might build an house for the LORD, and an house for his
kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram
my father's, 14 [o] the son of a woman of the daughters of Dan, and his father *was*
a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone,
and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave
any manner of graving, and to find out every device which shall be put to him,
with thy cunning men, and with the cunning men of my lord David thy father.

8 And Hiram sent to Solomon, saying,
I have considered the things which thou
sentest to me for: *and* I will do all thy
desire concerning timber of cedar, and con-
cerning timber of fir. 9 My servants shall
bring *them* down from Lebanon unto the
sea: and I will convey them by sea in
floats unto the place that thou shalt ap-
point me, and will cause them to be

15 Now therefore the wheat, and the
barley, the oil, and the wine, which [p] my
lord hath spoken of, let him send unto his
servants: 16 and we will cut wood out of
Lebanon, as much as thou shalt need: and
we will bring it to thee in flotes by sea
to Joppa; and thou shalt carry it up to
Jerusalem.

[m] 1 Kin. 10. 9; ch. 9. 8.

[n] Gen. 1 & 2; Ps. 33. 6 & 102. 25 & 124. 8 & 136. 5, 6; Acts 4. 24 & 14. 15; Rev. 10. 6.
[o] 1 Kin. 7. 13, 14.
[p] ver. 10.

art was mainly borrowed and adapted from Assyria and Babylonia' (*Sayce*). The Hebrew alphabet, indeed, may be traced to a Phœnician adaptation of Egyptian hieroglyphics; but the Egyptian sphinx the Jews never copied, though adopting Assyria's chariot, lion, palms, pomegranates, seas or reservoirs, columns, and architecture generally.——*Sidonians.*] Apparently Sidon was now subject to her colony Tyre. The word, however, may mean simply *Phœnician*, as with the Latin poets. Homer and Herodotus testify to the metal-work, embroidery, and to the general pre-eminence in art and science of the Sidonians. Their work in timber is celebrated by Ezekiel (27. 5, 6). 7. *The Lord.*] In owning Jehovah as not merely God of Israel, but as Creator (Chr. *v.* 12), probably Hiram meant to identify Him with his own chief god Melkarth; or it may be merely that the translator into Hebrew rendered Melkarth by Jehovah. Similarly, Cyrus' proclamation (in Ezra 1. 2) probably ran in Persian 'Ormazd, God of heaven.' All nations recognise a Supreme Being, but give Him a name and attributes according to their knowledge (cp. Acts 17. 24-30). So far Hiram with his imperfect knowledge could meet Solomon with his greater degree of religious knowledge on common ground. 8. *The things,* &c.] They included Hiram, *his master-workman* (see Chr. *v.* 13), a man (born of a Jewish mother, *ch.* 7. 14; 2 Chr. 2. 14), like Bezaleel (Ex. 31. 2), Michael Angelo, Albrecht Dürer, and others, master of many arts; and, besides, cedar, fir (*i.e. berosh*, which includes Aleppo pine and cypress), and algum (Sanskrit *valgûka*) wood (*i.e.* the red sandal of *ch.* 10. 11, not the fragrant white sandal), which does not grow on Lebanon, but was imported by the Tyrians from India. There is no mention of *iron* in the work for the tabernacle. The temple absorbed much in nails and cramps (1 Chr. 22. 3).

2 C. ii.—12. *Of Huram my father's.*] *Rather,* even Huram, my father (*i.e.* master, counsellor; cp. *ch.* 4. 16; Gen. 45. 8); so *Sept., Vulg.,* R.V. marg. 14. *Dan . . father . . of Tyre.*] An illustration of the mixture of race, from antiquity, which caused the N. border of Israel to be called *the circuit of the nations,* A.V. Galilee of the Gentiles. *Daughters of Dan* may possibly be a corruption of *Naphtali* (1 Kin. 7. 14).——*Find out every device.*] *Rather,* devise all manner of curious work. 15. *Servants.*] Like *my lord* in *v.* 14, the language of Eastern obsequiousness. 16. *Flotes.*] *i.e.* rafts; following the spelling of the Saxon *flotan,* Fr. *flotter;* cp. *flotsam.*

1 K. v. — 9.] From Joppa to Jerusalem would be but 35 miles; from Lebanon, by land, about 140.——*Discharged.*] *Rather,* broken up.——*In giving,* &c.] *i.e.* rather than by paying wages (*v.* 6), and in addition to maintaining the workmen (Chr. *v.* 10).——

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discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, *f* in giving food for my household.

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.
11 *g* And Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, *h* as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. 14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and *i* Adoniram *was* over the levy.

15 *k* And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; 16 beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 *g* And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith *r* David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. 18 And he set *s* threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

17 And the king commanded, and they brought great stones, costly stones, *and*

f See Ezra 3. 7; Ezek. 27. 17; Acts 12. 20.
g See 2 Chr. 2. 10.
h ch. 3. 12.
i ch. 4. 6.
k ch. 9. 21.

[Chron.—*g* As ver. 2; 1 Kin. 9. 20, 21; ch. 8. 7, 8.
r 1 Chr. 22. 2.
s As it is ver. 2.]

Food.] Compare Acts 12. 20, 'because their (the Phœnician) country was nourished by the king's (Herod's) country.' Phœnicia, a narrow strip of coast between the mountains and the sea, the centre of ancient commerce, could not supply itself with food, though Mt. Lebanon was probably, as now, marvellously developed by terrace-cultivation. 10. *Gave.*] Thus, 'the daughter of Tyre shall be there with a gift' began to be verified; while in the admission of Tyrians to be fellow-labourers we may see a foreshadowing of the Epiphany. 11. *Wheat . . . oil.*] On 'measures' *see App.* Solomon's own household consumed far more. Cf. *ch.* 4. 22. Twenty *cors* of oil = 1,280 gallons. A different quantity is named in Chr. A *bath* is 6 gallons, the same as the ephah in dry measure.—*Pure.*] The word is so rendered nowhere else. It means bruised. Olives pounded in a mortar would yield purer oil than those crushed in the press. 12. *Wisdom.*] As in other matters, so in methodical arrangement. —*League.*] For breach of this Tyre was punished later (Amos 1. 9). 13. *Levy . . of Israel.*] Heb. *tribute* of men. Cf. *ch.* 4. 6; 2 Sam. 20. 24. One forty-fourth of the adult men. Although this partial employment was not equivalent to bond-service (*ch.* 9. 22), yet no doubt this exaction, now extended to Hebrews, was the beginning of the 'grievous yoke,' the planting of the tree whose fruit was rebellion (*cf. ch.* 12. 4), preceded by the murder of Adoram the chief officer of the levy. It had been foretold (1 Sam. 8. 16). David had employed resident aliens only (1 Chr. 22. 2). In 1837 the Pasha of Egypt procured timber from Lebanon in a similar way. 250 men felled the trees; 500 trimmed them; 1,200 transported them. Thus 60,000 trees of various sorts reached the coast in one year. Their pay was three piastres (7½*d.*) per day, but one-third was paid in corn. The Suez Canal was largely made by levies of Egyptian *fellaheen.* 15.] These 'strangers' were the remnant of the 7 nations of Canaan, condemned to be slaves to the Hebrews. They worked continuously; the 'levy' was a tax in labour on the Hebrews. 16. *Three thousand three hundred.*] With 550 chief officers (*ch.* 9. 23), making the same total as Chron., 3,600 and 250 chiefs (2 Chr. 8. 10).

2 C. ii.—18. *A work.*] Should be one word; the *a* in composition being equivalent to *at;* compare *aside, a-fishing, a-walking.*

1 K. v.—17. *Hewed.*] *Rather,* quarried. These stones might well be called great and costly, if those still remaining in the wall (S.E. corner), measuring 30 ft. by 7½, may be taken as specimens. A foundation stone in the temple at Baal-bek measures 66 ft. by 12, and must weigh over 700 tons. Egyptian sculptures and a passage from Procopius would lead us to suppose that they were removed on low-wheeled carts (or lorries)

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[1] hewed stones, to lay the foundation of the house. [18] And Solomon's builders and Hiram's builders did hew *them*, and the stonesquarers: so they prepared timber and stones to build the house.

79.—Solomon's Temple.

1 KINGS VI.

[1] AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that [a] he began to build the house of the LORD.

2 CHRON. III. 1—14; IV. 9.

[1] THEN Solomon began to build the house of the LORD at [a] Jerusalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of [b] Ornan the Jebusite. [2] And he began to build in the second *day* of the second month, in the fourth year of his reign.

[1] 1 Chr. 22. 2. [a] Acts 7. 47. [Chr.—[a] Gen. 22. 2, 14. [b] 1 Chr. 21. 18 & 22. 1.]

drawn by 40 oxen. 18. *Stone-squarers.*] *Rather*, the men of Gebal, *i.e.* Byblus, now Jebell, 40 miles N. of Sidon. Cf. Ps. 83. 7; Vulg. *Giblii* (Ezek. 27. 9); R.V. *Gebalites.*

1 K. vi.—1. *In the 480th . . . Egypt.*] These words are found in *Vulg.* and *Sept.* (440th), but not in Origen's quotation of this passage, nor in Josephus, nor in Clem. Alex. From 1491, the 'received' date of the Exodus, to 1012, that of Solomon's 4th year, would be 479 years. These dates have been 'received' probably on the strength of this verse, confirmed roughly by a backward calculation from the received date of Cyrus' accession [*viz.* 536 + 70 (the Captivity) + 387 (to the Disruption) + the 36 remaining years of Solomon's reign = 1029], confirmed further by Egyptian and Assyrian chronology. Four considerations have led some to suppose that the words here are an incorrect interpolation: (1) Their omission by *Origen*, &c., which is unaccountable; (2) the fact that the years supplied in Scripture for this interval amount to near 600, even though the duration of several periods is not stated; (3) the fact that *Jos. Ant.* viii. 3. 1 gives 592; and (4) St. Paul's seeming, in A.V. of Acts 13. 20, to agree with Josephus [*viz.* 'judges about the space of 450 years' + 3 forties for the wilderness-life, Samuel's judgeship (?), and David's reign + 18 for Joshua's judgeship + 4 = 592]. This last consideration, however, is not weighty, for the true reading of Acts 13. 20 is, there can be little doubt, 'chose our fathers . . . gave them their land for an inheritance,' ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, meaning (*Bengel*) that 450 years was the period from the birth of Isaac to the division of the land (received dates 1897—1447); and the other three, though weighty, are not conclusive.—*Zif.*] The second month of the sacred year, which began with the Passover in Abib, answering partly to April partly to May; the principal harvest month, especially of barley-harvest; the eighth of the civil year, which began with Tisri, seed-time.—*House.*]—THE SITE.—This was Moriah (*appearance of Jehovah*—the paronomasia in Chron. v. 1 is not to be overlooked); the scene of God's appearance to David, and, according to Josephus (whose statement is rejected by *Stanley*, accepted by *Tristram*), the scene of Abraham's sacrifice. Time and war, reducing elevations, filling hollows, have done much to change the aspect of the site. The crest of the hill (2,650 ft. above the sea) is about 300 ft. above the Kedron; but the Tyropœon Valley (*i.e.* valley of the Tyrians, or possibly of the cheesemakers), between Sion the western summit and Moriah the eastern, which rendered Moriah an inaccessible rock, has been filled up to the depth of 120 ft. in the southern part, and completely in the northern. So also has the valley on the N. or Bezetha side. Moriah is no longer a separate hill, but merely the centre and highest portion of the eastern ridge. Originally there was a mound of rock, rising 5 or 10 ft., in the centre of this ridge, having only a narrow platform (50 or 60 ft.) on the crest, the reputed site of Abraham's altar for Isaac and of Araunah's threshingfloor. This is now called the *Sakhra*. Round it Solomon raised a vast platform, supported partly by massive piers and arches, tier above tier, and partly by walls of stupendous masonry mortised into the rock with great ingenuity, and filled in with stones and earth. The wall of this platform (now called the *Haram* Area) still exists, and also the ascending subterranean passage under the temple platform, which led perhaps from the palace to the temple, and may be the 'ascent' named in *ch.* 10. 5. Two bridges spanned the ravine at the S. end; one, known as Robinson's, near the S.W. corner (which is an exact right angle), just below the Jews' Place of Wailing; the other, known as Wilson's, 600 ft.

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further N., near the causeway leading from the Bab-es-Sillilah (Gate of the chain). The *Haram* measures 1,540 ft. N. to S. by 950; 33 acres, *i.e.* about twice the area of Lincoln's Inn Fields, or six times that of Nottingham Market: and is now almost level. At about the middle of it, on the W., a paved platform, 540 by 450 ft., rises 15 ft., called now *Kubbet-es-Sakhrah* (Dome of the Rock). 'The stones, some 15 ft. by 4 ft., some marked with Phœnician characters, were placed ready dressed' (*Besant*, pp. 55-57). 'We must attribute the whole of the known walls of the *Haram* to Herod and later builders' (*Petrie*, 1890).

THE FABRIC.—Its size and form are in some particulars not distinctly stated. It was designed to be of the same form as the tabernacle (Wisd. 9. 8), and was of double the size. At the W. stood the Most Holy Place, or Oracle, answering to the *Second Tabernacle*, called the Holy of Holies (Heb. 9. 3-7), a chamber 20 cubits square and 20 cubits high to the ceiling; 30 cubits presumably to the ridge, for there is no reason to suppose that one portion of the tabernacle was higher than the other. Before it the Holy Place or Temple, exactly twice its size; to the ceiling a double cube of 20 cubits. On the N., W., and S. sides of these (which together formed the House) were built three stories of chambers, with beams not thrust into the holy walls, but resting on ledges projecting from them. Each chamber was five cubits high, a winding stair leading to the two upper ones. It is not stated whether they had an uninterrupted length of 60 cubits, or were divided into rooms or cells, nor yet whether they had windows. 2 Chr. 3. 9 may mean that the highest of these was overlaid with gold, though it would be difficult to assign any reason for it. The Holy Place, or 'temple of the House,' *i.e.* of the whole building, answering to the *First Tabernacle*, called the Holy Place (Heb. 9. 2), was lighted by narrow windows, (like clerestory windows, placed in the upper part of the five cubits of wall above these chambers. The wall of the House was probably four cubits thick on the ground, diminishing every five cubits of its height by one cubit, taken off as rest for chamber-joists. The Most Holy Place had no windows (*ch.* 8. 12). On the E. of the House, and of the same width with it, was the Porch, 10 cubits deep, probably 20 cubits high (Robins suggests 30, in *Builder*, Jan. 9th and 16th, 1886), and open at the sides (compare the front of the Madeleine, &c.). It was supported by two pillars (*ch.* 7. 21). *If* the height given in Chr. (120 cubits) be correct, it would resemble rather a lofty tower (the height of the spire of St. Martin-in-the-Fields' Church) than a porch (*ἰδίαν = πρόναος, porticus*; cf. *v.* 33, *note*), and be altogether unorientalin character. Nothing is said as to its roof, whether flat or sloping, or indeed as to the roof of any part of the building. The roof of the Tabernacle *must* have been sloping, otherwise only a small part of some of the gorgeous curtains would have been visible, the whole would have sagged in an unsightly manner, and rain would certainly have come through. We may conclude therefore that the roofs of Temple-porch, Holy and Most Holy Place, and Chambers, all sloped. Some have indeed supposed that the upper-chambers (*ὑπερῷα*) named in 1 Chr. 28. 11 and 2 Chr. 3. 9 were over the Most Holy Place (*Wordsworth*), or over the whole House and Porch. If so (and Josephus says, *There was another building erected over it, equal to it in its measures*), they must have been in the roof, betwixt ceiling and ridge. The skill of those times would hardly compass the supporting of a ceiling measuring 90 ft. by 30 without pillars. [The temple of Jupiter at Thebes measures 1,400 ft. by 300; but, as is the case generally in Egyptian temples, the roof is supported by a profusion of pillars.] If there were pillars within the House, they would probably stand six cubits from either wall, leaving a centre aisle of eight cubits, and the probable number would be four in the Most Holy Place, 10 in the Holy Place. Proportion, workmanship, costliness were the beauty of this House of God, not size, or light, or colour.

THE FITTINGS AND CONTENTS.—In the Most Holy Place stood the Ark (containing the Commandments, but no longer Aaron's rod and the Manna-pot) with its overshadowing cherubim of gold, and at the entrance of it (comp. *v.* 22 with Ex. 30. 6) the golden altar of incense; for the emblem of the prayers of His people must ever be 'before the throne' (Rev. 8. 3), 'before God' (Rev. 9. 13), very near to God's presence. This, perhaps, is why St. Paul (Heb. 9. 4) seems to speak of it as actually in the Holiest Place. It was entered by the H.P. alone, and by him only on the great day of atonement, and 'not without blood.' In the Holy Place were 10 golden candlesticks and the tables (2 Chr. 4. 19) of Shew-bread. Before it stood the Sea of brass (supported on 12 oxen), 10 lavers, and the brazen altar of burnt sacrifice. Before the porch stood the two *brass* pillars named in *ch.* 7. 15. The 'pattern,' even to very minute particulars, was, as in the case of the Tabernacle (Ex. 25. 9), of God's own providing (1 Chr. 28. 19). Whence did Solomon take his idea of the building is a question we are forbidden to ask. Nevertheless, those styles with which he was acquainted may have had their influence to some extent; 'whatever fair and splendid' Phœnicia, Egypt, Assyria, even Persia (1 Chr. 29. 1) could produce would be known to Solomon. Possibly the idea of the pillars before it, such as mark Phœnician sanctuaries at Tyre and elsewhere (cf. *στῆλαι δύο, ἡ μὲν χρυσοῦ ἀκέφθου, ἡ δὲ σμαράγδου λίθου, Herod.* 2. 44), was due to Huram, as well as the workmanship (*ch.* 7. 41). The Egyptian Thebes contained buildings strikingly like the Temple, as to courts, cloister, porch, succession of

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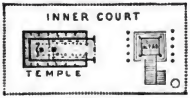
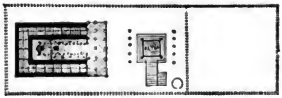
SECTIONS OF THE TEMPLE (N. TO S.)
SHEWING THE CHAMBERS.

SOLOMON'S.



SOLOMON'S.

ZERUBBABEL'S.



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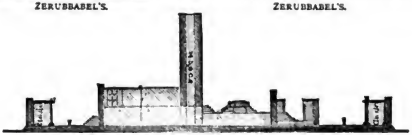
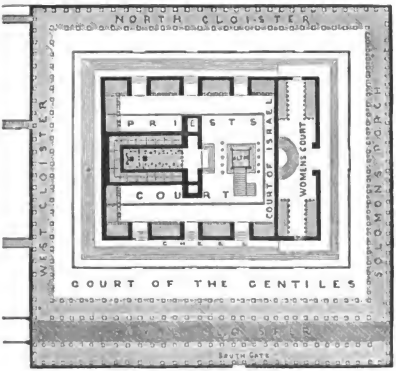


HEROD'S.



TEMPLE OF HEROD.

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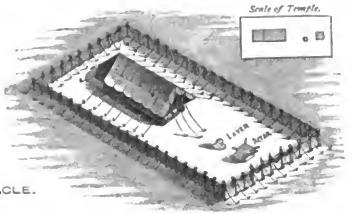
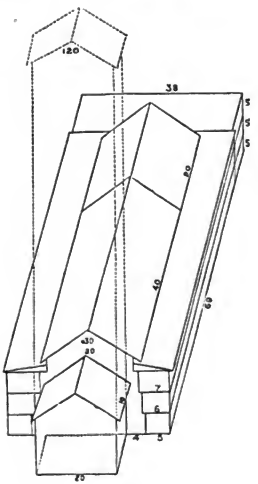


THE TABERNACLE.

SOLOMON'S TEMPLE. (A. W.)



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The Fabric.

2 And [b] the house which king Solomon
built for the LORD, the length thereof *was*
threescore cubits, and the breadth
thereof twenty *cubits*, and the height
thereof thirty cubits. 3 And the porch
before the temple of the house, twenty
cubits *was* the length thereof, according to
the breadth of the house;
And ten cubits *was* the breadth thereof
before the house.
4 And for the house he made [c] windows
of narrow lights.

3 Now these *are the things wherein* Solomon was instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits
4 And the porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits,
And the height *was* an hundred and twenty: and he overlaid it within with pure gold.

[b] See Ezek. 41. 1, &c.

[c] See Ezek. 40. 16 & 41. 16.

chambers and dark Sanctissimum (Stanley adds 'pyramidal form,' quoting Ezek. 42. 6, but in *this* Temple the wider chambers were above). Sculpture in mixed wood and metal was specially prevalent in Assyria (*Fergusson*).

THE COURTS.—There were two courts around it (v. 36; 2 Chr. 4. 9). The 'inner' was also the 'upper' (Jer. 36. 10), being raised on a platform three cubits high (*Jos. Ant.* viii. 3. 9), constructed of three layers of hewn stone (v. 36) and planked with cedar. It was known also as the 'court of the Lord's house' (Jer. 26. 2), and 'the court of the priests' (2 Chr. 4. 9), into which the laity might not enter. No doubt it measured twice the size of the Tabernacle court, *viz.* 200 cubits from E. to W., and 100 from N. to S., *i.e.* about an acre. It was surrounded by a wall 10 cubits high. The 'outer' was larger, perhaps 33 acres. It was called 'the great court.' There the people could assemble in large numbers and be addressed from the elevated doorway of the inner court (Jer. 19. 14). **2.** *Threescore*, &c.] *i.e.* 30 yds. × 10 × 15, with a porch of 5 yds. × 10, roughly. The height is not given in Chron., but the porch is called 120 cubits (probably the reading should be 20; Josephus, however, says that the porch was higher than the rest). The arrangements are identical, but the measurements are exactly double those of the Tabernacle; but, after all, the building is a very small one, not being intended for congregations; these assembled in the courts. Westminster Hall measures 96 yards × 22 × 36. The walls of the Roman Basilica at Treves are 30 yds. high. 'The Temple's magnificence did not consist in size, but in the preciousness of the materials, the richness of the ornament, the excellency of the workmanship, and in the number, extent, grandeur, and substantial masonry of its surrounding courts, chambers, and walls,' and in its commanding site, and harmony of proportions.—*Cubits.*] Chron. *v.* 3 (*according to the ancient standard*) shows that the old (Mosaic) cubit is intended, not the Babylonian. *Ammah* means the forearm (Lat. *cubitus*, elbow), *i.e.* from the elbow to either the knuckles or the finger-tips, reckoned as two spans, or 19 or 21 in. [Nearly all the Hebrew measures are borrowed from the human body. The *cubit* probably varied as the *ell*, which has the same origin and meaning (cf. Germ. *elbogen*), but the smallest, *i.e.* the Flemish, ell measures 27 in.] For rough measurements ½ yd. would be sufficiently accurate; in other cases 20 in. would be a fair approximation.

2 C. iii.—**3.** *Now these . . . instructed.*] *Rather*, Now this is the foundation which Solomon laid (so *Vulg.*), or, perhaps, the *dimensions* or *ground-plan.*—*First measure.*] *Rather*, ancient measure, *i.e.* probably the Mosaic or legal cubit. This passage implies the recognition of two cubits of different length. (Perhaps a third is meant by the cubit *of a man*, Deut. 3. 11; but that probably means the current, customary cubit.) 'We should be disposed to identify the *new* measure implied here with the full Egyptian cubit of 28 digits (of which existing specimens vary from 20½ to 21 inches)—the *old* measure and Ezekiel's (41. 8 & 40. 5) cubit with the Mosaic or lesser cubit of 24 digits, and the 'cubit of a man' with the third cubit of 23 digits of which Thenius speaks.'—*Bib. Dict.* **4.** *An hundred and twenty.*] It may be that the text is corrupt. The omission of the word 'cubits' here, and of this number in Kings, is suspicious. *Sept.* (Cod. Alex.), *Arab.*, and *Peshito* read 'twenty;' *Thenius* and *Keil* suggest 'thirty' (the height of the rest of the house); but *Wordsworth*, *Fergusson*, *Ewald*, and *Stanley* accept 120; Josephus (*Ant.* viii. 3. 2) says 120, and further (*Ant.* xv. 11. 1) distinctly states that the 2nd Temple was 60 cubits lower than the 1st; and it was 60 cubits high (Ezra 6. 3).

1 K. vi.—**3.** *Temple.*] Cf. *v.* 17, *note.* The Porch in front of the nave was as wide as the nave, and half that width in depth ('breadth'). The porch is described and measured as an independent unit placed across the end of the nave. **4.** *Narrow.*] Lit. narrowed; Var. *with closed crossbeams*; R.V. *fixed*

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5 And against the wall of the house he built [d] chambers round about, *against* the walls of the house round about, *both* of the temple [e] and of the oracle: and he made chambers round about: 6 the nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And [f] the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 [g] So he built the house, and finished it; and covered the house with beams and boards of cedar.

[d] See Ezek. 41. 6. [e] ver. 16, 19, 20, 21, 31. [f] See Deut. 27. 5, 6; ch. 5. 18. [g] ver. 14, 38.

lattice work; *i.e.* either louvre-boards, or fixed shutter-blinds as in belfries. Whether the *narrow* slit was (see *marg.*) on the outside (as in several British and Saxon churches) or the inside, is left undetermined. To keep out bats, &c., they must have been filled with talc (*lapis specularis*, Adam's *Antiq.* 2. p. 321; cf. διαφάνεις, *Cic. Att.* 2. 3), or close *lattice*. *Sept.* θυρίδας παρακυπτομένας κρυπτάς; Vulg. *fenestras obliquas* (*i.e.* splayed). 5. *Chambers.*] *Rather*, stories; Vulg. *tabulata*; Sept. μέλαθρα. *Yatsua* corresponds to stratum (frequently rendered *bed*, 1 Chr. 5. 1, &c.) or floor. The side buildings (on three sides, that of the entrance being excepted) consisted of three stories or tiers of chambers (comprising probably the priests' bed-chambers or storehouses for temple-properties, 1 Chr. 28. 12), resting on ridges on the wall to avoid the walls being pierced by beams; hence the top story was wider by two cubits than the bottom one.——*Oracle.*] Not exactly the word used in 2 Sam. 16. 23, but *debir* (from *dabar*, to speak), as the place of utterance whence the Divine Word had been heard (Ex. 25. 22; Num. 7. 89) by Moses, and still the dwelling-place of the Testimony, the ten Words, whereby comes the knowledge of sin. It occurs only in *chs.* 6 & 7 & 8; 2 Chr. 3 & 4 & 5; Ps. 28. 2; and means the Most Holy Place. See p. 215, *note*. Cf.—

> ' Or if Sion hill
> Delight thee more, and Siloa's brook, that flowed
> Fast by the oracle of God.'—*Milton.*

Sept. τῷ ναῷ καὶ τῷ δαβίρ; Vulg. *templi et oraculi* (so Fr. and It.); Germ. *tempel und chor.*——*Chambers.*] *Rather*, side-chambers, *i.e.* in each story, lit. ribs. Apparently the precedent of the wings of the Tabernacle was followed. This passage as amended would read: '*And against the wall of the house he built* stories *round about* . . . *both of the* hall *and of the* oracle: *and he made* side chambers *round about: the nethermost* story *five cubits broad*,' &c. The word *tsela* (from *tsala*, to slope, lean) is rendered rib, side, side-chamber, boards (vs. 15, 16), leaves (v. 34), beams (*ch.* 7. 3), Vulg. *latera in circuitu*. Omitted in *Sept.* 6. *Chamber.*] *Rather*, story.——*Narrowed rests.*] Lit. *contractions*. Marg. *rebatements*. Amer. *off-sets*. 7. *Heard.*] As if all were one altar (see *ref.*); though in this case there was nothing of the notion that all must be of material unpolluted by man's hand). Cf.—

> ' Silently as a dream the fabric rose,
> No sound of hammer or of saw was there.'
> *Cowper.*

> ' No workman steel, no ponderous axes rung:
> Like some tall palm, the noiseless fabric sprung;
> Majestic silence!'—*Heber.*

'Εν ἡσυχίᾳ Θεοῦ (*Ignat. ad Eph.*) was the mystery of Emmanuel carried out (cf. Isa. 62. 2; Mark 4. 26; Luke 17. 20). 8. *Chamber.*] *Rather*, row of side-chambers (collectively); Heb. *tsela.*——*Right.*] *i.e.* south.——*Middle chamber.*] *Rather*, middle *row*. 9. *Finished.*] *i.e.* all the building work of the fabric; there remained the fittings. The expression is repeated at *v.* 14, after a parenthesis concerning the conditions of God's promise.——*Covered.*] *Rather*, covered in. It is said in Wisdom (9. 8), 'Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, *a resemblance of the holy tabernacle*, which thou hast prepared from the beginning.' Most Jewish writers take this to mean 'a pattern of the *heavenly* temple,' what St. Paul calls (Heb. 8. 5) ὑποδείγμα καὶ σκιὰ τῶν ἐπουρανίων, and again (Heb. 9. 24), ἀντίτυπα τῶν ἀληθινῶν. Others take it to mean that, as the tabernacle was made after the pattern shown to Moses in the mount, so the temple was (material and size excepted) to be exactly after the model of the tabernacle. If so, the *covering* would unquestionably be a sloping roof. 'A pitched

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10 And *then* he built chambers against all the house, five cubits high: and
they rested on the house with timber of cedar.
11 And the word of the LORD came to Solomon, saying,
12 *Concerning* this house which thou art in building, [h] if thou wilt walk in my
statutes, and execute my judgments, and keep all my commandments to walk in
them; then will I perform my word with thee, [i] which I spake unto David thy
father: 13 and [k] I will dwell among the children of Israel, and will not [l] forsake
my people Israel.
14 [m] So Solomon built the house, and finished it.

The Fittings.

15 And he built the walls of the house
within with boards of cedar, both the floor
of the house, and the walls of the ceiling:
and he covered *them* on the inside with
wood, and covered the floor of the house
with planks of fir.
16 And he built twenty cubits on the
sides of the house, both the floor and
the walls with boards of cedar: he even
built *them* for it within, *even* for the
oracle, *even* for the [n] most holy *place*.
17 And the house, that *is*, the temple before it, was forty cubits *long*.
5 And [c] the greater house he cieled
with fir tree, which he overlaid with fine
gold, and set thereon palm trees and
chains. 6 And he garnished the house
with precious stones for beauty: and the
gold *was* gold of Parvaim. 7 He overlaid
also the house, the beams, the posts, and
the walls thereof, and the doors thereof,
with gold; and graved cherubims on the
walls.

[h] ch. 2. 4 & 9. 4. [i] 2 Sam. 7. 13; 1 Chr. 22. 10.
[k] Ex. 25. 8; Lev. 26. 11; 2 Cor. 6. 16; Rev. 21. 3.
[l] Deut. 31. 6.
[m] ver. 38.
[n] Ex. 26. 33; Lev. 16. 2; ch. 8. 6; 2 Chr. 3. 8; Ezek. 45. 3; Heb. 9. 3.
[Chron.—] 1 Kin. 6. 17.]

roof of cedar beams' (*Fergusson*).——*Beams.*] *Rather*, rafters. 10. *Built chambers.*] *Rather*, built the stories.——*Five cubits.*] That was the height of each; and the summit, or ridge, of the Temple rose to exactly double the height of the three. 12. *This house.*] It is not quite clear what must be supplied to complete the sense. Probably the meaning is, 'As regards this house, I say, only fulfil thou the conditions, and I will make it my abode' (v. 13).——*My word . . . unto David.*] The covenant with David assured to his seed an hereditary Monarchy in perpetuity, conditional on obedience. This was the basis of the Hebrew Monarchy. It had a temporal side, which was understood by, and bred blind confidence and presumption in, the kings and people of Judah; and it had a spiritual side, which they could not appreciate even when it was revealed in the fulness of time. 13. *Not forsake.*] The promise is wider than Deut. 31. 6, 8; Josh. 1. 5. 14. *So, &c.*] Resuming from v. 10, and proceeding to describe the internal fittings. 15. *Built.*] *Rather*, fitted, *i.e. panelled* (so also v. 16), from floor to roof. 'Built,' here and in v. 16, means *constructed*, and must be interpreted by the context, *lined, panelled, inlaid, &c.*——*House.*] *i.e.* the Holy Place, as in v. 21.——*Both . . . and.*] *Rather* (v. 16 also) as marg., after Vulg. *a pavimento domus usque ad summitatem parietum, et usque ad laquearia, operuit lignis cedrinis intrinsecus.*——*Fir.*] Cf. *ch.* 5. 8, *note.* 16. *And . . . on the sides . . . walls.*] *Rather*, And he built, *i.e.* planked, or panelled, twenty cubits (beginning) from the extreme end of the house, from the floor to the walls (*or* joists). The meaning is that Solomon separated off a Holy of Holies by a cedar partition.——*For it.*] *Rather*, for himself.——*Oracle.*] Cf. v. 5, *note.*

2 C. iii.—5. *The greater house.*] *i.e.* the Holy Place.——*Cieled with fir.*] *Rather*, panelled with cypress. The spelling *ciel* is due to a mistaken derivation from *cælum*, heaven, Fr. *ciel*, connecting with Sax. *cyll*, a canopy. The true derivation is *cælum*, a chisel. The old meaning of to *ceil* was to wainscot or panel. According to Quintilian (2. 21. 8) *cælatura* is relief-work in metal, *sculptura* in wood (cf. v. 10), ivory, or marble.——*Chains.*] *Rather*, chain-work. 7. *Beams . . posts.*] *Rather*, joists . . thresholds.

1 K. vi.—17.] *Rather*, And the house, that is, the hall before it, was 40 cubits long, (18) and of cedar was the house within, carved work of, *&c.*——*Temple.*] *i.e.* Holy Place. 'House' is *here* limited to the Holy Place. 'Temple,' literally *Hall*, corresponds to our Nave; Oracle to our Chancel (in the strict use of that word, *i.e.* not what is more properly called the Quire, but the Sacrarium or Bema within the rails, *cancelli*). In vs. 3, 5, & 33 House includes both.

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18 And the cedar of the house within *was* carved with knops and open flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD. 20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also [o] the whole altar that *was* by the oracle he overlaid with gold.

23 And within the oracle [p] he made two cherubims *of* olive tree, *each* ten cubits

8 And he made the most holy house, the length thereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents. 9 And the weight of the nails *was* fifty shekels of gold.

And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims of image work, and over-

[o] Ex. 30. 1, 3, 6.

[p] Ex. 37. 7, 8, 9.

——*Before it.*] *i.e.* before, to the E. of, the Oracle, or Most Holy Place. 18. *Knops.*] *Or*, wild gourds; no doubt (*Tristram*) the *Citrullus colocynthus*, which has vine-like leaves, and fruit the size and colour of an orange. *Knop* is from the German *knospe*, a bud, or the Saxon and Welsh *cnap*, any swelling prominence. Cf. 'A country-seat upon a *knap* of ground' (*Bacon*). Chaucer uses it for *bud* and for *button* (Germ. *knopf*); Wiclif for *taches* (catches, fastenings) in Exod. 26. 11. Vegetable forms of ornament were common in Egypt (lotus and flowers) and Persia; not in Assyrian *architecture*. —— *Open.*] *Rather*, budding. So also *vs.* 29, 32, 35. To imitate nature is at once the earliest and the latest effort of the sculptor's, the carver's, or the painter's art. 20. *In the forepart.*] Apparently equivalent to 'within' in *vs.* 18, 19, 21, 29, 30, where the word is the same, meaning strictly *face*. In *vs.* 29, 30 'within' = the Most Holy Place (*vs.* 15, 16 have another word); R.V. *within the oracle was a space of.* —— *Height.*] *i.e.* up to the ceiling, 30 to the top of the roof (*v.* 2). The cube was the Greek emblem of perfection. Simonides describes the ἀνὴρ ἀγαθὸς as τετράγωνος. The same word is used in the mysterious description of the Holy City in Rev. 21. 16, where, if we may so say, the notion of its perfection is exaggerated by the additional and impossible statement, that the length and breadth and height of it are equal.—— *Overlaid.*] The gold would be fastened in laminated *plates* to the cedar linings, or hammered upon the carved wood (*v.* 35); these being probably the only modes of gilding then practised.—— *Pure gold.*] It took 600 talents = £4,600,000. Solomon's yearly revenue was 666 (*ch.* 10. 14). Gold is *fine, pure* (in 2 Chr. 9. 20, lit. *shut up*, *i.e.* choice), *of U-phaz* (Ophir) and *Parvaim* (a word possibly connected with the Sanskrit *pârva*, eastern). The overlaying with gold and silver, and garnishing with precious stones prevails still to a marvellous extent in Russian churches. ——*Which was of.*] *Rather*, with. It was, no doubt, stone beneath. Cf. *v.* 22. 21. *So.*] *Rather*, And.——*Partition.*] Probably means a *fastening*. The verb means to *make to pass*, as a bolt. It is a different word that is rendered *chains* in Chron. (*vs.* 5, 16), which probably means *wreaths*; Vulg. *catenulas se invicem complectentes.*—— *The chains.*] Omit *the*. Another reading of the text gives, 'And he caused the vail by means of chains of gold to pass before the oracle.' Cp. Chron. (*v.* 14), where only the vail is mentioned.

2 C. iii.—9. *Upper chambers.*] *i.e.* the stories of side chambers described in Kin. (*v.* 5). 10. *Image work.*] Heb. *tsaatsuim*, here only; Vulg. *opere statuario.*

1 K. vi.—22. *Whole house.*] Includes the porch (Chron. *v.* 4).——*By.*] *Rather*, belonging to; so the incense-altar was reckoned (Heb. 9. 4, Ex. 40. 5); specially connected on the Day of Atonement. See Farrar's *Early Days*, Excurs. xi. 23. *Cherubims.*] As by the title 'Lord of hosts' (1 Sam. 17. 26, *note*), so by these mysterious forms, our minds are turned to 'the powers of the Lord.' Angels may be included in the 'hosts,' may be represented by 'cherubim,' but not angels alone. The cherubim at the gate of Eden (Gen. 3. 24), the seraphim of Isaiah's (6. 1-7) vision, and these two cherubim in the Most Holy Place (1 Pet. 1. 12), might very well be angels. So too, *possibly*, the ζῶα of St. John's vision (Rev. 4. 6-8 & 5. 8, 9), but hardly the *chayoth* of Ezekiel's (1. 5-25 & 10. 20) vision, or the cherubim in the Holy Place (*v.* 29), where, united with palms and open flowers, after the Phœnico-

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high. [24] And five cubits *was* the one wing
of the cherub, and five cubits the other
wing of the cherub: from the uttermost
part of the one wing unto the utter-
most part of the other *were* ten cubits.
[25] And the other cherub *was* ten cubits:
both the cherubims *were* of one measure
and one size. [26] The height of the one
cherub *was* ten cubits, and so *was it* of the
other cherub. [27] And he set the cheru-
bims within the inner house: and [q] they
stretched forth the wings of the cherubims,
so that the wing of the one touched the
one wall, and the wing of the other cherub
touched the other wall; and their wings
touched one another in the midst of the
house.
[28] And he overlaid the cherubims with gold.
[29] And he carved all the walls of the house round about with carved figures
of cherubims and palm trees and open flowers, within and without. [30] And
the floor of the house he overlaid with gold, within and without.

laid them with gold. [31] And the wings of
the cherubims *were* twenty cubits long:
one wing *of the one cherub was* five cubits,
reaching to the wall of the house: and the
other wing *was likewise* five cubits, reaching
to the wing of the other cherub. [32] And
one wing of the other cherub *was* five
cubits, reaching to the wall of the house:
and the other wing *was* five cubits *also*,
joining to the wing of the other cherub.
[33] The wings of these cherubims spread
themselves forth twenty cubits: and they
stood on their feet, and their faces *were*
inward.
[34] And he made the [d] vail *of* blue, and
purple, and crimson, and fine linen, and
wrought cherubims thereon.

[q] Ex. 25. 20 & 37. 9; 2 Chr. 5. 8.

[Chron.—[d] Ex. 26. 31; Matt. 27. 51; Heb. 9. 3.]

Assyrian manner, they seem rather to represent the generative powers of Nature; or, we might say, Life, *κατ' ἐξοχήν*—life in its essence, every form of which exists only for God's glory; the ζῶα of St. John (Rev. 5. 14) say 'Amen' to the song of praise raised by *πᾶν κτίσμα*. Milton (*Par. L.* vi. 754) speaks of 'cherubic shapes;' but of that shape Josephus (*Ant.* viii. 3. 3) says, 'No man can tell, or even conjecture, what it was.' Moses received no instructions as to shape, yet they appeared in the Tabernacle much as in the Temple, *viz.* one (Ex. 25. 18-20; Heb. 9. 5; 2 Chr. 3. 13) on either side the Mercy-seat (which there they faced, bent over with reverent curiosity, while here they face the vail, as though the time were drawing nearer when they might tell out to men what their gaze, of already near 500 years, had taught them of redemption's scheme), and others (Ex. 26. 1, 31) on the vail and on the curtains, 'the work of the pattern-weaver.' Why they had no place in the second Temple we cannot tell; their form must still have been in many a memory besides Ezekiel's (10. 20); probably it was due to superstitious misunderstanding of the second commandment. We should not, it is likely, be wrong in assigning to them, *sometimes* (as Art for the most part has done) a form resembling the human form, with eyes and wings designed to indicate a higher intelligence and a greater activity of service; and *sometimes* a form merely symbolic, resembling only in part any things that we know, and resembling those things only for the sake of symbolizing the highest faculties of created beings, human intellect, the *vis* of the lion, the *robur* of the ox, aspiration as of the soaring eagle, that makes for the sun on which it gazes. *Devotion to God of all that is beautiful or serviceable*—this seems to be their lesson. The pictorial method of communicating truth suited the earlier ages of the world's history. While the general emblematic character of these 'cherubim of glory,' 'symbols of worship' (*Fairbairn*), is unquestionable, only rashness will venture to 'speak particularly' (Heb. 9. 5) or positively. Derivation (?) Egyptian *karabu* (= to shape), or Heb. *qârob* (= near, *sc.* to God). Josephus uses both the masc. and fem. article with it, Philo always the neuter. Probably the popular misconception of a 'cherub' as the personification of childlike gentleness is due (*Jennings*) primarily to the absurd notion of some Rabbins that *c'roob* = *c'ribi* (like a child). The Hebrew plural ends in *im*; the ending *in* (in the Te Deum) is Aramaic. —— *Olive tree.*] Rendered *pine* in Neh. 8. 15; but rightly in Isa. 41. 19 oil tree or oleaster (*Eleagnus angustifolius*). Totally different from the olive, except in appearance; leaves, long, narrow, bluish, silvery white below; oil, inferior. Heb. *ēẓ shamen*, not *zait*; Gk. *κυπάρισσος*, not *ἐλαία*. The wood is fine and hard, and the tree is common throughout Palestine. **25.** *Size.*] *Rather*, shape; *ch.* 7. 37 also.

2 C. iii.—**13.** *Inward.*] *i.e.* toward the Holy Place.

1 K. vi.—**29.**] Very similar ornamentation is found in Assyrian palaces. Palms might be emblematic of patience in well-doing, and of the rewards of the righteous, a green old age, a peaceful end, a glorious immortality. ——

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31 And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* a fifth part *of the wall.* 32 The two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the door of the temple posts *of* olive tree, a fourth part *of the wall.* 34 And the two doors *were of* fir tree: the [r] two leaves of the one door *were* folding, and the two leaves of the other door *were* folding. 35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

The Courts.

2 CHRON. IV. 9.

36 And he built the inner court with three rows of hewed stone, and a row of cedar beams.

9 Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

37 [s] In the fourth year was the foundation of the house of the LORD laid, in the month Zif: 38 and in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he [t] seven years in building it.

80.—Solomon's Palace.—Huram's Works for the Temple.

1 KINGS VII.; 2 CHRON. III. 15-17; IV. 1-6, 10-17; 7, 8, 18-22; V. 1.

1 BUT Solomon was building his own house [u] thirteen years, and he finished all his house.

[r] Ezek. 41. 23, 24, 25. [s] ver. 1. [t] Compare ver. 1. [u] ch. 9. 10; 2 Chr. 8. 1.

Within and without.] *i.e.* both in the Most Holy and in the Holy Place. **31.**] Perhaps the meaning is that at the back of the vail was the wooden partition wall of the Holy of Holies, with an entrance door occupying a fifth part of it. But if the meaning is that the lintel was one-fifth of the width of the wall, and the door posts one-fifth of its height, the doors would be six feet square and of very mean appearance. It may mean that they were one-fifth of its thickness. Vulg. *posteaque angulorum quinque*, and in v. 33, *quadrangulatos*; *Sept.* στοαὶ τετραγλῶν. The majesty of folding-doors lies in solidity and height. Egyptian temple doors, however, are very small; and Orientals generally exclude sun and light. Each of the doors of the Holy Place (v. 34) folded on itself like a shutter. **32.** *Spread.*] *i.e.* with the hammer, so as to follow the carvings on the wood below. The figures were of beaten gold, not engraved on the metal. **33.** *Door, &c.*] *Rather*, entering of the hall, *i.e.* leading from the porch. Cf. v. 31, *note.* The porch was later continued round the Temple as a kind of colonnade, which escaped destruction by Nebuchadnezzar. Herod expended large sums on it. It however retained the name 'Solomon's.' Cf. Acts 3. 11 & 5. 12; John 10. 23. **34.** *And . . tree.*] *Rather*, And two doors of cypress-wood. Cf. *ch.* 5. 8, *note.* —— *Folding.*] Cf. *v.* 31, *note.* **35.** *Fitted.*] The verb means literally *to be right, i.e.* following exactly the lines of the carving. **36.** *Court.*] Cf. *v.* 1, *note.* There are several allusions in the Psalms to the trees planted in the larger court. Deut. 16, 21 does not prohibit trees, but Asherahs (cf. *ch.* 11. 5, *note*); and the use of the plural, *courts*, in Ps. 92. 13 points rather to the Temple than to the Tabernacle. The green olive, the flourishing and fruitful palm, the spreading cedar would fitly symbolize frequenters of God's house (Ps. 52. 8 & 92. 12, 14); and the twitter of the sheltered bird might awaken feelings well suited to the spot (Ps. 84. 3). **38.**] Bul (*rain*) was the eighth month of the sacred year. As the beginning was in Zif (*blossom*), the second, the exact time would be 7½ years.

1 K. vii.—1. *Thirteen years.*] *i.e.* from the 7th to the 20th year of his reign (2 Chr. 8. 1); the Temple occupying him from the 4th to the 11th year. The buildings of the Palace would naturally take longer than the Temple: they were vastly larger, the plan

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2 He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. 3 And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen *in* a row. 4 And *there were* windows *in* three rows, and light *was* against light *in* three ranks. 5 And all the doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

6 And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.

8 And his house where he dwelt *had* another court within the porch, *which* was of the like work.

Solomon made also an house for Pharaoh's daughter, [b] whom he had taken *to wife*, like unto this porch.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so*

[b] ch. 3. 1; 2 Chr. 8. 11.

was not so definitely settled beforehand, nor the same great preparation made. They constituted a single group of buildings (*ch.* 9. 10), distinguished from *the Lord's house* by the name of *the king's house.* They included the king's own dwelling (v. 8); his State Hall (the Lebanon-house) with its porch of judgment (v. 7); and the residence of the Egyptian princess whom he married. The site was Mt. Zion, on the W. of the Tyropœon Valley, connected with Moriah by a viaduct (*ch.* 10. 5). **2.** *Also.*] *Rather*, For he, &c. (and so R.V.). The historian proceeds to explain why the buildings connected with the palace were so long in building, viz. because they were so magnificent, extensive, &c.—*House of the forest of Lebanon.*] Probably named from the resemblance of its numerous pillars of cedar closely set to the forest of Lebanon. Compare the Hall of Columns at Karnak. 'Besides the vast Hall for public business, there were two smaller called porches, in one of which the throne of justice was placed.'—*Milman.* The description suggests the courts with their colonnades, the pillared propylæa, and other buildings of an Egyptian palace. Josephus says (*Ant.* viii. 5, 2), 'Its roof was according to the Corinthian order,' *i.e.* with clerestory windows. Cf. *v.* 4.—*Length.*] Cf. *ch.* 6. 2, *note.*—*Four rows.*] *Sept.* τριῶν, which agrees better with *v.* 3 (where, however, *Arab.* has 60 for 45); if so, one row would run down the centre. **3.** *Covered . . . beams.*] *Rather*, covered in (cp. Jer. 22. 14) with cedar above upon the side-chambers. *Beams* is not the word used in *v.* 2, but *tsela* (*ch.* 6. 5, *note*). **4.** *Windows.*] *Rather* (*v.* 5 also), crossbeams (*i.e.* in the several ceilings); R.V. *prospects*, marg. *beams.*—*Light . . . ranks.*] Lit. *view against view three times*; *Sept.* τρισσῶς; *i.e.* as some interpret, the chambers were open towards the interior of the building, *or*, perhaps the three tiers of windows (cf. *ch.* 6. 4) on either side exactly matched one another; and there were three square-topped doors on either side, precisely opposite. **5.** *With.*] Unless this means *as well as*, it is not easy to assign a meaning to the expression. **6.** *A porch.*] *Rather*, the porch. Of the same breadth as the Lebanon-hall, probably part of it.—*And the porch . . . the thick beam.*] *Rather*, and a (*i.e.* another) porch was before them (*i.e.* the pillars), and pillars, and a threshold before them. There was an ante-porch to *the* porch. **7.** *A porch.*] *Rather*, the porch, *i.e.* of judgment; apparently a judgment hall (cf. Acts 23. 35) within or attached to the great porch for the hearing of causes 'in the gate.' Cp. 2 Sam. 19. 8; Jer. 22. 3, 4. Such, in an humbler way, was Eli's seat in the gate. Cp. Sublime Porte (Lofty Gate), the name of the Palace gate at Broussa, the original capital of Turkey; now equivalent to the Turkish Government.—*From . . . other.*] Lit. *from floor to floor.* But the *Peshi*, and *Vulg.* read, *from the floor to the ceiling* (lit. *joists*, as in *ch.* 6. 15, 16). The passage is obscure, but may mean that 'the floor and walls were covered with planks of cedar.' Cp. Jer. 22. 14, 'ceiled (? roofed) with cedar.' See 2 Chr. 3. 5, *note.* **8.** *And . . . where he dwelt . . . court.*] *Rather*, And his house where he would dwell, in the other court within the porch, was of the like work. His dwelling-house *was* the other court, entered from this porch. The great court without the porch would be the place of public business, 'the king's gate' (Esth. 3. 2); the inner court would be the private court of the palace.—*Like.*] In material—stone and cedar. **9.** *According*, &c.] *i.e.* of uniform dimen-

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on the outside toward the great court. 10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits. 11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, [c] and for the porch of the house.

Huram's Works for the Temple.

13 And king Solomon sent and fetched [d] Hiram out of Tyre. 14 [e] He *was* a widow's son of the tribe of Naphtali, and [f] his father *was* a man of Tyre, a worker in brass: and [g] he was filled with wisdom, and understanding, and cunning to work all works in brass.

And he came to king Solomon, and wrought all his work.

(2 Chron. iii. 15-17.)

15 For he cast [h] two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. 16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits: 17 *and* nets of checker work, and wreaths of chain work,

15 Also he made before the house [a] two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *was* five cubits. 16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made [b] an hundred pomegranates, and put *them* on the chains.

[c] John 10. 23; Acts 3. 11.
[d] 2 Chr. 4. 11, *Huram;* see ver. 40.
[e] 2 Chr. 2. 14.
[f] 2 Chr. 4. 16.
[g] Ex. 31. 3 & 36. 1.
[h] 2 Kin. 25. 17; 2 Chr. 4. 12.
[Chron.—a Jer. 52. 21.
[b] 1 Kin. 7. 20.]

sions.——*Saws.*] Not roughly chiselled.——*Within.*] Compare—

'In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part,
For the gods see everywhere:
Let us do our work as well,
Both the unseen and the seen,
Make the house, where gods may dwell,
Beautiful, entire, and clean.
For the structure that we raise
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.'
Longfellow.

And observe the delicate carving in almost invisible and inaccessible places in some of our Minsters (notably Southwell Chapter-house).——*And so on the outside toward,* &c.] *Rather,* and from without to the great court. 10. *Great stones.*] Many measuring as much as 30 feet have been excavated. 11. *Cedars.*] *i.e.* cedar-roofing. 12. *Three rows.*] Cf. *ch.* 6. 36.——*Both for,* &c.] *Rather,* as it was for, &c. The construction of all three buildings was alike (*ch.* 6. 36). ——*Porch.*] *i.e.* of Judgment (v. 7). 14. *Of Naphtali.*] Of *Dan* in 2 Chr. 2. 14. Perhaps she had had a former husband of Naphtali. ——*Tyre.*] Cf. Ps. 45. 12.——*Brass.*] *Rather,* bronze. Cf. 2 Sam. 8. 8, *note.*——*Cunning.*] Cf. 1 Sam. 16. 18; 1 Chr. 22. 15, *notes,* and 1 Cor. 12. 4.——*All his work.*] *i.e.* the castings in bronze (v. 45). These—work for which the Phœnicians were specially celebrated as Homer records—are the subject of prophecy in Jer. 27. 19, the fulfilment of which is recorded in 2 Kin. 25. 13-17, when Nebuchadnezzar carried all this bronze away to Babylon. 15. *Two pillars.*] *Rather,* the (famous) two pillars (*vs.* 15-22). These two pillars *before the house, i.e.* the Temple, must have stood outside, east of the porch, being too lofty to stand within it, unless the improbable 120 cubits of 2 Chron. 3. 4 be accepted. They were ornaments, not supports. [Cp. the two granite columns in the Piazzetta at Venice, brought from Constantinople, surmounted by St. Theodore and the Lion.] They were hollow (*Joseph.*), 27 ft. high exclusive of the capitals, of which each had two; one with pomegranates 7½ ft., the other with lilies 4 ft.; making 40½ ft. Probably a stone pedestal made them of the height, 52½ ft., named in Chr. *v.* 15. The diameter would be 5 ft. 9 in. Phœnicians, Persians, and Egyptians raised similar pillars, and of similar proportions. 16. *Chapiter.*] Fr. *chapiteau:* Lat. *capitulum.* A similar change occurs in the words *chant, chariot, chandelier.* 17. *Nets of checker work.*] *Rather,* lattices, lattice-work. *Sept.* reads, 'He made also *two* (cp. v. 41) lattices to cover the chapiters which were on the top of the pillars; a lattice for the one chapiter and a lattice for the other chapiter.' Probably *lattice-work* (cf.

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for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter. 18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter. 19 And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits. 20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* [6]two hundred in rows round about upon the other chapiter.

21 [k]And he set up the pillars in [l]the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

(2 Chron. iv. 1–6, 10–17.)

[1] Moreover he made [c]an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

23 And he made [m]a molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about. 24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing

2 Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. 3 And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about.

[Chron.—[e] Ex. 27. 1, 2; 2 Kin. 16. 14; Ezek. 43. 13, 16.]

[k] See 2 Chr. 3. 16 & 4. 13; Jer. 52. 23.
[l] 2 Chr. 3. 17. [c] ch. 6. 3.
[m] 2 Kin. 25. 13; Jer. 52. 17.

2 Kin. 1. 2) *and wreathen-work* would convey the meaning, *i.e.* lattice-work over the whole capital, for lightness of appearance, ornamented with festoons and wreaths. Perhaps the centre was a globe; for the word rendered *bowl* (v. 41) and *pommel* (2 Chr. 4. 12) means *anything round.* Indeed, the English word *pommel* (from the Lat. *pomum* through the Fr. *pomme*) means any round apple-like knob (*Lumby*). A *cushion* in Romanesque work is a cube *rounded* off at the lower corners.——*Seven.*] *Sept.* reads δίκτυον, a net-work or lattice-work, which is better. The two Heb. words are very similar. Reticulated carving is rich and light in appearance. 18. *And two.*] *Rather*, namely two.——*Network.*] *Rather*, lattice, and v. 20.——*With pomegranates.*] R.V. *of the pillars.* 20. *Belly.*] *Rather*, swell.——*Two hundred.*] *i.e.* on each. Cf. v. 42; 2 Chr. 4. 13. The verse is imperfect, and should run, 'two hundred in rows round about *upon the one chapiter, and two hundred in rows round about* upon the other chapiter.' Pomegranates and lilies might symbolize fruitfulness and purity. 21. *In the porch.*] *Rather*, for the porch.——*Jachin ... Boaz.*] *i.e. He makes steadfast* and *strength*; and where should we look for steadfastness and strength but at the entering in of God's House? *Sept.* κατόρθωσις, ἰσχύς, *correction, strength*, in Chron. Cf. Ps. 62. 7.

2 C. iv.—1. *Altar.*] Cf. 1 Kin. 9. 25.

1 K. vii.—23. *Sea.*] *i.e.* a laver for the priests' ablutions (Ex. 30. 18), of vast size. Diameter 15 ft. at the top; circumference (more exactly) 47 ft.; depth 7½ ft. As to shape nothing is said. The content (2,000 baths, or 3,000, Chr. v. 5) shows that it could not be hemispherical. Such bowls generally bulge out considerably below. The bath was in liquid measure (as the ephah in dry) 6 or 7 gallons. This sea would contain more than three times as much as the largest known ancient bowls, viz. Cresus' silver bowl at Delphi, and a bronze bowl in Scythia (*Hdt.* 1. 51; iv. 81). The 10 smaller lavers were for the washing of the victims. The sea symbolized that purity, without which there is no near approach to God. 'I will wash mine hands in innocency (said David), and so will I compass thine altar, O Lord' (Ps. 26. 6 & 24. 3, 4; 2 Sam. 22. 21; Job 9. 30, 31); 'Keep thy foot, when thou goest to the house of God,' said Solomon (Eccles. 5. 1); 'God heareth not sinners' became a proverb (John 9. 31). Vain the altar without the sea; magnificence, or ceremonial, without purity of heart. 24. *Knops.*] Cf. *ch.* 6. 18. *Oxen* in Chr. (v. 3)

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the sea round about: the knops *were* cast in two rows, when it was cast. 25 It stood upon [a] twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. 26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it. 28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges: 29 and on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work. 30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition. 31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round. 32 And under the borders *were* four wheels; and the axletrees of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit. 33 And the work of the wheels *was* like the work of a chariot wheel:

Two rows of oxen *were* cast, when it was cast. 4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. 5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thousand baths.

[a] Jer. 52. 20.

is no doubt an error. The Heb. words are not unlike. **25.**] Similarly the great stone fountain in the Alhambra rests upon the back of lions. **26.** *Handbreadth.*] *Or*, palm, about 3¼ in.—— *With . . . lilies.*] *Rather*, like a lily flower (as Chr. *marg.*; Vulg. *labium illius erat quasi labium calicis vel repandi lilii*).—— *Two thousand baths.*] About 17,250 gallons; 7,000 gallons would be a more likely content, judging by the dimensions. **27.** *Bases.*] Laver (*v.* 38) and pedestal, and wheel (*v.* 32) united would amount to 7½ cubits (11 or 12 ft.) in height, nearly the level (15 ft.) of the brazen altar. Either, therefore, the water was drawn off by taps, or there must have been steps or other means of reaching it. The former seems the more probable, but then, why the wheels? **28.** *Borders . . . ledges.*] *Rather*, panels (throughout, as R. marg. & Amer.) between the mouldings (which concealed the joinings) *or* clamps. Ahaz removed these (2 Kin. 16, 17) and the brazen sea. Probably Hezekiah restored them (2 Chr. 29. 19). They existed at the taking of Jerusalem (Jer. 52. 17, 20). **29.** *Base.*] *This* word is only so rendered in this verse and *v.* 31. Generally it is rendered *foot.* Apparently it was a round plate or stand, resting on the horizontal mouldings.—— *Certain additions . . . thin work.*] *Rather*, wreaths in festoons, *or* festoons made of hanging work. The lower part was thus engraved or embossed, the upper part of the panels with lions and oxen. **30.** *Plates.*] *Rather*, axle-trees.—— *Corners.*] *Rather*, feet.—— *Undersetters.*] Lit. *shoulder-pieces* (meaning obscure); Vulg. *humeruli*, the natural burden-bearers; props or brackets, cast as part of the pedestal itself (*v.* 34), supporting the lavers when moved.—— *At . . addition.*] *Rather*, each opposite wreaths, *i.e.* so touching the lavers as just to meet the wreaths. **31.** *Mouth of it.*] Whether this refers to laver or pedestal cannot be determined, nor what would be called the *capital* of either. Keil paraphrases thus:—'The cover of these chests (the lavers) was arched towards the middle, and upon the arching there arose in the middle a crown, a cubit high, with an opening about a cubit and a half in diameter, as a base in which the laver might be placed. The laver was scooped out above in form of a basin, and was four cubits in diameter at the top and contained 40 baths of water.' **32.** *Under . . wheels.*] *Rather*, Under the panels were the four wheels (so that every part of the panels was visible). Whether it means that the axles passed here, through the middle of the pedestals, or that the top of the wheels reached as high as this, the axles being below the pedestals, is not clear. **33.** *Naves.*] *Var.* felloes; so R.V. The German (*nabe* and *schif*) keeps the distinction in

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their axletrees, and their naves, and their felloes, and their spokes, *were* all molten. 34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself. 35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same. 36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about. 37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 Then made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver. 39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 And Hiram made the lavers, and the shovels, and the basons.

So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD: 41 the two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two [o] networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars; 42 and four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* upon the pillars; 43 and the ten bases, and ten lavers on the bases; 44 and one sea, and twelve oxen under the sea; 45 [p] and the pots, and the shovels, and the basons: and all these

6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them;

But the sea *was* for the priests to wash in. 10 And he set the sea on the right side of the east end, over against the south.

11 And Huram made the pots, and the shovels, and the basons.

And Huram finished the work that he was to make for king Solomon for the house of God; 12 *to wit,* the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars; 13 and [d] four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon the pillars. 14 He made also [e] bases, and lavers made he upon the bases; 15 one sea, and twelve oxen under it. 16 The pots also, and the shovels, and the fleshhooks, and all

[o] ver. 17, 18. [p] Ex. 27. 3.

[Chron.—[d] See 1 Kin. 7. 20. [e] 1 Kin. 7. 27.]

derivation between *nave* (Sax. *nav*), the middle part of the wheel, in which the axle moves, and *nave* (Lat. *navis*), the centre part of a church.——*Fellows.*] *Rather,* spokes. Danish *felge,* the circumference of the wheel. Cf.—

'Break all the spokes and *fellies* from her wheel,
And bowl the round nave down the hill of heaven.'—*Shakspeare.*

——*Spokes.*] *Rather,* naves. **34.** *Undersetters.*] Cf. *v.* 30, *note.* **35.** *Compass.*] *i.e.* rim.——*Ledges.*] *Lit,* hands; not the same word as in *vs.* 28, 29. Apparently they were supports at the end of the shoulders. We sometimes use the word *claw* in a similar sense. They had a flat surface for engraving (*v.* 36).——*Of the same.*] *i.e.* all one casting with the pedestal itself. **36.** *For . . . ledges . . . borders thereof.*] *Rather,* And on the plates (which formed) the stays thereof, and on the panels thereof.——*Proportion.*] *i.e.* on a reduced scale, as the plates required.——*Additions.*] Cf. *vs.* 29, 30, *notes.* **38.** *Forty baths.*] About 260 gallons. Cf. *v.* 23, *note.* **39.** *Right.*] *i.e.* S., on the right hand of one facing as the Temple faced, *viz.* E. *Eastward over against the south* means south-eastward. **40.** *Lavers.*] *i.e.* caldrons (*kiyyor,* but *sir* in Davidson's text) for boiling the peace-offerings. Cf. 1 Sam. 2. 14 (pans): *sir* in *v.* 45 & Chr. *vs.* 11, 16 (pots).——*Shovels . . . basons.*] For removing ashes, and blood (bowls, *v.* 45 also). **41.** *Networks.*] *Rather,* lattices. **42-44.**] Insert 'the' before *pomegranates, lavers, sea,* and *oxen.* **45.** *Bright brass.*] This may mean a metal differing somewhat from what is usually called *nechösheth.* That calamine

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vessels, which Hiram made to king Solomon for the house of the LORD, *were of* bright brass.

46 In the plain of Jordan did the king cast them, in the clay ground between [g]Succoth and [f]Zarthan.

their instruments, did [f]Huram his father make to king Solomon for the house of the LORD of bright brass.

17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

(2 Chron. iv. 7, 8, 18-22.)

7 [g]And he made ten candlesticks of gold [h]according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 [i]He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

47 And Solomon left all the vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found out.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: [j]the altar of gold, and [k]the table of gold, whereupon [m]the shewbread *was*, 49 and the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold, 50 and the bowls, and the snuffers, and the basons, and

9 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the shewbread *was set*; 20 moreover the candlesticks with their lamps, that they should burn [k]after the manner before the oracle, of pure gold; 21 and [l]the flowers, and the lamps, and the tongs, *made he of* gold, *and* that perfect gold; 22 and the snuffers, and the basons,

[g] Gen. 33. 17.
[f] Josh. 3. 16.
[i] Ex. 37. 10, &c.
[j] Ex. 37. 25, &c.
[m] Ex. 25. 30; Lev. 24. 5—8.

[Chron.—[f] 1 Kin. 7. 14.
[h] Ex. 25. 31, 40; 1 Chr. 28. 12, 19.
[k] Ex. 27. 20, 21.
[l] 1 Kin. 7. 49.
[i] 1 Kin. 7. 48.
[i] Ex. 25. 31, &c.]

added to melting copper produced a gold-like metal was known (*Beckmann*) in very ancient times. Aristotle names among Darius' treasures some vessels of an Indian metal 'distinguishable from gold only by the smell which is peculiar to brass;' possibly the *orichalcum* of the Romans. Cp. 'polished brass' (Dan. 10. 6), 'fine copper, precious as gold' (Ezra 8. 27), χαλκολιβάνῳ (Rev. 1. 15), and 'amber' (Ezek. 1. 4, 7, Heb. *chashmal*); marg. *scoured*; R.V. *burnished*.

2 C. iv.—**46.** *His father.*] *i.e.*, master-workman (*Wordsworth*). See *ch.* 2. 13, which should (*Cheyne*) be rendered, Even Huram my father, *i.e.* my master, *or* counsellor; cp. Gen. 45. 8, (God) 'hath made me (Joseph) a father unto Pharaoh, and lord of all his house.' **21.** *Perfect.*] Vulg. *purissimum*; Heb. *miklôh*; lit. *perfections*, from *kalal*, to complete.

1 K. vii.—**46.** *Plain of Jordan.*] *Rather*, circle of Jordan. Zarthan or Zeredathah, or Zererath (Judg. 7. 22), is a district W. of Jordan, about 15 miles N. of Jericho, and this Succoth about 20 miles N. of it (cf. *ch.* 4. 12 & 11. 26); nearly opposite the entrance of the Yabis into the Jordan. **47.** *Left, &c.*] Vulg. *Posuit omnia vasa; propter multitudinem autem nimiam non erat pondus æris.* This bronze was the spoil of Zobah (1 Chr. 18. 8). **48.** *Altar.*] The altar of incense; cf. *ch.* 6. 22. Incense was not, as some suppose, emblematic of prayer (it accompanied prayer and the *minchâh*, Rev. 8. 3, 4; Ps. 141. 2), but of Christ's mediation, which alone makes prayer acceptable. Cf. Luke 1. 10. ——*Shewbread.*] Literally, *presence-bread.* **49.** *Candlesticks.*] As with lavers and tables (Chr. v. 19), Solomon exceeded the 'pattern' (Ex. 25. 40) in number, but no doubt followed it closely in design. The size is nowhere mentioned (probably three feet high, two wide). The word, like our *chandelier*, is used for lamp-stand, or branch-lamp. There was a centre lamp on the shaft and six lamps on the branches; which were arranged as three half-hoops, placed one over the other, ends upwards. Each resembled a reed, and was ornamented with three almond-flowers, three balls, and three lilies (or rather anemones). Chron., *v.* 7, *Vulg. Secundum speciem quâ jussa erant fieri; v.* 20, *juxta ritum.* ——*Tongs.*] Used to raise the wicks. **50.** *Bowls.*] In *vs.* 41, 42 *phuldh* (anything round); here *sâp*, vessels for oil.——*Snuffers.*] *i.e.* trimmers (from *zamar*, to prune).——*Basons.*] Heb. *mizrâq*, as *vs.* 40, 45.——*Spoons.*] *Sept.* θυλεκα, *i.e.* cups for incense; so R.V.——*Censers, Rather*, snuff-dishes (as Ex. 25. 38); R.V. *fire pans* (as 2 Kin. 25. 15).——*Hinges.*]

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the spoons, and the censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place, and* for the doors of the house, *to wit,* of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD.

And Solomon brought in the things [a] which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

(2 Chron. v. 1.)

1 Thus all the work that Solomon made for the house of the LORD was finished:

And Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

81.—The Dedication of the Temple.

1 KINGS VIII.

1 THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, [a] that they might bring up the ark of the covenant of the LORD [b] out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the [c] feast in the month Ethanim, which *is* the seventh month.

2 CHRONICLES V. 2—VII. 10.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king [a] in the feast which *was* in the seventh month.

[a] 2 Sam. 8. 11.
[a] 2 Sam. 6. 17.
[b] 2 Sam. 5. 7, 9 & 6. 12, 16.
[c] Lev. 23. 34; 2 Chr. 7. 8.
[Chron.—[a] See ch. 7. 8, 9, 10.]

snuff-dishes (as Ex. 25. 38); R.V. *fire pans* Chron. reads *pethah* for *pôthôth* (cf. Chr. 3. 7). 51. *Things.*] *i.e.*, spoils, for which a *treasury* had long been provided (1 Chr. 26. 27, 28). Cf. 1 Chr. 18. 11 & 28. 14-18 & 29. 2-5.—— *Vessels.*] Kêlim (Chr. also), furniture, utensils.

1 K. viii.—1.] *Sept.* adds 'after twenty years,' *i.e.* reckoned from the fourth year of his reign, when he began to build (*ch.* 6. 1). Certainly it seems more *probable* that Josephus is right in saying that the Dedication took place directly the Temple was finished. These words, however, *may* have slipped in from *ch.* 9. 10; 2 Chr. 8. 1; and *ch.* 9. 2; 2 Chr. 7. 12, *as* certainly seem to imply (unless, indeed, both those passages are parenthetical) that the answer in vision as well as the answer by fire followed immediately on the Dedication-prayer, and not 12 years after it. If so, for some unknown reason, the dedication was delayed till the palace was finished. —— *Fathers.*] *Rather*, fathers' houses, *i.e.* families (Chr. also). Either the expression 'elders of Israel' includes both the princely heads of the tribes and the heads of the families, in which case 'and' = *viz.*, and a second *and* must be supplied after *tribes;* or else 'heads of the tribes' means the head men in the tribes, *viz.* all the heads of all the families. The *Vulg.* points to three classes—*elders, princes of tribes, leaders (duces*, Chr. *capita*) *of families.* The *Sept.* names one only—*elders.* Probably these summoned the people; 'unto king Solomon' (*vs.* 2, 5) seems to imply that it was not merely the Feast of Tabernacles which brought them together (cp. Chr. *v.* 3, 'wherefore'). 2.] Ethanim (*flowing, i.e.* of the brooks) or Tisri, was the seventh month of the sacred year, our October, the time of the beginning of sowing and the early rain. On the first was the Feast of Trumpets; on the tenth the Day of Atonement; on the fifteenth the *Feast of Tabernacles;* at which, as well as at the Passover and the Feast of Weeks (Pentecost), every adult male was required to appear 'before the Lord;' it commemorated Israel's sojourn in booths, when delivered from Egypt; and celebrated the completion of the late har-

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Installation of the Ark.

3 And all the elders of Israel came, [d] and the priests took up the ark.
4 And they brought up the ark of the LORD, [e] and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.
5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, [f] sacrificing sheep and oxen, that could not be told nor numbered for multitude.
6 And the priests [g] brought in the ark of the covenant of the LORD unto [h] his place, into the oracle of the house, to the most holy *place, even* [i] under the wings of the cherubims. 7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. 8 And they [k] drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day.

4 And all the elders of Israel came; and the Levites took up the ark.
5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.
6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.
7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place, even* under the wings of the cherubims: 8 for the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. 9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

[d] Num. 4. 15; Deut. 31. 9; Josh. 3. 3, 6; 1 Chr. 15. 14, 15.
[e] ch. 3. 4; 2 Chr. 1. 3.
[f] 2 Sam. 6. 13.
[g] 2 Sam. 6. 17.
[h] Ex. 26. 33, 34; ch. 6. 19.
[i] ch. 6. 27.
[k] Ex. 25. 14, 15.

vest. 3. *Priests.*] Levites, of course, as Chr. (v. 4), but more; for this was no ordinary occasion. Cf. Josh. 3. 6 & 6. 6. Ordinarily, the priests merely prepared the Ark for removal (by covering it with the vail, badgers' skins and blue cloth, and pushing the staves fully into their places); the Kohathites bore it, superintended by the priests (Num. 4. 5, 15, 19). 4. *Of the congregation.*] *Rather* (for the name was given to it, not as being the place of assembly, but the place of meeting *with God*, Ex. 29. 42, 43), of meeting. Hitherto at Gibeon; it is brought now, no doubt, to be preserved in the treasury (*ch.* 7. 51), as of sacred historic interest. Two Hebrew words are sometimes rendered 'tabernacle,' *ohel* and *mishkân*. When used *together* the latter means the woven fabric adorned with cherubim (including the wooden structure), the former the goat-hair tent-cloth. Otherwise either word may be used of the edifice generally, as *mishkân* is in Ex. 35. 18, &c., and *ohel* is here. 5. *Sacrificing.*] Compare the ceremonial at 2 Sam. 6. 13; and note that this act is here ascribed to the congregation equally with the king. The inference is that neither Solomon nor David offered in person as priests, but mediately. It may have been (*C. Taylor*) that a sense of his own disabilities in this particular led David to describe in Ps. 110 the transcendent dignity of One to come, a Ruler whose glorious prerogative it should be to be Priest as well as King, Priest after that most ancient and honourable order, the order of Melchizedek. As the Levites were the ministers of praise (2 Chr. 7. 6), so the priests were the duly authorized ministers of sacrifice. 6. *Oracle.*] Cf. *ch.* 6. 5, *note*. 8.] The Ark was borne up by acacia-staves covered with gold, passing through golden rings. They might not be withdrawn (Ex. 25. 15). Now that it had reached 'the place of its rest,' they were no more needed, and were partially withdrawn in the direction (If, *i.e.* they were at the ends of the ark) of the doorway into the Holy Place. But perhaps better render (as *Sept., Luth., Cov., Var.*, R.V.) the staves had such a length that ... were seen from .. (*i.e.* the protuberances they occasioned on the vail were noticeable in the Holy Place, though not from the porch 'without'). Vulg. *quia paululum longiores erant, capita parebant ante oraculum; si vero quis paululum fuisset extrinsecus, eos videre non poterat.* —*Holy place.*] So *Sept.* and four Hebrew MSS. read in Chron. for 'ark.'—*Unto this day.*] *i.e.* at the date of the record, which is here being quoted, not of the completion of this book, which was not till after the Cap-

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9 [i] *There was* nothing in the ark [m] save
the two tables of stone, which Moses [n] put
there at Horeb, [o] when the LORD made *a*
covenant with the children of Israel, when
they came out of the land of Egypt.

10 *There was* nothing in the ark save the
two tables which Moses [b] put *therein* at
Horeb, when the LORD made *a covenant*
with the children of Israel, when they
came out of Egypt.

Acceptance of the Temple.

10 And it came to pass, when the priests
were come out of the holy *place*, that the
cloud [p] filled the house of the LORD, 11 so
that the priests could not stand to minister
because of the cloud: for the glory of the
LORD had filled the house of the LORD.

11 And it came to pass, when the priests
were come out of the holy *place:* (for all the
priests *that were* present were sanctified,
and did not *then* wait by course: 12 [c] also
the Levites *which were* the singers, all of
them of Asaph, of Heman, of Jeduthun,
with their sons and their brethren, *being*
arrayed in white linen, having cymbals and psalteries and harps, stood at the east
end of the altar, [d] and with them an hundred and twenty priests sounding with
trumpets:) 13 it came even to pass, as the trumpeters and singers *were* as one, to
make one sound to be heard in praising and thanking the LORD; and when they
lifted up *their* voice with the trumpets and cymbals and instruments of musick,
and praised the LORD, *saying,*
[q] For *he is* good; for his mercy *endureth* for ever:
that *then* the house was filled with a cloud, *even* the house of the LORD; 14 so that
the priests could not stand to minister by reason of the cloud: [f] for the glory of
the LORD had filled the house of God.

Solomon's Address.

12 Then spake Solomon, The LORD said
that he would dwell [q] in the thick dark-

[2 C. vi.] [1] Then said Solomon, The LORD
hath said that he would dwell in the thick

[i] Ex. 25. 21; Deut. 10. 2.
[m] Deut. 10. 5; Heb. 9. 4.
[n] Ex. 40. 20.
[o] ver. 21; Ex. 34. 27, 28; Deut. 4. 13.
[p] Ex. 40. 34, 35; 2 Chr. 5. 13, 14 & 7. 2.
[q] Lev. 16. 2; Ps. 18. 11 & 97. 2.

[Chron.—[b] Deut. 10. 2, 5; ch. 6. 11.
[c] 1 Chr. 23. 1.
[d] 1 Chr. 15. 24.
[e] Ps. 136; see 1 Chr. 16. 34, 41.
[f] Ex. 40. 35; ch. 7. 2.]

tivity. Neither tabernacle nor ark is mentioned in 2 Kin. 24 or 25. The tradition preserved in 2 Macc. 2 is that Jeremiah hid tabernacle, ark, and incense-altar in a cave in Horeb. 9.] Aaron's rod and the pot of manna had been in (so Num. 17. 10 & Ex. 16. 34 imply, and Heb. 9. 4 and *R. Levi* and *Ben Gerson* state) the ark till now. Now that there was more space, and no risk from moves, another place might do equally well for them, as also for the Book of the Law, which, being limited to the Hebrews and transitory, stood beside the ark, while for the Eternal Law, the heritage of God's covenant people in all ages, no place but that of the highest possible security might suffice. —— *Made.*] Lit. *cut* (& *v.* 19): (Gen. 15. 9–18; Jer. 34. 18. Cf. ὅρκια ποιεῖν τεμόντες (*Il.* ii. 124). 10. *Cloud.*] *i.e.* The Shechinah, ever betokened God's presence from Gen. 4. 16 onward. Cf. Rom. 9. 4; Ps. 85. 9; John 1. 14 (ἐσκήνωσεν . . δόξαν); and Ex. 40. 35, where, as here, it was the token of God's acceptance of the dwelling-place (Heb. *ham-mishkán*) of His people's providing. The cloud appeared without the Tabernacle (dark by day, fiery by night) as well as within; but only within the Temple, and, permanently, only within the Most Holy Place, above the Mercy-seat, whence proceeded the voice of God (Num. 7. 89; Matt. 17. 5; 2 Kin. 19. 15). Apparently the bright glory was ordinarily (v. 12) veiled in cloud, only to burst forth in brightness on special occasions (cf. Ex. 14. 24, &c.). We may suppose that it had been absent from Eli's day till now. In Ezekiel's vision (*ch.* 10) its departure betokens abandonment by God, a house left desolate. Haggai (2. 7) describes the return of the Divine Presence in these words, 'I will fill this house with glory.' 12. *Then,* &c.] The chronicler, as we might expect, adds fuller details as to the service, several of which deserve notice. *Vulg.* makes the parenthesis end with v. 11, Barry and Hervey with *the Lord* in v. 13. Both *Vulg.* and *Sept.* read *found* (v. 11) for *present. Were sanctified* should be *had sanctified themselves* (cf. 1 Chr. 15. 12); and *lifted*

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ness. 13 [r] I have surely built thee an house to dwell in, [s] a settled place for thee to abide in for ever.

[t] 14 And the king turned his face about, and [t] blessed all the congregation of Israel: (and all the congregation of Israel stood;) 15 and he said,

[u] Blessed *be* the LORD God of Israel, which [x] spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying, 16 [y] Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that [z] my name might be therein; but I chose [a] David to be over my people Israel.

darkness. 2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood. 4 And he said,

Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying, 5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: 6 [g] but I have chosen Jerusalem, that my name might be there; and [h] have chosen David to be over my people Israel.

17 And [b] it was in the heart of David my father to build an house for the name of the LORD God of Israel. 18 And the LORD

7 Now [i] it was in the heart of David my father to build an house for the name of the LORD God of Israel. 8 But the LORD

[r] 2 Sam. 7. 13. [s] Ps. 132. 14.
[t] 2 Sam. 6. 18. [u] Luke 1. 68.
[x] 2 Sam. 7. 5, 25. [y] 2 Sam. 7. 6.
[z] ver. 29; Deut. 12. 11.

[a] 1 Sam. 16. 1; 2 Sam. 7. 8.
[b] 2 Sam. 7. 2; 1 Chr. 17. 1.
[Chron.—[g] ch. 12. 13.
[h] 1 Chr. 28. 4. [i] 1 Chr. 28. 2.]

up their voice (v. 13) should be *raised a sound*. The whole body of the priests (perhaps 24,000; cf. 1 Chr. 12. 27; Ezra 2. 36; Josephus says 20,000; Gemar. Hieros. *Taanith*, 36,000) took part in the sacrifices (as indeed their number required, v. 65); 120 of them blew the trumpets that summoned to praise; the whole body of the singers, 4,288 in number (1 Chr. 25. 7 & 23. 5), clad in ephods, played and sang 'as one man,' their instruments being cymbals, harps, and guitars. Their position should specially be noted, 'at the east end of the altar' (v. 12), as connected with an interesting question. It seems highly probable that there stood, in the later Temple at any rate, some graduated platform corresponding to the modern orchestra. Now there are 15 psalms (120-134) entitled 'A song of degrees' (Heb. *shir ham-maa'loth*, lit. *goings up*). This is supposed by some to refer to the 'going up' from Babylon (so *Ewald*), by others to *any* deliverance (so the *Midrash Tillim*), by Hebrew tradition to the 15 Temple steps that go down from the Court of Israel to the Court of the Women, on each of which (so *Kimchi*) one of these psalms was sung at the Feast of Tabernacles. Others understand the phrase to mean climactic; others again (so *Hengstenberg* and *Cox*) psalms for the pilgrims to the festivals, to use at the various stages of their journey. More probably these 'goings up' (so *Armfield*) are the steps of the orchestra, 'not straight, but curved like the half of a circular floor . . . east of the altar' (*Talmud*). Why those 15 psalms have specially this title cannot be determined; their authorship also is uncertain; four are assigned by title to David, one to Solomon, probably wrongly, for Ps. 126 certainly dates 'when the Lord turned again the captivity of Zion,' and the whole are manifestly 'in tone, thought, diction, rhythm, and climactic structure' (*Jennings*), of one date.——*In the thick darkness.*] One Chaldee MS. reads *Jerusalem*; but it is unsupported. The Most Holy Place was unlighted (cf. Lev. 16. 2; Ex. 20. 21; Deut. 5. 22; Gen. 15. 17). Now God's promise was fulfilled more completely than ever hitherto (cf. Ex. 15. 17 & v. 16). 13. *Settled place.*] Now was come the Sabbath to that week of which the Exodus had been as the first day (Ps. 132. 13, 14). The *zebul* of Chron. is a poetic word of similar meaning; cf. Hab. 3. 11. 14. *Blessed.*] Apparently the word means here no more than *saluted* (possibly with some action indicative of blessing; cf. v. 22), for he pronounced no blessing on the people either here or at v. 55, nor they on him at v. 66. His salutation was the signal to them to rise. He had previously been facing the Ark. 16. *Chose.*] *Sept.* following the Hebrew idiom, *vâcharti b'*, reads οὐκ ἐξελεξάμην ἐν πόλει. —— *But.*] The more complete antithesis of the sentence of Chr. is in part supplied by *Sept.* here, which reads, *but I chose Jerusalem that my name should be there*, but omits any allusion to Saul's being in truth never God's chosen. To no

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said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. 19 Nevertheless [c] thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, [d] as the LORD promised, and have built an house for the name of the LORD God of Israel. 21 And I have set there a place for the ark, wherein is [e] the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: 9 notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel. 11 And in it have I put the ark, [A] wherein is the covenant of the LORD, that he made with the children of Israel.

Solomon's Prayer.

22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and [f] spread forth his hands toward heaven;

12 And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

[c] 2 Sam. 7. 5, 12, 13; ch. 5. 3, 5.
[d] 1 Chr. 28. 5, 6. [e] ver. 9; Deut. 31. 26.
[f] Ex. 9. 33; Ezra 9. 5; Isa. 1. 15.
[Chron.—[A] ch. 5. 10.]

former resting-place of his Ark, to the family of no former ruler was the 'for ever' of God's promise attached (*ch.* 9. 3). **18.** *Said.*] It is implied in 2 Sam. 7, but not actually expressed. **21.** *With our fathers.*] Every inheritor of the faith of Abraham is son of Abraham, and is, in Christ his representative, a party to that agreement betwixt God and Christ which is par excellence '*the* covenant' in the primary meaning of the word (which is here, as in Deut. 4. 13, used for the ten commandments as containing the articles of the covenant). **22.** *Stood.*] *Rather*, took his stand (so *v.* 14 and Chr. *v.* 13). It indicates position, not posture. He knelt before he raised his hands in prayer. Cf. *v.* 54; Chr. *v.* 13. Stanley states that we have here 'the first public recognition of prayer as distinct from sacrifice.' But rather was the priestly blessing (Num. 6. 24) such prayer than this, which was preceded by sacrifice, and offered before the altar (*v.* 54). In fact, however, there can be no acceptable prayer apart from the *idea* of Atonement conveyed by sacrifice. Cf. *ch.* 9. 3, *note*. **23-53.**] Solomon's prayer asks, that as God had fulfilled one half of his promise to David, by allowing his son as king to 'build a house for his name,' so He would henceforth fulfil the other half, 'stablish the throne of his kingdom for ever' and 'be his father' indeed, chastening if needful, but ready to note even 'a great way off' the first movements of returning penitence. Cf. 2 Sam. 7. 12-16. The thing asked for was entirely in accordance with God's will, as sure to be granted as night to follow day (Jer. 31. 36 & 33. 20-26; Ps. 89. 20-38). The prayer is based on the prayers, the promises, the history of the past. Confidence rests on God's being the True (and therefore the Merciful, 1 John 1. 9), the Infinite, the One, the Own. The conclusion of the prayer is a twofold appeal, (1) to the *power* of the God of Israel, by the memory of his mighty deeds on his people's behalf; (2) to the *love* of the God of the King, by the memory of the loving-kindnesses (2 Chr. 6. 42; cf. Ps. 89. 49 & *ch.* 11. 12) shown to David. The post-exile psalms, 118 & 132, contain the same two appeals, and the latter quotes this prayer (which itself is in part a quotation of Num. 10. 36), substituting 'righteousness' for 'salvation' in its petition, not however in its answer thereto (*v.* 16); the one is the outward manifestation of the other; God's grace and blessing are proved by holiness. [*Attent* in Chron. *v.* 40 is from the Lat. *attentus*; cf. 'To hear attent

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23 And he said, LORD God of Israel, [o] *there is* no God like thee, in heaven above, or on earth beneath, [p] who keepest covenant and mercy with thy servants that [q] walk before thee with all their heart: 24 who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day. 25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [r] There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. 26 [s] And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But [m] will God indeed dwell on the earth? behold, the heaven and [n] heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: 29 that thine eyes may be open toward this house night and day,

14 And said, O LORD God of Israel, [t] *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts: 15 [m] thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day. 16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, [n] There shall not fail thee a man in my sight to sit upon the throne of Israel; [o] yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. 17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: 20 that thine eyes may be open upon this house day and night, upon

[o] Ex. 15. 11; 2 Sam. 7. 22.
[p] Deut. 7. 9; Neh. 1. 5; Dan. 9. 4.
[q] Gen. 17. 1; ch. 3. 6; 2 Kin. 20. 3.
[r] 2 Sam. 7. 12, 16; ch. 2. 4.
[s] 2 Sam. 7. 25.
[m] 2 Chr. 2. 6; Isa. 66. 1; Jer. 23. 24; Acts 7. 49 & 17. 24.
[n] 2 Cor. 12. 2.
[Chron.—[t] Deut. 4. 39 & 7. 9.
[m] 1 Chr. 22. 9.
[n] 1 Kin. 2. 4 & 6. 12; ch. 7. 18.
[o] Ps. 132. 12.]

thy wisdom.' *Milton.*] **23.** *Keepest*, &c.] Cf. Deut. 7. 9; Ex. 20. 6. **25.** *Him.*] Christ *must* come of David's line, not necessarily of Solomon*; cf. Lu. 3. 31.—*So that.*] R.V. *if only.* **27.** *Dwell.*] As, *i.e.* he said (Ps. 132. 14), 'This is my rest for ever; here will I dwell.' In the highest, truest, sense the answer to the question is No; cp. Acts 7. 48; Isa. 66. 1, 2; but the time to receive this had not yet come (John 4. 23), and of God's Name (v. 29), *i.e.* his manifestation of his character and purposes, God's House is and ever has been the special dwelling-place. Cp. Ποῖος δὲν οἶκος τεκτόνων πλασθεὶς ὑπο Δέμας τὸ Θεῖον περιβάλοι τοίχων πτυχαῖς. *Eur. Frag. Incert.* cvi. 1.—*Heaven*, &c.] An expression suggesting that he had in his mind the Holy and Most Holy Place—Thy heavenly and Most heavenly Abode. Cf. Deut. 10. 14; Ps. 148. 4; Cant. 1. 1. 'We have here one of the most spiritual truths which the O. T. contains' (*Stanley*). What he adds is well worthy of attention. 'Solomon saw that even the splendour of the temple might be a safeguard, not a destruction, of the highest ideas of spiritual worship.' There is a superstition in denouncing religious art as well as in clinging to it. There is no inherent connection between ugliness and godliness. There was a danger of superstition in the rough planks and black haircloth of the Tabernacle closer at hand than in the gilded walls and marble towers of the Temple. There is a wisdom in the policy of John Knox; but there is a still higher wisdom in the Prayer of Solomon. **28.** *Prayer . . . supplication . . . cry.*] *Tphillâh* includes *tchinnâh*, *rinnâh*, and much besides; it expresses every thought of the heart which is to Godward; the second is entreaty for mercy and favour; the third is vehement utterance, whether of joy or of sorrow. Vulg. *oratio, preces, hymnus*; Sept. has only δέησις and προσευχή. The Rabbis ground on this verse their division into *berachah*, benediction, and *tephillah*, petition. **29.** *Night and*

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even toward the place of which thou hast said, [o] My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make [p] toward this place. 30 [q] And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 If any man trespass against his neighbour, and [r] an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: 32 then hear thou in heaven, and do, and judge thy servants, [s] condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 [t] When thy people Israel be smitten down before the enemy, because they have sinned against thee, and [u] shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: 34 then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 [x] When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: 36 then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that

the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. 21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

22 If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; 23 then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; 25 then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 When the [p] heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; 27 then hear thou from heaven, and forgive the sin of thy servants, and of thy people

[o] Deut. 12. 11. [p] Dan. 6. 10.
[q] 2 Chr. 20. 9; Neh. 1. 6. [r] Ex. 22. 11.
[s] Deut. 25. 1. [t] Lev. 26. 17; Deut. 28. 25.
[u] Lev. 26. 39, 40; Neh. 1. 9.
[x] Lev. 26. 19; Deut. 28. 23.
[Chron.—p 1 Kin. 17. 1.]

day.] So continuous does God promise that his care of his vineyard shall be (Isa. 27. 3). **31.** *Any man.*] That a personal and minor matter should stand first might seem strange; but the wisdom of Solomon would teach him that to have God recognised as the fountain of justice, the witness and arbitrator in all things, was no small matter; God's true vicegerent would desire before all things to proclaim that there was appeal to One higher than himself.——*Trespass.*] It means rather *be accused* of trespassing, and called upon to take oath of innocence. Cf. Ex. 22. 11.——*And the oath come.*] *Sept.* καὶ ἔλθῃ καὶ ἐξαγορέυσῃ; Vulg. *et venerit propter juramentum.* Perhaps correctly; or perhaps *oath* is put for oath-taker, as διαθέμενός is for covenant-victim and altar for sacrifice in Heb. 9. 16, 17 & 13. 10. Cf. Matt. 26. 63. **33.** *Smitten.*] Heb. *nágaph*, Chr. also; *sc.* by God (1 Sam. 4. 3). Solomon goes seriatim through the national disasters which Moses indicated, and to which the prophets hereafter continually refer to the very last (Mal. 3. 9-11), as signs of God's wrath, *viz.* his 'four sore judgments' on national corruption—the sword, drought (withered crops and the consequent famine), the noisome beast (locust), and pestilence (Ezek. 14. 21).——*Have sinned.*] *Rather*, kept sinning. Continuance in sin God cannot but judge.——*Confess thy name.*] Equivalent to own God's sovereignty and faithfulness and their rebelliousness. So Daniel (9. 4-19) did. Cf. Ezra 9. 5-15; Neh. 9. 5-38. **36.** *That thou, &c.*] *Rather*, because thou teachest, and so Chron. Chastisement is God's

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thou [y] teach them [z] the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 [a] If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness *there be;* 38 what prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: 39 then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, [b] knowest the hearts of all the children of men:) 40 [c] that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

38 If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness *there be:* 39 *then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: 40 then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:) 41 that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

42 Moreover concerning the stranger, [d] which is not of thy people Israel, but is come from a far country for thy great

[y] Ps. 25. 4 & 27. 11 & 94. 12 & 143. 8.
[z] 1 Sam. 12. 23.
[a] Lev. 26. 16, 25, 26; Deut. 28. 21, 22, 27, 38, 42, 52; 2 Chr. 20. 9.
[b] 1 Sam. 16. 7; 1 Chr. 28. 9; Ps. 11. 4; Jer. 17. 10; Acts 1. 24.
[c] Ps. 130. 4.
[d] [Chron.—] John 12. 20; Acts 8. 27.

school for his people, his place of torment for his enemies. Cp.—

> 'Then in Life's goblet freely press
> The leaves that give it bitterness;
> Nor prize the coloured waters less,
> For in thy darkness and distress
> New light and strength they give.'
> *Longfellow.*

37. *Pestilence.*] *Sept.* θάνατος. Cf. 2 Sam. 24. 14, *note.* —— *Blasting.*] *i.e. blight,* such as any east wind might, and the parching (*Sept.* ἐμπυρισμός) east-wind of Palestine especially does (cp. Hos. 13. 15, 'the wind of the Lord;' Ezek. 17. 10; Hag. 1. 9) cause; from Germ. *blasen,* to blow. Cf. Gen. 41. 6. ——*Locust.*] The root of the Hebrew word *arbeh* signifies *to multiply.* The locust *Adepoda migratoria* visited the W. of England in 1748. —— *Caterpiller.*] From *cate,* food, and *pill,* to strip, to plunder. Heb. *chasil, i.e. the consumer;* it probably means the locust in the larva state; *see* Joel 1. 4, *note,* p. 431. The Arabic word used in 2 Chr. 7. 13, *chagabim,* means *darkener of the light,* because the dense swarm interrupts it as a cloud. It is generally rendered 'grasshopper,' but in the Talmud used as a generic name for locusts.——*In the land,* &c.] *Sept.* in one of its cities; so *Arab.* and *Syr.,* and so possibly Heb. text should be. Literally 'cities' (*shaar,* the same as that used in Deut. 28. 52, which probably Solomon had in mind) means *gate,* representing great, royal, or sacred gate. Used here either because the gate, as the place for administration of justice and transaction of business, best represents the city, or because it is the chief object of the besieger's attack. 38. *Know,* &c.] *i.e.* perceive the beam in his own eye; or know what it is to have a conscience stricken with the sense of sin, which brings a feeling of misery beyond any other known calamity. The substitution of *his own* in Chr. (v. 29), for *of his own heart,* might lead us to suppose that *heart* merely meant *self* (as *soul* often does; cf. 1 Sam. 20. 21, *note;* & Ex. 9. 14); but the following verse is against this. 39. *His ways.*] Prefix all, as Chr. 40. *Fear.*] To awaken godly fear is the purpose of forgiveness (Ps. 130. 4). 41. *Concerning.*] *Rather,* thearken thou unto; and so Chr. (*Chegne*).——*A stranger.*] Thus Solomon showed himself ready to obey the command in Deut. 10. 19 (cf. Num. 15. 14). His foreign connection was in many ways extensive, his opportunities co-extensive. The only recorded result is a

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42 (for they shall hear of thy great name, and of thy [d] strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; 43 hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: [e] that all people of the earth may know thy name, to [f] fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and *toward* the house that I have built for thy name: 45 then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee, ([g] for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives [h] unto the land of the enemy, far or near; 47 [i] *yet* if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, [k] saying, We have sinned, and have done perversely, we have committed wickedness; 48 and *so* [l] return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and [m] pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: 49 then hear thou their prayer and their supplication

name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; 33 then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; 35 then hear thou from the heavens their prayer and their supplication, and maintain their cause.

36 If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near; 37 yet *if* they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly: 38 if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name: 39 then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their

[d] Deut. 3. 24.
[e] 1 Sam. 17. 46; 2 Kin. 19. 19; Ps. 67. 2.
[f] Ps. 102. 15.
[g] Prov. 20. 9; Eccl. 7. 20; James 3. 2; 1 John 1. 8, 10.
[h] Lev. 26. 34, 44; Deut. 28. 36, 64.
[i] Lev. 26. 40.
[k] Neh. 1. 6; Ps. 106. 6; Dan. 9. 5.
[l] Jer. 29. 12, 13, 14.
[m] Dan. 6. 10.

sad one (*ch.* 11. 4). **42.** *Strong, &c.*] Note the phrases connected with the Exodus. Cf. *v.* 53. **43.** *All the people of the earth.*] An aspiration worthy of the greater than Solomon, Himself (Luke 24. 47). God's Church was ready to be catholic even then. The 'other sheep' were in the Shepherd's eye even then. ——*By thy name.*] *i.e.* is truly thine abode. **47.** *If, &c.*] The same book which supplied our Lord with answers in temptation, supplies Solomon with phrases in prayer. Cf. Deut. 30. 1-3 & 4. 29 & 9. 26, 29 (*vs.* 51, 53) & 7. 9 (*v.* 23) & 10. 14 (*v.* 27), &c.——*Sinned, &c.*] The same three verbs are rendered in Ps. 106. 6 (Pr. Bk.) *sinned, done amiss, dealt wickedly,* and in Dan. 9. 5 *sinned, committed iniquity, done wickedly.* They point to thought, and deed, and habit. **48.** *Toward.*] *Sept.* renders the Heb. *derek* by ὁδόν, which is frequently

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in heaven thy dwelling place, and maintain their cause, [50] and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee,

And [n] give them compassion before them who carried them captive, that they may have compassion on them: [51] for [o] they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, [p] from the midst of the furnace of iron: [52] that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. [53] For thou didst separate them from among all the people of the earth, *to be* thine inheritance, [q] as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

[40] Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

[41] Now [r] therefore arise, O LORD God, into thy [s] resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints [t] rejoice in goodness.

[42] O LORD God, turn not away the face of thine anointed: [u] remember the mercies of David thy servant.

Acceptance of the Prayer.

[54] And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

cause, and forgive thy people which have sinned against thee.

[2 C. vii.] [1] Now when Solomon had made an end of praying, the [x] fire came down from heaven, and consumed the burnt offering and the sacrifices; and [y] the glory of the LORD filled the house. [2] [z] And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

[3] And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, [a] *saying,*

For *he is* good; [b] for his mercy *endureth* for ever.

Solomon's Thanksgiving and Charge.

[55] And he stood, [r] and blessed all the congregation of Israel with a loud voice, saying,

[n] Ezra 7. 6; Ps. 106. 46.
[o] Deut. 9. 29; Neh. 1. 10.
[p] Deut. 4. 20; Jer. 11. 4.
[q] Ex. 19. 5; Deut. 9. 26, 29 & 14. 2.
[r] 2 Sam. 6. 18.
[Chron.—] Ps. 132. 8, 9, 10, 16.
[s] Neh. 9. 25.
[t] Ps. 132. 1; Isa. 55. 3.
[u] Lev. 9. 24; Judg. 6. 21; 1 Kin. 18. 38; 1 Chr. 21. 26.
[x] 1 Kin. 8. 10, 11; ch. 5. 13, 14; Ezek. 10. 3, 4.
[y] ch. 5. 14.
[z] ch. 5. 13; Ps. 136. 1.
[a] 1 Chr. 16. 41; ch. 20. 21.]
[b] 1 Chr. 28. 2.

thus used absolutely for *versus*. **50.** *Compassion.*] In Dan. 1. 9, rendered *tender love*. Tenderness is the meaning of the word, whether shown in fondness or pity. Cf. Ezek. 1. 1. **51.** *Broughtest.*] Past goodness is repeatedly used as a plea for future. Solomon's plea is twofold—national and paternal mercies (Chr. v. 42). That the assurance of a favourable answer was conveyed by fire from heaven is mentioned only in 2 Chr. 7. 1; but Lev. 9. 24 would lead us to assume this if not mentioned. ——*Iron.*] Similarly Isaiah (48. 10) compares affliction to the refining fire for silver. St. Peter (1 Pet. 1. 7) to that for gold. **53.** *By the hand.*] A Hebraism = *by* (Isa. 20. 2; Mal. 1. 1).——*Egypt.*] The Exodus is constantly regarded as the birth of God's people, and the basis of their appeals to God. God is regarded less as the God of the Patriarchs than as the God of the Exodus (v. 42). See Rob. Smith, *Jew. Church*, p. 403. **54.** *Kneeling.*] Cf. v. 22 & p. 102, *notes*. **55.** *Blessed.*] The word is

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56 Blessed *be* the LORD, that hath given rest unto his people Israel, according
to all that he promised: [a] there hath not failed one word of all his good promise,
which he promised by the hand of Moses his servant. 57 The LORD our God
be with us, as he was with our fathers: [b] let him not leave us, nor forsake us:
58 that he may [c] incline our hearts unto him, to walk in all his ways, and to
keep his commandments, and his statutes, and his judgments, which he com-
manded our fathers. 59 And let these my words, wherewith I have made
supplication before the LORD, be nigh unto the LORD our God day and night,
that he maintain the cause of his servant, and the cause of his people Israel
at all times, as the matter shall require: 60 [x] that all the people of the earth
may know that [y] the LORD *is* God, *and that there is* none else.
61 Let your [z] heart therefore be perfect with the LORD our God, to walk in
his statutes, and to keep his commandments, as at this day.

The Festival.

62 And the king, and all Israel with
him, offered sacrifice before the LORD.
63 And Solomon offered a sacrifice of peace
offerings, which he offered unto the LORD,
two and twenty thousand oxen, and an
hundred and twenty thousand sheep. So
the king and all the children of Israel
dedicated the house of the LORD.

4 Then the king and all the people
offered sacrifices before the LORD. 5 And
king Solomon offered a sacrifice of twenty
and two thousand oxen, and an hundred
and twenty thousand sheep: so the king
and all the people dedicated the house of
God.
6 [c] And the priests waited on their
offices: the Levites also with instruments
of musick of the LORD, which David the king had made to praise the LORD,
because his mercy *endureth* for ever, when David praised by their ministry, and
[d] the priests sounded trumpets before them, and all Israel stood.

[a] Deut. 12. 10; Josh. 21. 45 & 23. 14.
[b] Deut. 31. 6; Josh. 1. 5.
[c] Josh. 4. 24; 1 Sam. 17. 46; 2 Kin. 19. 19.
[x] Deut. 4. 35, 39.
[y] Ps. 119. 36.
[z] ch. 11. 4 & 15. 3, 14; 2 Kin. 20. 3.
[Chron.—[c] 1 Chr. 15. 16. [d] ch. 5. 12.]

so rendered in *v.* 56, showing that he was assuming no priestly function; it means equally to salute, to praise or to bless. Cf. *vs.* 14, 15, 66; 2 Sam. 6. 11, 18; Num. 6. 23. We cannot say how much of his words formed part of existing liturgies. The refrain in 2 Chr. 7. 3, 6 & 5. 13 is frequently met with. Cf. Ps. 106 & 107 & 118 & 136; Ezra 3. 11. **56.** *Rest.*] The Ark's establishment in a permanent Most Holy Place was a better type than any they had yet had of the eternal 'rest which remaineth for the people of God.' Cf. Num. 10. 33–36; Heb. 4. 8. Tranquil establishment in the Land of Promise was Israel's hope from the first. Rest from wanderings and from enemies Joshua and Saul to *some* extent secured. The 'rest' won by David culminated in the reign of Solomon, the Peaceful. Now 'we must wander witheringly' truly describes their state, and must do till they become followers of the true Ἰησοῦς. **57.** *With us.*] He does not say 'The Lord bless *you* and keep *you*,' as the priest might have done (Num. 6. 23). Cf. *ch.* 9. 25 & 8. 14, *notes.* **58.** *Incline, &c.*] The origin, no doubt, of the suffrage in the Com. Service. Obedience is God's gift; disobedience the withholding of his gift, his only 'hardening.' 'To will' no less than 'to do' come of the Lord. Comp. Coll. 13 Trin. **59.** *Times.*] There is more connection with the prayer 'Give us day by day our daily bread,' than appears in A.V. See *marg.* Vulg. *per singulos dies.* **61.** *Perfect with.*] *i.e.* devoted to. This petition was not fulfilled to Solomon himself (*ch.* 11. 4; cp. 1 Chr. 29. 19). The perfect heart distinguished David, Asa (*ch.* 15. 14), Hezekiah (2 Kin. 20. 3), and Josiah (2 Kin. 22. 2 & 23. 25). **63.** *Peace offerings.*] *i.e.* thank-offerings, and so *v.* 64. ——*Two and twenty thousand.*] The numbers here may very possibly be incorrect, but the supposition is not *necessary.* Xerxes, on (by comparison) an infinitely small occasion, offered 1,000 oxen to Minerva (*Her.* vii. 43). Josephus mentions 256,500 lambs being slain at one Passover. Hezekiah, however, offered only 600 oxen and 3,000 sheep at the cleansing of the Temple (2 Chr. 29. 33). This feast lasted a fortnight, during which time a million hungry visitors may very well have been present (2 Sam. 24. 9). What was uneaten might be burnt (Lev. 19. 6). It is expressly mentioned that the brazen altar (30 ft. square) was insufficient on this day of

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64 The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because [a] the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65 And at that time Solomon held [b] a feast, and all Israel with him, a great congregation, from [c] the entering in of Hamath unto [d] the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days. 66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto [e] the river of Egypt. 9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. 10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

82.—Solomon's Second Vision.

1 KINGS IX. 1-9.

1 AND it came to pass, when Solomon had finished the building of the house of the LORD, [a] and the king's house, and [b] all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, [c] as he had appeared unto him at Gibeon. 3 And the LORD said unto him,

[a] 2 Chr. 4. 1. [b] ver. 2; Lev. 23. 34.
[c] Num. 34. 8; Josh. 13. 5; Judg. 3. 3; 2 Kin. 14. 25.

2 CHRONICLES VII. 11-22.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 And the LORD appeared to Solomon by night, and said unto him,

[d] Gen. 15. 18; Num. 34. 5.
[e] ch. 7. 1. [b] 2 Chr. 8. 6. [c] ch. 3. 5. [Chron.—[d] Josh. 13. 3.]

abounding devotion and liberality, that the whole centre of the court was consecrated for sacrifice, and that the whole body of the priests (2 Chr. 5. 11 & 7. 6) were on duty (lit. *watches*). **64.** *Burnt . . meat.*] Prefix the. **65.** *A feast.*] *Rather*, the, *i.e.* of Tabernacles.——*The entering in of Hamath . . . Egypt.*] See *notes*, pp. 426, 436. The *river* (or *torrent*) *of Egypt* is the Wady el Arish, at the extreme S.W. of Philistia and its frontier against Egypt. The dominions of the Hebrew monarch are described in their lesser extent (*marg. refs.*), but at this date (apparently only) the whole of the larger extent promised to Abraham (Gen. 15. 18) and Moses (Deut. 11. 24), *viz.*, as far as the Euphrates, was actually ruled by Solomon. From Dan to Beersheba describes the country *occupied* by the 12 Tribes. **66.** *The eighth day.*] *i.e.* the day after the second 7 days (the 23rd (?) day of Tisri; Chr. v. 10). The first feast (the dedication) lasted from the 8th to the 15th. The second (tabernacles) from the 15th to the 22nd; unless, on this occasion, the day of Atonement, due on the 10th, was held on the 15th between the two feasts. The expression 'seven days and seven days' seems to imply an interval. This would explain the 23rd of Chr. v. 10. Cf. 1 Macc. 4. 52-59. The completion of the Temple made Jerusalem more distinctly than before the religious as well as the political capital of the Hebrew nation.——*Tents.*] So the memory of old days led them still to speak. Cf. *ch.* 12. 16.

1 K. ix.—**1.** *When, &c.*] Cf. *ch.* 8. 1, *note.* ——*Desire.*] *Sept.* πραγματεία, building-work, on which his heart was set. **2.** *As.*] *i.e.* in a dream by night. Cf. Chr. v. 12. It is well to re-

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[d] I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, [e] to put my name there for ever; [f] and mine eyes and mine heart shall be there perpetually.

I have heard thy prayer, [a] and have chosen this place to myself for an house of sacrifice. 13 [b] If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; 14 if my people, which are called by my name, shall [c] humble themselves, and pray, and seek my face, and turn from their wicked ways; [d] then will I hear from heaven, and will forgive their sin, and will heal their land. 15 Now [e] mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place. 16 For now have [f] I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt [g] walk before me, [h] as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments: 5 then I will establish the throne of thy

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; 18 then will I stablish the throne of thy kingdom, according as I have

[d] 2 Kin. 20. 5; Ps. 10. 17.
[e] ch. 8. 29.
[f] Deut. 11. 12. [g] Gen. 17. 1.
[h] ch. 11. 4, 6, 38 & 14. 8 & 15. 5.

[Chron.—[a] Deut. 12. 5.
[b] ch. 6. 26, 28. [c] James 4. 10.
[d] ch. 6. 27, 30. [e] ch. 6. 40.
[f] 1 Kin. 9. 3; ch. 6. 6.]

member that, 'Through all this tract of years He wore the white flower of a blameless life in that fierce light which beats upon a throne' as one who 'Reverenced his conscience as his king, Whose glory was redressing human wrongs.' Cf. *ch.* 3. 9, 10. In this vision the note of warning is sounded most loudly, for it was a moment of natural elation; in the former. (*ch.* 3. 14; *cf. ch.* 6. 12) all was encouragement. Chron. however (quoting a portion of the original record omitted in Kings) supplies that call to national self-humiliation and repentant prayer, which the prophets (Jer. 25. 5; Hos. 6. 1, &c.) were continually breathing, and which God's judgments sometimes, in their later history, extorted. The reformations in Asa's and Hezekiah's day testified to the 'hear' and 'forgive.' Josiah's came too late; Judah's doom was then sealed. [It should be noted how suitable is this addition to the Chronicler's purpose, which was not merely to supply historical omissions, but further to give the view of past events, which men of his day had learnt to take of them, to dwell at greater length on the history's moral and religious lessons, on whatsoever might stimulate the religious sentiment. 'Ezra's motive in writing (says Rawlinson) is to be found in the circumstances of the Jewish nation at the time when Chronicles was written. The people in their long and toilsome captivity, scattered among their conquerors and ground down by task-work (so *Polyhistor*), had forgotten their past. They were a multitude rather than a people; in their long-continued oppression and isolation they had lost the sentiment of nationality, the very idea of patriotism. To restore the national life, to re-unite the present with the past, to re-awaken the slumbering spirit of patriotism, to recall the glories of old times, and set them before the nation as the standard which they should aim at reaching in the future, was the hard but grand task which the leaders of the Jewish people set themselves at this time, and which none did more to accomplish than the writer of Chronicles.' — *Bib. Educ.* iii. 139.] On 'locusts' (Chr. *v.* 13) *see* pp. 232, 431, *notes.* 3. *Hallowed.*] As a *house of sacrifice* (Deut. 12. 5, 6). Henceforward the lax practices hitherto prevailing were to be done away. Here only should symbolic worship find place and Atonement be figured. House of prayer it might be as well (Isa. 56. 7; Matt. 21. 13), but *prayer* should not be restricted to that House It may be asked, Why might sacrifice be offered only in the prescribed way (Lev. 17. 9, 11), and at the appointed place? The answer is, The life belongs to God; the fact must be acknowledged as He wills, and where He wills. Of Christians the same acknowledgment is required, but for them 'every spot is hallowed ground,' for wherever there is owning of the need and of the efficacy of the Cross of Christ, there is what once the brazen altar alone could supply.——*For ever.*] A conditional promise, as God's promises mostly are. Cf. *ch.* 3. 14.——*Eyes . . heart.*] Chr. adds *ears*, and by the expression prayer of this place, would include prayer offered *in* and *toward* it. 4. *Integrity of heart.*] Cf. *ch.*

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kingdom upon Israel for ever, [i] as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 [k] *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them: 7 [l] then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed [m] for my name, will I cast out of my sight; [n] and Israel shall be a proverb and a byword among all people: 8 and at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [o] Why hath the LORD done thus unto this land, and to this house? 9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

covenanted with David thy father, saying, [p] There shall not fail thee a man *to be* ruler in Israel.

19 [h] But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; 20 then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations. 21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house? 22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

[i] 2 Sam. 7. 12, 16; ch. 2. 4 & 6. 12; 1 Chr. 22. 10; Ps. 132. 12.
[k] 2 Sam. 7. 14; Ps. 89. 30, &c.
[l] Deut. 4. 26; 2 Kin. 17. 23 & 25. 21.
[m] Jer. 7. 14.
[n] Deut. 28. 37; Ps. 44. 14.
[o] Deut. 29. 24, 25, 26; Jer. 22. 8, 9.
[p] Chr.—ch. 6. 16.
[h] Lev. 26. 14, 33; Deut. 28. 15, 36, 37.]

8. 61, *note*. 6. *At all.*] *Rather*, utterly (cf. Chr. *v.* 19). The word implies oneness, *altogether, collectively, nationally.* 7. *Israel.*] Note that it is not said that the promise to David shall fail, or restoration be denied (2 Sam. 7. 13-16; Ps. 89. 28-37; Amos 9. 11). 8. *At..high.*] *Rather*, this house shall be high (*Sept.*, R.V. *marg.*) in a special sense, *i.e.* an example. The word is so used here only. *Vulg.* appears to give the true sense, *Domus hæc erit in exemplum.* The Gk. παραδειγματικός would express it, which implies something to be pointed at, whether for magnificence or for degradation. Cf. Matt. 5. 14. *Chald.* & *Targ.* read, *this house which was high shall become heaps* (cp. Mic. 3. 12). See Jeremiah's like threat, conveyed in almost identical language (Jer. 19. 8), 'I will make this city desolate (*i.e.* a dismay) and a hissing; every one that passeth thereby shall be astonished because of all the plagues (*i.e.* wounds) thereof;' and his comparison of the fate of Shiloh (Jer. 7. 12, 14 & 26. 4-6), when Judah had acquired a superstitious belief in the Temple as in a talisman securing Judah and Jerusalem from the punishment of sin. Cf. Matt. 11. 23.——*Hiss.*] More commonly used of one who summons by a whistle or call (Isa. 5. 26); here of one who derides. Cf. Lam. 2. 15, 16; 2 Chr. 29. 8; Mic. 6. 16. The exact description of the consequences to be looked for seems to imply the foreknowledge that the condition (*v.* 4) would not be fulfilled. 9. *Brought forth.*] The Exodus was a memory of double force—a plea with God still to put forth his mighty power on his people's behalf (*ch.* 8. 53), a claim on God's part to a devoted allegiance.

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83.—Epitome of Solomon's Works and Trade.

The Cities called Cabul.

1 KINGS IX. 10-28.

10 And [a] it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

2 CHRONICLES VIII.

1 And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. 13 And he said, What cities *are* these which thou hast given me, my brother? [b] And he called them the land of Cabul unto this day. 14 And Hiram sent to the king sixscore talents of gold.

Solomon's Conquest.

[Chr.] 3 And Solomon went to Hamath-zobah, and prevailed against it.

[a] ch. 6. 37, 38 & 7. 1.

[b] Josh. 19. 27.

1 K. ix.—10. *Twenty years.*] Cf. *ch.* 8. 1, *note.* 11. *Fir trees.*] The Hebrew word *berosh* appears to be generic, expressing soft wood trees generally, except the cedar. The most important ship-building timber of Lebanon, besides the pine (*Pinus halepensis*), is the great juniper (*Juniperus excelsa*) and the cypress (*Cupressus sempervirens*), both of them still abundant. The Phœnicians also procured ship-building timber largely from Cyprus, where the species of trees are the same as on Lebanon.——*According to, &c.*] *Sept.* καὶ ἐν παντὶ θελήματι αὐτοῦ, an expression which throws light on Col. 4. 12.——*Galilee.*] Heb. *Gelîloth*; *see* Isa. 9. 1, *note*, p. 457. Associated with Kadesh-Naphtali in Josh. 20. 7 & 21. 32, in 2 Kin. 15. 29 it is mentioned as part of Naphtali, with places on the Phœnician and Syrian borders. The word *Gâlîl* means *a circle*; and it is said that the name Galilee was at first applied only to the ring of territory round Kadesh-Naphtali embracing these twenty cities. We do not know on what grounds Solomon thought himself exempt from the law of Lev. 25. 23; perhaps because they were in the borderland (as indeed the whole of *Galilee of the Gentiles* was sometimes reckoned); perhaps because Israel had not yet gained full possession of them. This however is not stated in Josh. 19. 31, 39; cp. Josh. 16. 10 & 17. 12. Probably the 'perfect heart' of David would have made him shrink from this act. 12.] Probably a maritime district, like that of Dor, or a port such as Accho (called later Ptolemais, now *Acre*), would have pleased the merchant-king, Hiram, better. Chron. (*v.* 2) seems to say that he returned them. He scarcely could have done so without a breach. The word there used means simply *given*, and is so rendered in *vs.* 11, 16. Probably an exchange was made. The use of disparaging language would be quite consistent with his retaining them. Even the royal merchant is no stranger to the sentiment, '*Vili vultis emere, et caro vendere.*' 13. *He called them.*] *Or*, they were called. ——*Cabul.*] The place of this name, on the S. border of Asher (Josh. 19. 27), 10 miles S.E. of Accho, the Chabolo of Josephus (*Life*, 43), *may* have been one of the 20 cities. The point of the sarcasm is not apparent, owing to our ignorance of the meaning of the word. The *Sept.*, ὅριον, seems to take his meaning to be 'mere frontier-land, no actual footing as of a friend in the heart of the country' (cp. *ch.* 20. 34). If Hebrew, the word may mean 'like a nothing,' *i.e.* worthless. Josephus says it is Phœnician, and means οὐκ ἀρέσκον = not to my taste. Galilee was doomed ever to be despised; mixed populations generally acquire the vices without the virtues of the original stocks. This section was the most northerly of the N.T. province of Galilee, and being on the lines of communication and trade was especially open to foreign influences. 14. *Sent.*] Either now, in token of unbroken goodwill, or had sent before *v.* 11; Josephus (*Ant.* viii. 5. 3) says as penalty for failing to solve Solomon's riddles. The amount is enormous, 6,000*l.* × 120 = 720,000*l.* Cf. *ch.* 10. 14, *note.*

2 C. viii.—3. *Hamath-zobah.*] David defeated Hadadezer, king of Zobah-by-Hamath

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The Levy for Public Works, Commercial and Military.

15 And this *is* the reason of [c] the levy which king Solomon raised; for to build the house of the LORD, and his own house, and [d] Millo, and the wall of Jerusalem,

And [e] Hazor, and [f] Megiddo, and [g] Gezer. 16 *For* Pharaoh king of Egypt

[c] ch. 5. 13.
[d] ver. 24; 2 Sam. 5. 9.
[e] Josh. 19. 36.
[f] Josh. 17. 11.
[g] Josh. 16. 10; Judg. 1. 29.

(1 Chr. 18. 3). Solomon now absorbs Hamath-by-Zobah, probably a small kingdom, apparently completing his dominion to the Euphrates (Gen. 15. 18; Num. 34. 8). On *Zobah*, *see* 2 Sam. 8. 5, and on *Aram*, *ib. v.* 3, *notes*. Of the two great divisions of Aram (the 'highlands'), that E. of the Euphrates remained independent, *viz.* Aram-Naharaim, *i.e. of the two rivers*, or Mesopotamia (including Padan-Aram, *i.e. the plain of Aram* to the N.); gradually it became known as Naharaim simply. Aram W. of Euphrates, or Syria proper, was entirely subjugated. It consists of two mountain ranges, a S. off-shoot of Mt. Taurus, enclosing rich valleys, parallel with the Mediterranean, and of an elevated plateau extending from Mt. Lebanon and Bashan to the Euphrates, termed, owing to the absence of water, the Syrian Desert. Where irrigated, the soil is very fertile, and various Bedawin tribes wander from oasis to oasis. Numerous caravan routes cross the desert, the oasis of Palmyra (Tadmor), though not in the direct route, being a natural halting-place. W. Aram comprised five small principalities, *viz.* Aram of Damascus (2 Sam. 8. 6), Aram of Maachah and Geshur (1 Chr. 19. 6; 2 Sam. 15. 8), Aram of Beth-Rehob, and Aram of Zobah (2 Sam. 10. 6). The separate kingdom of 'Hamath the Great' in the Upper Orontes Valley (2 Sam. 8. 9, *notes*), is probably included among the tributaries of *ch.* 4. 21.

1 K. ix.—**15.** *Reason.*] Perhaps rather *account* or *schedule*; lit. *word.*——*Levy.*] *i.e. a tribute of bond-service* (*v.* 21). Payment of taxes in *coin* is a late development of modern civilization, whereby services rendered are measured and remunerated in a recognised common medium of exchange. Payment in *kind*, whether in produce or in labour, still survives in the less civilized parts of the East. We here learn that Solomon exacted a tax of forced labour from the surviving relics of the ancient Canaanite population (see, however, *v.* 22 & *ch.* 5. 13, *notes*), upon the principle first established by Joshua in dealing with the Gibeonites. So the Israelites *served* the Egyptians *with rigour . . . in morter, in brick, and in all manner of service in the field* (*i.e.* agriculture), Ex. 1. 13, 14, and *built for Pharaoh* store-cities (A.V. *treasure cities*), *Pithom and Rameses*. The power and influence which David the warrior had gained, Solomon, the man of peace, so applied to the accumulation of resources, and the promotion of Hebrew commerce, by sea (Ezion-geber) and land (Tadmor), that Jerusalem became the admitted rival of Tyre. Comp. Ezek. 27. 3 with 26. 2.——*Millo.*] *Rather*, the Millo (or rampart, *Cheyne*), here and elsewhere; Sept. *the citadel*, or *basement*. The meaning and origin of the word is unknown, but the name and the work were probably survivals from Jebusite times. Canaanite Shechem had also a Millo (Judg. 9. 6). The Jebusite Millo was part of the Mt. Zion or City of David, and apparently the nucleus of fortifications repaired or added by David after its capture. It was repaired or strengthened by Hezekiah (2 Chr. 32. 5). Some think the Millo at Jerusalem was on Mt. Moriah, north of the Temple and overlooking it, until Simon Maccabæus cut down the summit to the level of the Temple. The subject is very obscure. The Millo may have been part of the substructions of masonry, still traceable for a height of 180 feet, by which the area of the hill top was enlarged and its sides fortified. Cf. 2 Sam. 5. 9, *note.*——*Hazor, Megiddo, &c.*] The strategical importance of these cities is indicated both by their geographical position and by their history. *Hazor* is best known as the head of the great N. confederacy defeated by Joshua, and as Jabin's capital (Judg. 4. 2). It lay near the Waters of Merom (*Lake Hûleh*), and commanded the N. entrance to Palestine by the Mid-Lebanon Valley, as Gezer did the sea-coast route from Egypt. *Megiddo* occupied a central position in the great highway and battlefield of Palestine, the transverse valley of Esdraelon, and commanded also the passes of Manasseh between it and the plain of Sharon. Here Josiah withstood Pharaoh Necho's army advancing on the Euphrates and lost his life (2 Kin. 23. 29, *note*, p. 550). Now *El-Lejjûn* (from the Roman military station *Legio*).——*Gezer.*] Now *Tell-el-Jezer*, on the W. foot-hills of Ephraim (Josh. 16. 3) and close to Beth-horon the Nether, at the mouth of the V. of Ajalon; the key of Judah from the N.W. (cp. 1 Chr. 20. 4; 2 Sam. 5. 25). A fortress, commanding the routes of the plain of the sea coast as well as the opening of the chief passes from the interior, and a stronghold never yet reduced by the Hebrews (Judg. 1. 29) was a fit conquest and wedding gift for Pharaoh. Under its Greeised name *Gazara* its military importance is constantly visible in the times of the Maccabees. Here M. Gannean has discovered, chiselled deep in the rock, the old Hebrew characters marking its boundaries. 16. *Pharaoh . . Gezer.*] Apparently a subor-

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had gone up, and taken Gezer, and burnt it with fire, [h] and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and [i] Beth-horon the nether, 18 and [k] Baalath,

And Tadmor in the wilderness, in the land,

and Beth-horon the nether, fenced cities, with walls, gates, and bars; 6 and Baalath,

19 And all the cities of store that Solomon had, and cities for [l] his chariots, and cities for his horsemen, and that which Solomon [m] desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel, 21 their children [n] that were left

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper,

And all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel, 8 *but* of

[h] Josh. 16. 10.
[i] Josh. 16. 3 & 21. 22. [k] Josh. 19. 44.
[l] ch. 4. 26. [m] ver. 1.
[n] Judg. 1. 21, 27, 29 & 3. 1.

dinate king who reigned at Tanis towards the end of the 21st dynasty—Egypt under the 20th and 21st dynasties having fallen into decay, and the royal power being usurped by the priests of Amun (Ammon) at Thebes (*Sayce*). —— *Canaanites.*] The descendants of Canaan peopled the whole land, from Sidon to the extreme South, from Jordan to the sea (Gen. 10. 15–19). Phœnicians, Hittites, Amorites, Jebusites, Hivites, and many other tribes were included in this name, as well as the lowland tribe more definitely known as Canaanites, whose dwelling was 'by the sea and *along by the side* of Jordan' (Num. 13. 29), to the S. of the Jebusites and Hivites, and to the N. of the Amorites, Hittites, and Philistines. The mother-tongue of all their dialects was Hebrew (*Lee*). Of their civil institutions we know little beyond the mention of 'lords,' 'elders,' and 'kings,' and of the suzerainty of the Jabins of Hazor (Josh. 11. 10; Judg. 4. 2). Their worship may be characterized as that of the Divine in Nature; ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα (Rom. 1. 25). 17. *Built.*] *Rather*, rebuilt, and fortified; so Chr. *v.* 2 also. Similarly Nebuchadnezzar is said to have 'built' Babylon; Rehoboam Gath, &c.; Augustus Rome, 'finding it brick and leaving it marble.' —— *Beth-horon, Baalath.*] Baalath, in the Philistine border of Dan and so near the lower Beth-horon, probably was represented by the modern *Balin*, in the plain of Sharon, under a spur of the Judæan hills. The two Beth-horons were situate upon the upper and lower parts respectively of the chief pass down the W. slope of the hill country of Benjamin. Thus they commanded (as now) 'the main line of heavy transport between Jerusalem and the sea-coast,' and thence into the interior, to the Jordan Valley and to Moab and Ammon. See 1 Sam. 13. 2, 17, *notes.* Here Judas Maccabæus won two victories in the War of Independence (1 Macc. 3. 13–24), and finally lost his life in battle. —— *Nether.*] Sax. *nither*; Germ. *nieder* = both *low* and *lower*; superl., *nethermost.* 18. *Tadmor.*] C'thib *Tamar* (Ezek. 47. 19). Palmyra, named (as Tadmor) from its palms, is probably intended (see *Jos. Ant.* viii. 6. 1). Later famous as Zenobia's capital, it was rebuilt by Justinian, and finally destroyed by Tamerlane. —— *In the land.*] Comp. 'governors of the country' (*ch.* 10. 15), *i.e.* in the interior, *or* within the limits of the Hebrew Empire, as now extended to the full extent of the promise to Abraham, *i.e.* from the frontier of Egypt to the River Euphrates (*Tiphsah*). 19. *Cities of store.*] The same word is used of the frontier cities of Pithom and Rameses built by Israel for Pharaoh (A.V. treasure cities). These cities were stored with supplies and munitions of war. See 2 Chr. 32. 28—*corn, wine, oil, and stalls for all manner of beasts.* The recent discoveries of M. Naville at Pithom confirm this. —— *Cities of chariots . . . horsemen.*] Garrison-cities. Chariots, in moral and physical effects, combined the uses of cavalry and artillery nowadays —— *That . . Solomon desired, &c.*] Heb. *the desire of Solomon which he desired* (A.V. margin), as though referring to the *pleasances* and country palaces with their terraced gardens, such as are described in Eccl. 2. 4–6 as made *in Jerusalem*, and in the Song of Solomon, the scene of which is apparently laid *in Lebanon.* —— *Lebanon.*] Cf. *ch.* 7. 2, *note.* Josephus (*Ant.* vi. 3) says Solomon subdued the remnant of the Canaanites in Mount Lebanon, and as far as the city

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after them in the land, [o] whom the children of Israel also were not able utterly to destroy, [p] upon those did Solomon levy a tribute of [q] bondservice unto this day.

22 But of the children of Israel did Solomon [r] make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. 23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen. 10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

Installation of Pharaoh's Daughter.

24 But [s] Pharaoh's daughter came up out of the city of David unto [t] her house which *Solomon* had built for her: [u] then did he build Millo.

11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* holy, whereunto the ark of the LORD hath come.

Solomon's Religious Practices and Institutions.

25 And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that *was* before the LORD. So he finished the house.

12 Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, 13 even after a certain rate [a] every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, [b] three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

[o] Josh. 15. 63 & 17. 12. [p] Judg. 1. 28. [q] See Gen. 9. 25, 26; Ezra 2. 55, 58; Neh. 7. 57 & 11. 3. [r] Lev. 25. 39. [s] ch. 3. 1. [t] ch. 7. 8. [u] 2 Sam. 5. 9; ch. 11. 27; 2 Chr. 32. 5. [Chron.—[a] Ex. 29. 38; Num. 28. 3, 9, 11, 26 & 29. 1, &c. [b] Ex. 23. 14; Deut. 16. 16.]

Hamath. **21.**] In Chron. *them . . . tribute* should be translated as in Kings. **22.** *No bondmen.*] Not at first, but later we find that the non-exemption of the Hebrew was a chief cause of the rebellion under Jeroboam, himself under Solomon a director of the public works. Adoram, then murdered, was apparently commander of this 'levy.' Cf. *ch.* 5. 13, *note.*——*Servants.*] *Rather,* officials. The word rendered *servants* in Chr. is that rendered *bondmen* in Kin. = forced labourers, not slaves. **23.**] Cf. *v.* 15 & *ch.* 5. 13, *notes.*

2 C. viii.—**10.** *Two hundred.*] Denoted in Hebrew by the letter *resh*, which differs almost imperceptibly from *kaph* final, 500. The discrepancy at *v.* 18 may be similarly accounted for.

1 K. ix.—**24.** *But . . came up.*] *Rather,* As soon as Pharaoh's daughter had come up unto her house . . . then did he build the Millo.——*Her house.*] Adjoining his own palace, on the western hill. The whole of Mt. Zion he seems now to have considered as too sacred for mere dwelling-houses; David's palace adjoined the temple.——*Millo.*] Cf. *v.* 15 & 2 Sam. 5. 9, *notes.* **25.** *Offer.*] *i.e. per alium. Ch.* 3. 2 & 8. 62; 2 Chr. 26. 16-20; Heb. 7. 13 taken together make it plain that this is the meaning. It has indeed been stated (*Stanley, Lect.* 27), on the authority of this verse alone, that Solomon 'solemnly penetrated into the Holy Place itself, where in later years none but the priests were allowed to enter;' stated also that there was 'union of king and priest in the person of Solomon;' that as a Pontiff he 'presided supremely' on occasion of the dedication; that then he 'alone prayed, offered, blessed, consecrated;' that then he 'once for all adopted all the duties of the priestly order.' But in blessing and in sacri-

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14 And he appointed, according to the order of David his father, the [c] courses of the priests to their service, and [d] the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the [e] porters also by their courses at every gate: for so had David the man of God commanded. 15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

Solomon's Commerce by Sea.

26 And king Solomon made a navy of ships in [z] Ezion-geber, which *is* beside Eloth, on the shore of the Red sea, in the land of Edom. 27 [y] And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. 28 And they came to [a] Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

17 Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom. 18 [f] And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

[z] Num. 33. 35; Deut. 2. 8; ch. 22. 48.
[y] ch. 10. 11. [a] Job 22. 24.

[Chr.—[c] 1 Chr. 24. 1. [d] 1 Chr. 25. 1.
[e] 1 Chr. 9. 17 & 26. 1. [f] ch. 9. 10, 13.]

ficing he is said to do nothing but what the people also are said to do (*ch.* 8. 5, 66; cf. *ch.* 8. 14, *note*). Did he offer 22,000 oxen, 120,000 sheep, with his own hand? Did he build the altar, or the temple, with his own hand? No, *per alium*; he bade those do it whose proper function it was.——*Upon the altar that*, &c.] The meaning of the Hebrew is here quite uncertain. Germ. is literal, *und räucherte über ihm vor dem Herrn. Vulg.* has simply *et adolebat thymiama coram Domino.*——*Finished.*] In Chr. (*v.* 16) the same word is rendered *perfected*; that rendered *finished* there is of identical meaning; that rendered *prepared* means set upright, established, set in order. The Chronicler points to methodical and unwearying activity.

2 C. viii.—**14.**] See *notes*, pp. 163–9. **16.** *The.*] Heb. that, *viz.* that memorable day.

1 K. ix.—**26.** *Ezion-geber, Eloth.*] Sister ports on the east or Arabian gulf of the Red Sea, in Edom, through which caravans came from the East, especially by way of Petra. Jewish Eastern trade with Arabia, Persia, and the E. coast of Africa, but especially by sea with Ophir, depended on the subjection of Edom. The trade was founded by Solomon after David conquered Edom, and was lost when Edom successfully revolted in Jehoram's reign (2 Kin. 8. 20); it was restored by Uzziah (2 Kin. 14. 22), and again lost finally by Ahaz (2 Kin. 16. 6). In the time of Solomon no timber could be procured near Ezion-geber. There had been forests of shittim wood (*Acacia seyal*) throughout the Sinaitic Peninsula; but these had been cleared by the Egyptians, who for some generations worked the copper mines of the district, which they abandoned soon after the epoch of the Exodus. Nor could any supply be obtained on the Red Sea coasts. Probably timber rafts were brought down by sea from Lebanon and Cyprus (*ch.* 9. 11, *note* 'fir') to the nearest port on the Mediterranean coast, whence the balks could be carried on camels to the head of the Gulf of Akaba. **27.** *Shipmen.*] Cp. Ezek. 27. 29, 'that handle the oar, the mariners, all the pilots of the sea.' **28.** *Ophir.*] The word first occurs as name of one of Joktan's sons (Gen. 10. 29), most of whose settlements are known to have been in Arabia. The next to him is Havilah, of whose land (N.E. Arabia) Gen. 2. 12 says that its *gold* was good. Also, the gold of Arabia (Sheba) is frequently mentioned (Ps. 72. 15; Isa. 60. 6). This *may* mean merely that Arabia was the great emporium for Indian gold, which was said to come *from it*, as algum trees were spoken of by Solomon as coming *out of Lebanon*, *i.e.* through Tyre (2 Chr. 2. 8). Solomon's chief articles of merchandise were gold, silver, gems, algum, ivory, apes, and peacocks. *All* these would be procurable in India or Ceylon. [The word rendered *peacocks* is Tamil, pointing to Ceylon; *Sept.* has *Sophir*, which is Coptic for *India*; Arab. has *India*; Josephus *the Golden Chersonesus*, *i.e. Malacca*]. Neither Spain nor the coast of N. Africa produce algum, ivory, or peacocks. Hence some have concluded that *navy of Tarshish* (*ch.* 10. 22) merely means ships *of that sort*, and that Solomon's *only* trade by sea was

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84.—Visit of the Queen of Sheba.

1 Kings x. 1-13.

[1] And when the [a] queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came [b] to prove him with hard questions. [2] And she came to Jerusalem with a very great train, with camels that bare spices, and very

[a] Matt. 12. 42; Luke 11. 31.

2 Chronicles ix. 1-12.

[1] And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was

[b] See Judg. 14. 12; Prov. 1. 6.

with Ophir. This is possible, and might perhaps be taken as certain but for 2 Chr. 9. 21, which says the king's ships *went to Tarshish*. [So also *Vulg.*, *Sept.*, *Arab.*, *Syr.*] It says also that *ships of Tarshish* brought these things back in a three years' trip, which may possibly mean (for there is no *the* in the Heb.) that this is a generic name for merchant-ships, used loosely, as 'Indiaman' occasionally is. It is to be noted that in 2 Chron. 20. 36 *ships to go to Tarshish* must, almost of necessity, mean merely *ships of Tarshish*, *i.e.* ships of that class, for they could not go thither from Ezion-geber; or at least, if transporting small vessels overland was a possibility (as Greek historians state), ships for Mediterranean commerce would not be *likely* to be built at Ezion-geber. It is fair to suppose a similar error in 2 Chr. 9. 21 (cp. Ps. 48. 7 with *ch.* 22. 48). The time proves nothing either way. *Three years* probably means one whole year and portions of two others (cf. John 2. 19), spent in coasting, trading by the way, and stopping to winter. 'Arab. historians call Tunis *Tarshich*' (Sharp). ——*420 talents.*] 2,520,000*l.*; a not improbable value. See *v.* 10, *note*.

1 K. x.—1.] Gen. 10. 7, 28 speak of one Sheba, grandson of Cush, settling in Ethiopia, *i.e.* Nubia and N. Abyssinia (where female sovereigns were not unusual; cf. Acts 8. 27); and another, son of Joktan, settling in Arabia-Felix (of which the modern name is Yemen, the South. Cf. Matt. 12. 42). The *spices*, and the great civilization of the Joktanite trading Arabs (*ch.* 4. 30) are almost decisive as to the latter kingdom being intended here. If so, this visit illustrates the commercial intercourse of Ps. 72. 10. Cf. *note* on Ophir, *ch.* 9. 28, and on spices, *v.* 2, and Ps. 72. 10, 15. In Gen. 25. 3, Sheba and Dedan appear as tribes of N. Arabia; probably they had settled the oases of N. Arabia to control the caravan routes across the desert; but generally the Joktanite nations are carefully distinguished from the N. nomads, who were not merchants, but shepherds, carriers, and marauders. The Sabæans of Job 1. 15 were descendants of Keturah, nomads near the Persian Gulf. Considerable difficulty arises from there being three Shebas and one Seba, whose descendants mingled together; also from the wide extent of country which their kindred peopled (Meroë to Nineveh); from the fact that the names attached to both persons and places; and from the Heb. *sheba* being *sebà* in Arabic. Ethiopia is Keesh in Egyptian inscriptions, pointing to Ham's son, Cush, as its founder; his capital, Meroë, was called by the name of his eldest son, Seba (cf. Isa. 43. 3 & 45. 14). The family of his grandson, Sheba, migrated to the shores of the Persian Gulf, where (Ezek. 27. 22) they shared with the family of Abraham's grandson, Sheba, the vast Indian traffic with Palestine. The aborigines of Yemen were a giant race; some Cushite Sabæans occupied their land, followed by other Sabæans, children of Sheba, 10th son of Joktan, the 4th descendant of Shem. These gave the name Sheba to the land (Jer. 6. 20), Seba to the capital. Later it was called Himyer = red man (the meaning also of *sebà*), whence *Erythræum mare*.——*Fame*, &c.] *Sept.* τὸ ὄνομα Σαλωμὼν καὶ τὸ ὄνομα κυρίου; but probably *Vulg.* is more correct, *in nomine Domini*; *i.e.* that fame which was due to the gift of God. *In* (like the Greek ἐν) is frequently almost equivalent to *by*, and *Name of the Lord* to the Lord himself. Cf. Dan. 5. 14. ——*Questions.*] Vulg. *in ænigmatibus*. The word is used of Samson's *riddle*; but the meaning is very wide, including parable, figurative speech, metaphysical subtlety. Josephus says that Solomon and Hiram propounded riddles to one another on the penalty of a fine. Probably discussions might be included such as that found in 1 Esdras 3, where the young men of Darius' court utter 'sentences,' and then are called on to prove their truth. Cf. *Jos. Ant.* viii. 5. 2. *Spices.*] Heb. *b'sāmim*, whence *balsam*. These would be various, native and imported: frankincense, the gum of a tree growing abundantly in the hill-country of India; myrrh, the gum of several trees of the balsam tribe; ladanum, the gum of the cistus; tragacanth, the gum of the astragalus, a dwarf, thorny, flowering shrub; cinnamon, from Ceylon; cassia, an inferior cinnamon; opobalsamum (balm), from Africa. The choicest spice, frankincense, has recently been proved to be indigenous in Arabia (Yemen), and on the opposite coast of Africa; it is always spoken of as imported from Sheba ('thus Sabæum,' *Virgil*; Jer. 6. 20, &c.), though this may

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much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. 3 And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, 5 and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, [c] and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. 6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. 7 Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. 8 [d] Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom. 9 [e] Blessed be the LORD thy

come to Solomon, she communed with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. 5 And she said to the king, *It was* a true report which I heard in mine own land of thine acts, and of thy wisdom: 6 howbeit I believed not their words, until I came, and mine eyes had seen *it:* and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard. 7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

[c] 1 Chr. 26. 16. [d] Prov. 8. 34. [e] ch. 5. 7.

mean only *through* Sheba. The fragrant cane (*Andropogon schœnanthum*, or lemon-grass), is said by Jeremiah to come from 'a far country' (India).——*Gold.*] Cf. note on Ophir (*ch.* 9. 28). The Egyptian word for gold is *nub*, *i.e.* produce of Nubia. The Heb. word *dsahab* (Aram. *dehab*) may possibly indicate that it was once found among the *Debai*, a nomad Arab tribe.——*Stones.*] The onyx and the emerald are still found. Cf. *v.* 11, *note.* 3. *All her questions.*] *Rather*, everything. It is not the word of *v.* 1, and means *words* or *matters.* 4. *House.*] *Rather*, palace. 5. *Meat.*] Cf. *ch.* 4. 22.——*Sitting . . . attendance.*] So rendered here and Chron. only. *Rather*, dwellings . . state, and so *Vulg.* Germ. *wohnung . . amt;* Ital. *stanze . . ordine;* Sept. καθέδρα . . στάσις.——*Ascent.*] Probably a covered approach connecting his palace on Mt. Zion with the temple on Mt. Moriah, or steps (s. w. *vs.* 19, 20) from the Tyropœon. Cp. '*the king's entry without*' (2 Kin. 16. 18). By it (2 Kin. 11. 13) Athaliah appears suddenly and alone in the Temple—from the palace. It is an instructive coincidence that whereas our ascent to the Holy Place on high is by the *sacrifice* of the death of Christ, this word, *olah*, is almost invariably translated *sacrifice* elsewhere, and is so here in *Sept.*, *Arab.*, *Chald.*, R V. marg. Cf. 1 Chr. 26. 16. 6.] Equally ἀληθινὸς ὁ λόγος that Christ is the *power* of God and the *wisdom* of God. Many points of resemblance between Solomon and the Prince of Peace may be traced. ——*True report.*] *Sept.* ἀληθινὸς ὁ λόγος, an expression corresponding almost exactly with the πιστὸς ὁ λόγος of St. Paul, rendered in the Gothic *triggv*, *i.e.* trusty, and by *Theod.* ἀψευδὴς καὶ ἀληθής (1 Tim. 3. 1, &c. Cf. Rev. 21. 5).——*Acts.*] It has 58 renderings in A.V. *Words and deeds* would embrace them all. 7. *Prosperity.*] s. w. Job 2. 10; Ps. 101. 28; Hos. 3. 5. Perhaps *excellent greatness* would express the meaning here. It was his divine mental and moral gifts which most impressed her. Cf. Chr. *v.* 6.——*Fame.*] The word had formerly a lower sense than its present one of *renown.* Bacon, in his Essay of Fame, uses it, both s. and pl., for *report.* 8. *Men.*] Sept. Syr. Arab. *wives.*——*Stand.*] *i.e.* serve (cf. 2 Kin. 5. 25). Compare Elijah's proud title (*ch.* 17. 1). Covet we earnestly that best of titles, highest of dignities! Even Solomon in all his glory attained to no higher, king *for the Lord* (Chr. *v.* 8), in subserviency to Him, on *His* throne. 9. *Blessed.*] *i.e.* worthy of praise and admiration. As Lightfoot remarks on Gal. 1. 5, it is an affirmation rather than a wish. That she adopts the formulary of the worshipper of God (Eph. 1. 3; Job 1. 21; Ps. 113. 2) is not to be taken as proof that she was one. ——*For ever.*] *Sept.* inserts *to establish them*, as Chr. *v.* 8.——*Judgment and justice.*] The

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God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, [f] to do judgment and justice.

10 And she [g] gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 [h] And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. 12 And the king made of

[f] 2 Sam. 8. 15; Ps. 72. 2; Prov. 8. 15.
[g] Ps. 72. 10, 15. [h] ch. 9. 27.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, [a] which brought gold from Ophir, brought algum trees and precious stones. 11 And the king made *of*

[Chron.—[a] ch. 8. 18.]

denial or delay of justice is the constant complaint of the prophets later (*e.g.* Isa. 1. 17, &c.). Where the king acts as supreme judge, his personal character influences the whole administration of justice. Ps. 72 says that the ideal Davidic king 'shall judge thy people with righteousness and thy poor with judgment.' **10.** *Hundred and twenty talents.*] Worth 720,000*l.* The word *talent* is the Latinised-Greek rendering of the Heb. *kikkar* = *circle*, or *globe*. It is used of all metals (Ex. 25. 39 & 38. 29; 2 Kin. 5. 22; 1 Chr. 29. 7; Zech. 5. 7), and of a weight, and a sum of money (not a coin). The silver talent = 117 lbs. troy = 400*l.* The gold talent = 131½ lbs. troy = 6,000*l.* The talent 'of the king' = 158 lbs. troy = 540*l.* Each was divided into 60 *manehs* (Gk. *minæ*) of varying weight. In N. T. it is used of silver only, and then = 200*l.* Cf. *v.* 14. **11.** *Of.*] Perhaps manned by him: Chr. *v.* 21.——*Almug.*] Vulg. *ligna thyina* (from *θύον*, a scented African tree. Cf. *Θύου τ' ἀνὰ νῆσον ὀδώδει*, *Hom. Od.* v. 60); Sept. *timber;* Chron. *pine-wood;* Mishna, *coral.* Probably red sandal-wood (*Pterocarpus santalinus*) from India; not the familiar scented wood (*Santalum album*). Its use for inlaying stairs and for making musical instruments, indicates a hard and close-grained wood. Thenius suggests teak (*Cytharexylon tectona*), known as Indian oak, and still found in perfection on the Malabar coast. Cf. *ch.* 5. 8, *note.*—— *Precious stones.*] Heb. *eben yekarah*, stones of grandeur (from *yakar* = to be heavy, highly esteemed for rarity, cost, or splendour); Vulg. *gemmas pretiosas;* would include gems used for ornamenting the person (2 Sam. 12. 30), the dress, or the walls (1 Chr. 29. 2; 2 Chr. 3. 6), and also other costly stones for mosaic work. In Ezek. 27. 22 Tyre is described as procuring gems from or through Sheba and Raamah (on the Persian gulf).

As little reliance can be placed on the names found in Sept. and Josephus, the nature of these 'precious stones' can be guessed only. Existing Assyrian cylindrical signets are made of chalcedony, a horn-like mineral composed of silica (varieties of which are the red translucent sard, the red opaque carnelian, the green plasma, the pale blue translucent sapphirine, the onyx with horn-coloured bands, the sardonyx with red bands, and the many-coloured opaque jasper); also of quartz, or rock crystal; of amethyst, a violet-tinted quartz; of the deep blue lapis-lazuli of Persia (Arab. *azul* = heaven; cf. Ezek. 1. 26 & 10. 1; Isa. 54. 11; Ex. 24. 10); of Amazon-stone, a bluish-green felspar; of hæmatite, or ferric oxide; of calaite, or turquoise; and one (of the date of Solomon) of jade. Probably most of these would be 'precious' in Solomon's day; and the 12 stones set in the holy breast-plate include some of these, and supply us with the *names* of other gems as well; but it is impossible to identify them with any certainty with gems now known, whether ancient or modern. Their names in Hebrew, Sept. (cf. *Jos. Ant.* iii. 7. 5), Vulg., and A.V., with what Professor H. N. Maskelyne, F.R.S., considers their *probable* modern representatives, are as follows:—

Odem; *σάρδιον*; lapis sardius; sardius—red carnelian *or* jasper.

Pitedah; *τοπάζιον*; topazius; topaz—garnet.

Bareketh; *σμαράγδος*; smaragdus; carbuncle—almandine garnet *or* amethyst.

Nophek; *ἄνθραξ*; carbunculus; emerald—turquoise.

Sappir; *σάπφειρος*; sapphirus; sapphire—lapis lazuli.

Yahalom; *ἴασπις*; iaspis; diamond—hyaline beryl.

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the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

85.—Solomon's Wealth.

1 KINGS x. 14-29.

14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, 15 beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and [a] of all the kings of Arabia, and of the governors of the country.

2 CHRONICLES IX. 13-28.

13 Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; 14 beside *that which* chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

[a] 2 Chr. 9. 24; Ps. 72. 10.

Leshem; λιγύριον; ligurius; ligure—cinnamon stone.

Shebo; ἀχάτης; achates; agate—agate.

Achlamath; ἀμέθυστος; amethystus; amethyst—amethyst.

Tharshish; χρυσόλιθος; chrysolitus; beryl—citrine.

Shoham; βηρύλλιον; onychinus; onyx—Amazon felspar.

Yashpeh; ὀνύχιον; berillus; jasper—plasma.

Among gems known at this date were also, probably, the sapphire ('jacinth' in Rev. 9. 17); the peridot ('topaz' in Rev. 21. 20); the chrysoprasus, a yellow-green jasper; and the emerald; but not the diamond. **12.** *Pillars.*] Lit. *supports.* The Heb. for *terraces* (*m'sillôth*) in Chr. *v.* 11 (stairs, *marg.*) suggests *balustrades*, or raised paths.——*Harps and psalteries.*] *Rather*, guitars and harps. **13.** *Beside, &c.*] With a slight alteration Chr. *v.* 12 would run, *beside what the king had brought for her.* Vulg. *et multo plera quam attulerat ad eum.*

1 K. x.—**14.** *In one year.*] Vulg. *per singulos annos* (*v.* 25). The payment of the merchants (*v.* 15) would be import duties. ——*666 talents.*] *i.e.* 3,996,000*l.* (*v.* 10, *note*), a little more than the revenue of England in the reign of William III.; half-a-million more than the revenue of Persia in her wealthiest days. Cf. Rev. 13. 18; Ezra 2. 13; 2 Chr. 17. 10, 11. India might well have supplied this amount, or more. Scarcely a river does not show tokens of having been once worked for gold. Mines of both gold and silver abound, especially in the south, which were worked till Moslem invasions, and the rise in wages, stopped the workers. Tippoo Sultan covenanted to pay Lord Cornwallis 3,300,000*l.* worth. His throne had 30,000*l.* worth in it. He sent eight camel loads as a bribe to Scindiah. **15.** *Merchantmen ... spice merchants.*] Omit *spice.* Both words mean travellers; the former pointing more to the travelling, the latter to the trafficking; the former is the retail dealer (Amer. *trader*), the latter the wholesale. The *pedler* (contraction of *petty dealer*) of the Middle Ages would correspond to the former; [which Chr. renders *chapman* (Sax. *ceapman*), a cheapener, a word meaning originally the buyer, later the seller. Cf. 'You do as chapmen do, dispraise the thing that you intend to buy.'—*Shaks.* 'Their chapmen they betray, their shops are dens, the buyer is their prey.'—*Dryden.* Connected with *chaffer* (Germ. *kaufen*), which means *haggle*, and so *buy*, or *sell*, or *exchange*; and with *to chop* and *to recoup* (Dutch, *koopen*, to buy); and with *chaping*, an old word for market, which appears in *Eastcheap*, *Chepstow* (place of the market). *Cheap* also is used for bargain (cf. 'Better cheap.'—*L'Estrange*); cp. *à bon marché*]. Vulg. *viri, qui super vectigalia erant, et negotiatores;* Sept. τῶν φόρων τῶν ὑποτεταγμένων καὶ τῶν ἐμπόρων. The word rendered *merchants* in Chron. is neither of

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16 And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target. 17 And *he made* [b] three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the [c] house of the forest of Lebanon.

18 Moreover the king made a great throne of ivory, and overlaid it with the best gold. 19 The throne had six steps, and the top of the throne *was* round behind: and *there were* stays on either side on the place of the seat, and two lions stood beside the stays. 20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver: it was nothing accounted of in the days of Solomon. 22 For the king had at sea a navy

15 And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target. 16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold. 18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: 19 and twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it was *not* any thing accounted of in the days of Solomon. 21 For the king's ships went to

[b] ch. 14. 26.

[c] ch. 7. 2.

these, but rather *commission-agents*, as in v. 28. Comp. *commis-voyageur.*——*Arabia.*] *Rather* (and so R.V.), if correctly pointed, the mingled (*i.e.* kindred, or bordering) people (cf. Jer. 25. 24; Ezek. 30. 5; Ex. 12. 38), *viz.* the Bedawis; or possibly *of the evening*, *i.e.* the W.; cp. *children of the E.*, *ch.* 4. 30. ——*Governors.*] Heb. *pachôth* (akin possibly to Sanscr. *packsha*, friend) a word of doubtful meaning; perhaps *pashas*; *Sept.* σατραπῶν. It is of foreign usage; Syrian, *ch.* 20. 24; Assyrian, 2 Kin. 18. 24; Persian, Esth. 8. 9. *Vulg.* in Chr. has *satrapæ terrarum.* 16. *Targets.*] Not the word used in 1 Sam. 17. 6. Vulg. *scuta*; long shields to cover the whole body; Amer. *buckler*, as in Ps. 35. 2, where also it is coupled with the smaller shield. Each would be worth 1,200*l.* They would be covered with plates of gold (cf. *ch.* 14. 25-28).——*Went to.*] *Rather*, were spread upon (so v. 17). The same Hebrew word is used of the spreading of sackcloth in Amos 8. 10. 17. *Shields.*] *Rather*, smaller shields. Vulg. *peltas.* Cf. Cant. 4. 4, 'The tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men;' Neh. 3. 25, 'The tower which lieth out from the king's high house;' Isa. 22. 8, 'The armour of the house of the forest;' 2 Sam. 8. 7; Ezek. 27. 10, 11. Cp. 'And hang round Norscia's altars the golden shields of Rome.'—*Macaulay.* On state occasions they would be carried before the king.——*Pound.*] Lit. *maneh*, *i.e.* the Greek *mina*, in value $\frac{1}{60}$th of a talent, or 100*l.*; in weight 2 lbs. 2 oz. 6 dwt., or 50 shekels. Probably the 300 of Chr. v. 16 is wrong; Syr., Arab. 3 *lbs. wrought on the handle of one shield.* 18. *Best.*] Lit. *purified.* 'Pure' in v. 21 (Chr. v. 20) = choice. 19. *Round.*] *i.e.* rounded off at the top, with a circular canopy above. Syr. agrees with Kin., not Chr. v. 18, which (the word *kebesh* occurs nowhere else) may be (so *Thenius*) a corruption of Kings. Oriental thrones are commonly provided with a footstool, not however 'fastened.' *Sept.* has simply *fastened with gold.*——*Stays.*] Lit. *hands*, *i.e.* arms. 21. *Silver.*] As the medium of exchange it probably retained its importance. We find it used for purchase as early as Gen. 23. 16; gold no earlier than 1 Chr. 21. 25. Its Heb. name, *keseph* (like the Gk. ἄργυρος from ἀργής), is from a root signifying *white.* In Heb., as in Gk., Lat., and Fr., its name stood for 'money.' Pictet derives the English name from *çila*, rock, and *bhara*, to bear; cf. Germ. *silber.* The mines were worked as now by levels (cf. Job 28. 1, 'Surely there is a vein, or *gallery*, for the silver'). The introduction of coins is assigned to Pheidon, Crœsus, Darius, and others (cf. 1 Mace. 15. 6); but the mention of silver paid by weight up to a very late period (Jer. 32. 9; Ezra 8. 26) is not conclusive proof that coins were not in earlier use. Cf. 1 Sam. 2. 36 & 9. 8. 22. *Navy of Tharshish.*] This may be equivalent to *a fleet of merchantmen*, and not imply that these products came from Tartessus (cf. *ch.* 9. 28, *note* on 'Ophir'); if so, *went to Tarshish* (Chr. v. 21) must remain

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of [d] Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So [e] king Solomon exceeded all the kings of the earth for riches and for wisdom. 24 And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. 25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom. 23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. 24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

(1 Kin. x. 26-29.)

26 [f] And Solomon [g] gathered together chariots and horsemen: and he had a

(2 Chron. ix. 25-28.)

25 And Solomon had four thousand stalls for horses and chariots, and twelve

(2 Chron. i. 14-17.)

14 And Solomon gathered chariots and horsemen: and he had a thousand and

[d] Gen. 10. 4; 2 Chr. 20. 36.
[e] ch. 3. 12, 13 & 4. 30.
[f] ch. 4. 26.
[g] Deut. 17. 16.

an inexplicable inaccuracy; unless, indeed, two distinct fleets are there alluded to. Silver was certainly procurable from Spain. Strabo mentions his existence near a river named Tartessus (? Guadalquiver). The Romans drew their chief supply thence. Cf. Jer. 10. 9; Ezek. 27. 12. —— *Ivory.*] Heb. *shên-habim*, teeth of elephants. The elephant (*habim*, Tamil) is not named in our version anywhere. *Tooth* is used sometimes for ivory (Ezek. 27. 6, 15). Perhaps the occurrence of the word here points to the source whence the ivory came. The Phœnicians excelled in the art of veneering (or inlaying) in ivory clothes' chests (called palaces, Ps. 45. 8), thrones (*v.* 18), couches (Amos 6. 4), chambers (*ch.* 22. 39; Amos 3. 15), perhaps the benches of ships (Ezek. 27. 6). ——*Apes.*] The word is Tamil. Not mentioned elsewhere (unless under the name of *satyrs*, Isa. 13. 21).——*Peacocks.*] Heb. *tuccîyim*; Tamil, *tôkei*; Sanscrit '*sikhin*. The word used in Job 39. 13 is *rânân*, ostrich. **23.** *All the kings.*] Of that date and within the Hebrew world, *i.e.* the nations known to the Hebrews; esp. Solomon's neighbours, his tributaries (*v.* 25). Ps. 72 founds on Solomon's good government its picture of an ideal reign. There is nothing Christ-like in regal state, pomp, or luxury; but judgment, righteousness, peace, regard for the poor, these are a monarch's real glory. A people's 'blessing' (*v.* 15) counts for more than the homage of tributary kings, or the subjugation of enemies (*vs.* 8-11). There is an interesting sketch of 'The time of Solomon,' as to its foreign relations, by Dr. Lee, in *Bib. Educ.* iii. 233. 'Almost the whole commerce of the world passed into his territories.'—*Milman.* He made Israel a great commercial nation. As to the extent of his suzerainty (Chr. *v.* 26), see *ch.* 4. 21, *note.* **24.** *Heart.*] *Sept.* καρδία; Vulg. *cor.* Bible language does not countenance the metaphysicians' rigid demarcation of the powers and faculties of the immaterial part of man. It uses *heart* in the sense of *will, judgment, understanding, imagination*, no less than of *feeling* (1 Sam. 14. 7; Job 12. 3; Mark 2. 6; Luke 3. 15; Rom. 2. 15; 1 Cor. 7. 37). The whole man moves together, whatever be the subject to which his attention is directed. Yet it does frequently remind us that the affections are the inlet, the medium, the instrument, the very element and atmosphere, of Divine Knowledge (Rom. 10. 10; Ephes. 1. 18). **25.** *Present.*] *Rather*, tribute, as *a rate year by year* seems to imply. The word includes *offerings* of every kind, complimentary, sacrificial, and compulsory. *Ch.* 4. 21 adds, 'and served Solomon.' Cf. 2 Sam. 8. 2; 2 Kin. 17. 3, 4. *Vessels of gold* appear on the monuments as the customary tributes and equipage of Oriental kings. Tribute was frequently paid in kind, *i.e.* in the choicest products and manufactures of the tributary. ——*Garments.*] The same word which Chr. renders *raiment*; the broad mantle in which an Oriental (male or female) will pass the night (Gen. 9. 23; rendered *cloth* 1 Sam. 21. 9; not the word in 2 Kin. 5. 5, 22).——*Harness.*] (Chr.) Frequent in Shakspeare for all kinds of defensive armour. Cf.—

'A goodly knight, all dressed in harness meet,
That from his head no place appeared to his feet.'—*Spenser.*

——*Mules.*] Cf. 2 Sam. 13. 29, *note.* **26.** *Cities for chariots.*] *i.e.* cities charged with their maintenance and safe keeping. Some have inferred from the numbers here, that the Hebrews adopted the three-horse chariot; but see note on 'stalls' and 'horsemen'

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thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

26 [b] And he reigned over all the kings [c] from the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore trees that *are* in the vale, for abundance.

27 And the king made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that *are* in the low plains in abundance.

15 [d] And the king made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance.

28 [a] And Solomon had horses brought out of Egypt, and [e] linen yarn: the king's merchants received the linen yarn at a price.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for

17 And they fetched up, and brought forth out of Egypt a chariot

[a] Deut. 17. 16. [e] Ezek. 27. 7.

[Chron.—[b] 1 Kin. 4. 21. [c] Gen. 15. 18; Ps. 72. 8. [d] Job 22. 24.]

at *ch.* 4. 26. The Persians drove four abreast; the Egyptians always two. Apparently the command not to *multiply* horses (Deut. 17. 16) was forgotten; perhaps David's holy confidence (Ps. 20. 7) had passed away; and Isaiah's (30. 16) rebuke was already needed. **27.** *In Jerusalem.*] Apparently the wealth was too much concentrated, the land in general impoverished, the people burdened (cf. *ch.* 12. 4). Commerce must be national, not regal, to be a true source of wealth to a nation. To seek his own harvest of profit and renown through his people's prosperity would occur to no Oriental prince.——*Sycomore.*] The fig-mulberry—not the sycamine (black mulberry), Luke 17. 6; nor the sycamore (a sort of maple); but a tree with fruit like a fig (σῦκον), and leaf like the mulberry (μόρον). It is evergreen, and akin to the banyan. The wood is light, porous, and exceedingly durable. 'In the vale' is a touch of accuracy; the tree will not bear frost, and therefore flourishes only in the *Shephelah* or lowlands of the sea coast, and in the Jordan valley, where the temperature is almost tropical. It is still a royal tree (cf. 1 Chr. 27. 28), and taxed (cf. Luke 19. 4; Ps. 78. 47). **28.** *Linen yarn.*] So rendered here only; the meaning (probably *caravan* or *troop*) is doubtful; so also is the reading; R.V. *in droves. Sept.* reads, the *king's merchants used to fetch them both from Egypt and from Tekoa by barter;* but in Chr. it has nothing of the kind. *Vulg.* reads, *and from Coa*, in both places. Tekoa (which means *the pitching of tents*) lay some 10 miles south of Jerusalem off the road to Egypt (see 2 C. 11. 6, *note*). Possibly a horse-fair was held there, mainly supplied from Egypt, which, though the horse was not a native of the country, had an abundant supply (cf. 2 Kin. 7. 6 & 18. 24; Isa. 36. 9; Ezek. 17. 15). Probably Bethmarcaboth (*house of chariots*) and Hazor-susin (*village of horses*) were transit stations (1 Chron. 4. 31). A probable rendering of the Hebrew is, *As for the export of the horses which Solomon got from Egypt, even from Tekoa the king's merchants used to fetch a troop.* **29.** *Chariot.*] Including horses and trappings, 80*l.* (at 2*s.* 8*d.* the shekel).——*Horse.*] For riding (cf. *ch.* 4. 26, *note*). The horses from Egypt, being somewhat heavier than those of Arabia and Armenia, were greatly in request for kings with large armaments. To thus monopolize the trade in them would be a source of great wealth to Solomon; but it was arming enemies. No doubt Egypt would be paid, not in gold only, but also in oil, wine, and honey. ——*The Kings of the Hittites.*] Cf. 1 Sam. 26. 6, *note.* In greatness, no nation of remote antiquity (before 1500 B.C.) surpassed the Hittites. But so little was till lately known of them that Prof. F. Newman urged the two O. T. references (here and in 2 Kin. 7. 6) as evidence of the unhistorical character of both passages; yet these allusions prompted researches, in 1874, which led to the discovery of a series of peculiar sculptures and hieroglyphics at Heilbon (Aleppo), in Cappadocia, Lycaonia, and throughout Asia Minor as far as Lydia and the Ægean Sea, which being found to correspond in character with

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six hundred *shekels* of silver, and an horse for an hundred and fifty: [k] and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.

86.—Solomon's Polygamy and Idolatry.

1 KINGS XI. 1-8.

1 BUT [a] king Solomon loved [b] many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites; 2 of the nations *concerning* which the LORD said unto the children of Israel, [c] Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love. 3 And he had seven hundred wives, princesses, and three hundred concubines:

[k] Josh. 1. 4; 2 Kin. 7. 6. [a] Neh. 13. 26. [b] Deut. 17. 17. [c] Ex. 34. 16; Deut. 7. 3, 4.

those found by Burckhardt at Hamath (*Hama*) in 1812, and those recently disinterred from the site of Carchemish (p. 62, *note*), have been since 1879 attributed to this long-lost people and termed Hittite. The O.T. Hittites or 'children of Heth' (*Heb.* Khitti *or* Bene-heth) are identified with the Khatta of the Akkadian and the Kheta of the Egyptian records, the Kheta resembling in features and general appearance the figures upon the monuments of Hamath and Carchemish above-mentioned, and the type of face being distinct from that presented there by any other race of Western Asia. The Kheta for centuries contended on equal terms with either Assyria or Egypt, being at the head of a confederacy of peoples of N. Syria and of Asia Minor as far as the Ægean Sea, and they resisted the advance of each empire in turn into N. Syria until they were crushed finally by Sargon II. in 717 B.C. Their chief centres, Carchemish on the Euphrates (pp. 494, 550, *notes*), and Kadesh on the Upper Orontes, were commanding military posts and emporia of trade; Hamath, if not originally Hittite, was allied with this people (p. 436, *note*). Their memorials indicate that they were no less great in literature and art than in arms. Their sculptures are in character primitive-Babylonian, but modified, and include a sitting figure of the great goddess of Carchemish—the Babylonian Ishtar, the Syrian Ashtoreth—carved out of the rocks of Mt. Sipylos in Lydia (the Greek Niobe); but their hieroglyphics await decipherment, and their language is unknown. They were strong in chariots and horses—indeed, some suppose that they introduced both into Egypt during the Hyksos rule (between the 12th and 18th dynasties); they were also skilled miners, for many of the silver mines in the Taurus Mts. and in Asia Minor bear their inscriptions.—Relics of the southern branch of the Hittites round Hebron (Gen. 23. 7) were among the 'bond servants' of Solomon (*ch.* 9. 20), and some Hittite princesses became his wives (*ch.* 11. 1).—See also *Appendix.*——*Their.*] *i.e.* of the commission-agents of Solomon. Cf. *v.* 15, *note.*

1 K. xi.—1. *Loved.*] That Solomon discovered what an evil thing it is to forsake the Lord, the language of many parts of Ecclesiastes, and perhaps, in the spiritual interpretation of it, of Canticles ('spira di tal amor,' *Dante*), *seems* to show; and the fact is noticeable, that, whereas in Proverbs *Elohim* occurs five times, *Jehovah* 90, in Eccles. we find *Elohim* 39 times, *Jehovah* never, as if the writer shrank from using that sacred covenant name; of his repentance *and its fruits* we have no proof; but cf. 2 Chr. 11. 17, *note*, p. 266. This was the third step downward; he multiplied wealth, chariots, and wives (Deut. 17. 14-29). ——*Strange women.*] *i.e.* foreigners—not of the holy race; cf. *ch.* 3. 1, *note.* Ezra (9. 1) and Nehemiah (13. 23) both give a wide interpretation of the command forbidding Canaanite marriages (Deut. 7. 1-4). Contrast the anxiety of Abraham and Isaac to keep the Holy Seed pure. —— *Zidonians.*] The name in Homer and Virgil (*Æn.* 1. 678, &c.) for the Phœnicians. Cf. Josh. 13. 6; *ch.* 5. 6, *note.* Tradition says, possibly rightly, that Solomon married Hiram's daughter. 2. *In love.*] Magnificence and policy no doubt played their part. An Eastern prince's grandeur is measured by the number of his wives, and matrimonial unions cement alliances; but sensual gratification rules that heart which a variety of loved objects can 'turn away.' David escaped this snare, though one at least of his six (or seven) wives was a foreigner, and, it may be, some of his concubines. Cf. 2 Sam. 3. 2-5 & 15. 16. 3. *Seven hundred.*] The numbers, and the proportion, suggest a corrupt text. Darius Codomannus had one wife and 329 concubines. The Gt. Mogul's harem, however, numbered 1,000 (*Philippson*, Die Israelitische Bibel); and the letters for 700 (*nun* final) and 70 (*ain*) or 7 (*zain*) have no similarity. Rehoboam had 18 queens and 60 concubines (2 Chr. 11. 21; cf. Cant. 6. 8; Esth. 2. 14).——*Wives, princesses.*]

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And his wives turned away his heart. [4] For it came to pass, when Solomon was old, [d] *that* his wives turned away his heart after other gods: and his [e] heart was not perfect with the LORD his God, [f] as *was* the heart of David his father.

[5] For Solomon went after [g] Ashtoreth the goddess of the Zidonians, and after

[d] Deut. 17. 17; Neh. 13. 26. [e] ch. 8. 61. [f] ch. 9. 4. [g] ver. 33; Judg. 2. 13; 2 Kin. 23. 13.

i.e. queens. Luxury and self-indulgence ever tend to laxity in religious feeling. That the wisest of men could thus fall is as humiliating a lesson for man as can be found. Sept. adds, ὀπίσω Θεῶν αὐτῶν, and the expression 'went after' always implies actual worship (cf. Deut. 11. 28, πορευθέντες λατρεύειν). We only hear of one son (miscalled Rehoboam, *enlarger of the people*), the child of a heathen mother (*ch.* 14. 31), at 21 (cf. *ch.* 12. 10, *note*) devoid of wisdom, and unworthy to occupy his father's throne (cf. Eccles. 2. 18; 2 Chr. 13. 7). Jeroboam means *whose people are many.* **4.** *Old.*] Probably 50 to 55. He died at about 60.——*Turned away.*] And who shall say how many would follow *his* leading, to whom 'all the earth sought to hear his wisdom' (cf. Neh. 13. 23-27).——*Other gods.*] Each nation of Israel's neighbours had its local tutelary god, representative of some one or other of Nature's powers, to whose direct instrumentality, in the ideas of those days, all national prosperity and adversity were attributed (cf. Judg. 11. 24; *ch.* 20. 23; 2 Kin. 17. 26, 27 & 18. 33, 34). These local idolatries had, from Balaam's temptation (Num. 25. 2) onward, an almost irresistible attraction for Israel. Later, out of mere policy, Amaziah adopted the gods of newly-conquered Edom (2 Chr. 25. 14), and Ahaz the gods of Syria ('that they may help me,' 2 Chr. 28. 23), yet even curiosity respecting these gods and their worship had been expressly forbidden (Deut. 12. 30). Solomon could not very well deny to his wives the exercise of their own religion, and he seems to have been led to first tolerate, then establish, honour, and finally to practise the religions of his favourites. The cause may have been in part affectionate weakness, in part philosophic pride. That all religions are equally false, equally true, may have been one form of the sentiment 'all is vanity.' Idolatry, thus planted, led to a general apostacy under Rehoboam (2 Chr. 12. 1). It was many times cut down, but yet it grew, reaching its height under Zedekiah, when 'all the chief of the priests and the people transgressed very much after all the abominations of the heathen' (2 Chr. 36. 14). It was eradicated only by the Captivity. On secret idolatry, after Josiah's reformation, within the Temple itself, see Ezek. 8. 3, 11, 14, 16. Whether the picture there be figurative or historic, it is a very grievous one, and instructive as a warning. Every attempt to 'serve two masters' is a setting up in the Holy Place of the heart an 'image of jealousy.' Halting between two opinions is not a thing of the past alone, nor yet the judgment it provokes.——*Heart of David.*] Edward Irving uses strong language of panegyric, but who shall say that it goes beyond truth or Scripture—'There never was a specimen of manhood so rich and ennobled as David. Other saints haply may have equalled him in single features of his character; but such a combination of manly, heroic qualities—such a flush of generous, God-like excellencies hath never yet been embodied in a single man. He was a hero without a peer; bold in battle and generous in victory; by distress or by triumph never overcome. He was a man extreme in all his excellencies, a man of the highest strain, whether for counsel, for expression, or for action, in peace and in war, in exile and on the throne. The force of his character was vast, and the scope of his life was immense. His harp was full-stringed, and every angel of joy and of sorrow swept over the chords as he passed; but the melody always breathed of heaven.' Would we judge David, we must read his heart; its breathings are to be heard in his psalms. 'If you would judge of David,' says Maurice, 'of what he was, and what he looked for, let this psalm (Ps. 72) be your guide.' **5.** *Ashtoreth.*] 'Whom the Phœnicians called Astarte' (*Milton*), corresponding to the Roman Venus, and Diana as well, in some particulars, though she is not absolutely identical with them or with Astarte. She was worshipped under as many forms as there were Baalim. In Phœnician inscriptions we find Tanith, the *face* or *reflection* of Baal (Baal-Kammân). It was natural therefore, though her name means a *star*, that she should be confounded with the moon, 'the queen of heaven' (Jer. 7. 18). Cf.

> 'And mooned Ashtaroth
> Heaven's queen and mother both.'
> *Milton.*

Very possibly the place called 'Ashtoreth-Karnaim' (*of the two horns*) in Gen. 14. 5, took that name as being the seat of her worship. There was among the Romans a similar variety of ideal connected with the moon. Cf. '*Terret, lustrat, agit, Proserpina, Luna, Diana, Ima, suprema, feras, sceptro, fulgore, sagittâ.*' If not the name of a distinct deity, which may be the case (so *Movers*), it is probable that the word *Asherah*, constantly rendered *grove*, means rather some emblem of Ashtoreth, as the goddess of productiveness, the Molatta (= *mother*, Mylitta in Herodotus) of the Assyrians, the Athor of the Egyptians, who figured her with the horns of a cow. Perhaps it was a wooden tree-like stump,

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Milcom the abomination of the Ammonites. [6] And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father.

[7] [h] Then did Solomon build an high place for [i] Chemosh, the abomination of Moab, in [k] the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon. [8] And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

87.—The Sentence.—Execution begun by Hadad, Rezon, and Jeroboam.

1 KINGS XI. 9-40.

[9] AND the LORD was angry with Solomon, because [a] his heart was turned from the LORD God of Israel, [b] which had appeared unto him twice, [10] and [c] had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

[11] Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and

[h] Num. 33. 52. [i] Num. 21. 29; Judg. 11. 24. [k] 2 Kin. 23. 13.

[a] ver. 2, 3. [b] ch. 3. 5 & 9. 2. [c] ch. 6. 12 & 9. 6.

which on festivals might be hung with garlands, like a May-pole. Cf.—

'While underneath each awful arch of green,
On every mountain-top, God's chosen scene
Of pure heart-worship, Baal is adored.'
Keble.

It is thought that the *matzévâh* (*pillar*; frequently rendered *image*) of Baal was a corresponding column of stone. Rehoboam set up, besides shrines, stone pillars and wooden pillars on every high hill and *under every green tree* (*ch.* 14. 23). Both are named together in Judg. 3. 7; Deut. 16. 21, 22. Asa burned an *Asherah idol* (*ch.* 15. 13, *note*); Manasseh set up an Asherah in the Temple, which Josiah burned (2 Kin. 21. 7 & 23. 6). Since Ashtoreth represented the receptive, as Baal the quickening, powers of generation, whether animal or vegetable, we do not wonder to find her worship suggestive to its votaries of the grossest impurities. Juvenal (*Sat.* iii. 62) points to this as well as to its Eastern origin; cf. '*Syrus in Tiberim defluxit Orontes . . . mores secum Vexit, et ad Circum jussas prostare puellas.*' ——*Abomination.*] *Shâqatz*, p. 545 = idol. 6. *Fully.*] Cp. Num. 14. 24. Yet there was not an utter forsaking of God. Solomon's *way* did not utterly cease to be as the way of David (2 Chr. 11. 17). '*Did evil*' always points to idolatry (Judg. 2. 11, &c.). 7. *The hill.*] Mt. Olivet, which for nearly 1000 years was, in consequence, called the Mount of Corruption (2 Kin. 23. 13), or the Hill of Offence, a name now applied to the extreme south end only, where it meets the valley of Hinnom. There was (*Hervey*) once an altar to Jehovah on the north summit (2 Sam. 15. 32). Cf.—

'Made Moloch's grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of Hell.'
Milton.

—— *Before.*] *i.e.* on the east (Isa. 9. 12). —— *Molech.*] Generally has the article, meaning *the king* (as Baal means *the lord*). Both it and *Milcom*, or *Malcham* (the diminutive) are corruptions of the Hebrew *melek*, found in Abi*melech*, Assyrian Adram*melek* (*i.e.* Adar-melech), Arabic Abdul*malik*, Phœnician *Melk*arth. Molech was the personification of the Sun under the emblem of Fire. His victims were the offerer's sons or daughters, *i.e.* his best (Mic. 6. 7). So also, apparently, were the victims of Chemosh (*the Vanquisher*), god of the Moabites (2 Kin. 3. 26, 27) and Hittites (whose capital Car-chemish = Castle of *Chemosh*). It is more than probable that Baal, Chemosh, and Moloch were originally one deity; the Ra of Egypt, the Phœbus Apollo of Greece, of whom (as the occurrence of *Astar Kamos* on the Moabite Stone seems to suggest) another name was Astar, the masculine correlative of Ashtoreth (used as a generic name for the corresponding female deities). Tammuz (*sun of life*, Ezek. 8. 14), the waning summer sun, corresponding to the Greek Adonis, would be included in the generic plural *Baalim*.

1 K. xi.—9. *Appeared*, . *twice.*] At Gibeon and at Jerusalem; directly, by dream, and not in the more ordinary way by a prophet. Higher privilege ever involves higher responsibility. To be brought so near to God, and then to forsake Him, was beyond measure heinous. Cf.—

'Bright was his dawn: but oh! how grieve
Good angels o'er his noon and eve!
He, that with oil of joy began,
In sackcloth ends, a fallen man.
Then wherefore trust youth's eager thought?
Wait till thine arm all day hath wrought:
Wait humbly till thy matin psalm
Due cadence find in evening calm.'—*Keble.*

11. *This...*] Lit. is with thee; thou hast

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thou hast not kept my covenant and my statutes, which I have commanded thee, [d] I will surely rend the kingdom from thee, and will give it to thy servant. [12] Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son. [13] [e] Howbeit I will not rend away all the kingdom; *but* will give [f] one tribe to thy son for David my servant's sake, and for Jerusalem's sake [g] which I have chosen.

[14] And the LORD [h] stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom. [15] [i] For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, [k] after he had smitten every male in Edom; [16] (for six months did Joab remain there with all Israel, until he had cut off every male in Edom:) [17] that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child. [18] And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. [19] And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. [20] And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh. [21] [l] And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. [22] Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

[d] ver. 31; ch. 12. 15, 16.
[e] 2 Sam. 7. 15; Ps. 89. 33.
[f] ch. 12. 20.
[g] Deut. 12. 11.
[h] 1 Chr. 5. 26.
[i] 2 Sam. 8. 14; 1 Chr. 18. 12, 13.
[k] Num. 24. 19; Deut. 20. 13.
[l] 1 Kin. 2. 10, 34.

purposed such things.——*Servant.*] *i.e.* subject. **12.**] Note how mercy stays wrath's hand. Cf. *ch.* 21. 29; Hab. 3. 2. **13.** *One tribe.*] *i.e.* Judah, ignoring 'little Benjamin' (cf. *vs.* 30-32); unless the meaning be *one tribe beyond thine own, viz.* Benjamin, the least likely on *some* grounds to unite with Judah, but probably influenced by geographical position. Jerusalem was strictly within the bounds of Benjamin. Eventually, parts at any rate of Simeon and Dan were included in Judah. **14.** *Adversary.*] *Sept.* σατὰν. Hadad was, like Pharaoh, Abimelech, &c., a title (meaning *The Sun-god*, of Syria and Edom). Cf. Gen. 36. 35; 1 Chr. 1. 51 & 2 Sam. 8. 3, *note.* Cf. the Syrian line, *v.* 25, *note.* **15.** *When David was in.*] *Sept.* ἐν τῷ ἐξολοθρεῦσαι Δαυὶδ τὸν Ἐδώμ, and so *Syr.* and *Arab.* **16.** *Every male.*] Who did not flee like Hadad, or hide. The political motive for this excessive severity towards Edom is not known. But the conquest of 'the strong city Edom' and its wholly mountainous territory (Ps. 60; Jer. 49. 19) would probably have been so dearly bought that steps to make the conquest final were to be expected. Edom was always bitterly hostile, from the Exodus to the reign of John Hyrcanus, who conquered and forcibly proselytised the nation, thus merging it in the Jewish nation, B.C. 109. Cf. Num. 20. 20 & 21. 4; Ps. 137. 7; Lam. 4. 22; Mal. 1. 4. On the commercial importance of a control of Edom see *ch.* 9. 26, *note.* **18.** *Paran.*] The direct route from Selah, *i.e.* Petra, the Edomite capital, to Egypt, lay through the deserts of Paran and Shur. *Sept.* has ἐκ τῆς πόλεως Μαδιάμ, perhaps a Midianite settlement in the land to the S. of Judah.——*Pharaoh . . . land.*] This Pharaoh was probably Psusennes I. He evidently encouraged foreign pretenders and military adventurers, and, like the Pharaoh of Joseph's time, probably gave them land on the exposed E. frontier for its protection. The monuments show that Egypt was weak and divided just before Shishak's accession. No record of Tahpenes has yet been found on them. **20.** *In Pharaoh's house.*] So Moses was reared and educated. **21.** *Joab . . . dead.*] Joab's reputation might well linger as a terror in Edom, as that of Black Douglas did on the Border for years.——*Depart.*] The wish to depart is generally in the East esteemed a slight on the hospitality. Perhaps also he was serviceable, as David to Achish. **22.** *But.*] = ὅτι of citation. Histiæus, declaring his contentment with his treatment at the Persian court, uses a similar expression, τεῦ δὲ ἐνδεὴς ἐών; Is there anything I am without? *Sept.* supplies, what is here only implied, that on recovering the throne of Edom Hadad commenced acts of hostility against Israel.——*Nothing: howbeit.*]

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23 And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled
from his lord [m] Hadadezer king of Zobah: 24 and he gathered men unto him, and
became captain over a band, [n] when David slew them *of Zobah:* and they went to
Damascus, and dwelt therein, and reigned in Damascus. 25 And he was an
adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and
he abhorred Israel, and reigned over Syria.

26 And [o] Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant,
whose mother's name *was* Zeruah, a widow woman, even he [p] lifted up *his* hand
against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: [q] Solomon built
Millo, *and* repaired the breaches of the city of David his father. 28 And the man
Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was
industrious, he made him ruler over all the charge of the house of Joseph.
29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the
prophet [r] Ahijah the Shilonite found him in the way; and he had clad himself with a
new garment; and they two *were* alone in the field: 30 and Ahijah caught the new
garment that *was* on him, and [s] rent it *in* twelve pieces: 31 and he said to Jeroboam,

[m] 2 Sam. 8. 3. [n] 2 Sam. 8. 3 & 10. 8, 18. [q] ch. 9. 24. [r] ch. 14. 2.
[o] ch. 12. 2; 2 Chr. 13. 6. [p] 2 Sam. 20. 21. [s] See 1 Sam. 15. 27 & 24. 5.

Rather, Nay, let me, &c. **23.** *Another.*] Cf. Luke 12. 47. **24.** *Reigned.*] Perhaps *rather*, made him king. —— *In Damascus.*] Aram-Dameseк, in A.V. 'Syria of Damascus' (2 Sam. 8. 6), henceforward rises on the decline of David's empire until it becomes the dominant Syrian state (2 Kin. 7. 6), and, though hostile, is practically interposed between the Hebrew kingdoms and the growing power and pressure of Assyria. **25.** *Reigned.*] Apparently four Syrian Hadads (cf. v. 14), known also by other names, reigned in succession in the times of David, Rehoboam, Abijam, and Asa, *viz.* Hadadezer, Hezion, Tabrimon, and Ben-hadad (cf. *ch.* 15. 18); Solomon's contemporary being an usurper, Rezon. **26.** *Ephrathite.*] *i.e.* an Ephraimite, as in 1 Sam. 1. 1; not a Beth-lehemite as the name is used in 1 Sam. 17. 12.—— *Zereda.*] In the plain of Jordan, some 20 miles N. of Jericho, in the hill-country bordering on Benjamin and Ephraim; called Zarthan, Zaretan, Zeredathah, now *Surdeh.* ——*Against the king.*] From this we may infer that Jeroboam prematurely proceeded to some overt act of rebellion before his flight to Egypt, encouraged by Ahijah's symbolic act and his tribe's self-importance. The *Sept.* inserts a circumstantial account of an assumption of semi-royalty on his part, before his meeting with Ahijah; but it is probably (? *Stanley*) not authentic. Israel's first leader, Joshua, had belonged to Ephraim, Samuel was a Levite 'of Mount Ephraim;' but now that God had 'refused the tabernacle of Joseph, and chosen not the tribe of Ephraim, but chosen the tribe of Judah,' the tribe felt slighted, set aside, as also their own Shiloh was. They resented the loss of their birthright, which, Reuben Leah's firstborn forfeiting it by sin, had naturally devolved on Rachel's (1 Chr. 5. 1, 2). God's 'purpose according to election' was galling to Joseph's sons. They had no mind to submit to Judah's 'sceptre' (Gen. 49. 10; cf. Judg. 20. 18), or accept Judah as 'lawgiver' (Ps. 60). If 'God's purposes will ripen *fast*' be true at all, it is true only at the crisis, the bursting of the bud. More true is Dr. Green's remark (*Kingdoms of Israel and Judah*, p. 1), 'Great national revolutions are sudden only in appearance. The thunderbolt may seem to have fallen from a clear sky, but unobserved elements of disturbance have long existed in the atmosphere, and have silently gathered strength for the decisive moment.' **27.** *Millo.*] *Rather*, the Millo. Cf. 2 Sam. 5. 9, *note.* For the date see *ch.* 9. 15, p. 240. Jeroboam attracted Solomon's attention when engaged on these fortifications. —— *Repaired the breaches.*] *Or*, as some interpreters translate, *shut in the ravine, i.e.* the Tyropœon Valley which bisected Jerusalem under Mt. Moriah. **28.** *Industrious.*] *Rather*, a man of vigour and energy. His career makes it plain that he was also shrewd, far-seeing, politic, worldly-minded (cp. Luke 16. 8).——*Ruler.*] Locally, as Adoram (2 Sam. 20. 24), Adoniram (*ch.* 4. 6), and Adoram (*ch.* 12. 18); generally, superintendent.——*Charge of . . Joseph.*] *Rather*, forced labour for the tribes Ephraim and Manasseh, or perhaps Ephraim only (Ps. 78. 67). 'Charge' means 'load' (Fr. *charger*), that which is laid on anybody or thing. Same root as *cargo.* Cf. 'Asses of great *charge.*'—*Shaks.* **29.**] Shiloh was in Mt. Ephraim. The tabernacle was erected there in the days of Joshua. It was for many years the ecclesiastical capital. Cf. 1 Sam. 8. 4, *note*; 2 Chr. 9. 29. **30.**] A similar figure informed Saul that the kingdom was rent from him; and God's messengers were frequently desired to teach by such symbolic actions. Cf.

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Take thee ten pieces: for [t] thus saith the LORD, the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 [u] Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: 35 but [x] I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes. 36 And unto his son will I give one tribe, that [y] David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. 38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that [z] I will be with thee, and [a] build thee a sure house, as I built for David, and will give Israel unto thee. 39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam.

And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

88.—Death of Solomon.

1 KINGS XI. 41-43.

41 AND the rest of the acts of Solomon, and all that he did, and his wisdom, *are*

[t] ver. 11, 13.
[u] ver. 5, 6, 7. [x] ch. 12. 16, 17.

2 CHRONICLES IX. 29-31.

29 Now the rest of the acts of Solomon, first and last, *are* they not written in the

[y] ch. 15. 4; 2 Kin. 8. 19; Ps. 132. 17.
[z] Josh. 1. 5. [a] 2 Sam. 7. 11, 27.

Jer. 13 & 19 & 27; Ezek. 3 & 4 & 5; Acts 21. 11. **32.** *One tribe.*] Meaning one in addition to his own of Judah, or else including 'little Benjamin' *sans dire* (*ch.* 12. 20, 21). **34.** *The whole.*] *Rather*, aught of the. **36.** *Light.*] Heb. lamp (cf. 2 Kin. 8. 19; Ps. 18. 28; Jer. 25. 10), *i.e.* continued life, a metaphor from the customary lamp burning in the tent, and kept continually alight as a protection against serpents, &c.; see Job 18. 5, 6 & 29. 3. David himself had been his people's light (2 Sam. 21. 17); his Greater Son should be such to the spiritual Israel (John 8. 12; Ps. 132. 17); there should be no missing link in that chain (Ps. 89. 28-37; *ch.* 15. 4). Sept. θέσις = *status.* **37.** *Soul.*] *i.e. heart*, or simply *thou thyself.* Cf. 1 Sam. 26. 21, *note.* **38.** *If.*] A condition for how very short a time fulfilled! The 'grace to use God's gifts' is as needful as the gifts themselves. Thus far Jeroboam is rather God's protestant against Solomon's idolatry. Every promise is only conditionally 'sure;' it depends for its fulfilment in part upon man. In Jeroboam's case there was not, as in David's, a part of the promise which rested in immutable counsel and only awaited 'the fulness of the time.' Cf. Luke 1. 68, 69. **40.**] Shishak or Sheshonk I. began to reign 980 B.C. His record of his expedition against Rehoboam (*ch.* 14. 25) has recently been discovered on the walls of the great temple of Karnak. He is said to have been an Ethiopian who overthrew that Pharaoh whose daughter Solomon married (according to the monuments a subordinate king of Tanis), who restored Egypt's power, and founded the 22nd dynasty of Manetho.

1 K. xi.—**41.** *The rest, &c.*] The *moral* of the life of Solomon, as king and as man, is best pointed by quotation of his own words. He himself furnishes 'the simplest, noblest summary of the varied encounters with the manifold problems of life, as represented in his own greatness and fall' (*Stanley*). Not 'vanity of vanities;' not 'rejoice and be merry;' not even 'wisdom, and knowledge, and many proverbs, and the words of the wise, even words of truth;' but *this* is the conclusion of the whole matter, 'Fear God and keep his commandments, for this is the whole duty of man: for God shall

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they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem over all Israel *was* forty years. 43 And Solomon slept with his fathers, and was buried in the city of David his father: and [a] Rehoboam his son reigned in his stead.

book of Nathan the prophet, and in the prophecy of [a] Ahijah the Shilonite, and in the visions of [b] Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years. 31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

[a] Matt. 1. 7, called Roboam.

[Chron.—[a] 1 Kin. 11. 29. [b] ch. 12. 15 & 13. 22.]

bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' The dignity and justice of his *rule* his own maxims illustrate (Prov. 14. 28, 35 & 16. 14 & 19. 12 & 20. 8, 26 & 30. 31; Eccles. 8. 4); and they are testified by the fact, that, after the death of Nathan, no great prophet's presence was needful to instruct or to restrain him. It was true of him, 'A divine sentence is in the lips of the king; his mouth transgresseth not in judgment' (Prov. 16. 10). His *splendour* and his *wisdom* have become alike proverbial: 'Solomon in all his glory,' and, 'The wisdom of Solomon,' will be every-day phrases to the end of time. That the germs of *decline* lay wrapped in the very buds of that prosperity, is a fact that sometimes escapes notice. The giant stride which civilization made in his reign brought the fall of the Jewish nation. 'The commercial intercourse with foreign nations, the assimilation of the Israelite monarchy to the corresponding institutions of the surrounding kingdoms, was fraught with danger to a people, whose chief safeguard had hitherto been their exclusiveness, and whose highest mission was to keep their faith and manners distinct from the contagion of the world around them' (*Stanley*). The result of his *polygamy* was a general loosening of morals, a general spread of idolatry. The result of his *despotism* was, as it always is, a smouldering discontent, a spirit of rebellious independence. The result of his *writings* is the world's permanent gain. The result of his *reign* was the ruin of Israel, the disruption of the Hebrew Monarchy.—*Book*, &c.] Cf. 2 Sam. 1. 18, *note*. This book probably consisted of annals compiled by Nathan, by Ahijah of Shiloh (two of whose prophecies are recorded in v. 31 & 14. 6), and by Iddo (described in 2 Chr. 13. 22 & 12. 15 as the author of a *midrash*, or commentary, which contained also records of Rehoboam and Abijah, and of a book 'concerning genealogies'). What his 'visions against Jeroboam' were, we do not know, but chronology forbids us, with *Stanley* and others, to confound them with the utterances against Jeroboam's altar of the 'man of God out of Judah,' whom Josephus calls Jadon. **42.** *All Israel.*] From this time, the distinct use of *Israel* and *Judah* to denote the ten tribes and the two, becomes more usual; but there is *always* much laxity in the use of the word *Israel*, as might perhaps be expected, for it was a God-given name of very high honour, which none would care to throw off. The title *Jacob* is given to his descendants almost solely in poetry. Jews in the East now consider *Israéli* a more honourable name than *Yahûdi*. As Joshua and Caleb were the first two leaders, so did their tribes Ephraim and Judah very early begin to take a lead in the nation. Joshua (18. 5) speaks as if naturally their lots should be selected first. In pride and self-importance they were perhaps equals. Judah might possess with complacency Abraham's city and burying-place, the sacred Hebron and Machpelah, and Zion, God's new choice; but Ephraim could point to the ownership of Jacob's home and freehold at Shechem, of the dread Ebal and Gerizim, and of the sanctuaries of Bethel and Shiloh. That Jeroboam belonged to Ephraim materially affected the success of his rebellion against a sovereign of the house of Judah. *Israel* is used for the whole nation repeatedly; for 11 tribes, excluding Benjamin (Judg. 20. 35); for 11, excluding Judah (1 Sam. 11. 8; 2 Sam. 2. 10); for 10, excluding Judah and Benjamin, repeatedly; for two, Judah and Benjamin (2 Chr. 28. 19, and frequently in Chr.). *Judah* is used for the 12 tribes in 2 Kin. 14. 28. *House of Israel* generally means the 10 tribes; *children of Israel* and *my people Israel* generally mean the 12. *All Israel* and *men of Israel* are used indiscriminately. —*Forty years.*] As Saul had done before him and David, though not in such magnificence and such peace, nor all in Jerusalem. There is no reason to doubt the correctness of the number, although Josephus has 80.

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89.—The Secession.

1 Kings xii. 1-19.

1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when [a] Jeroboam the son of Nebat, who was yet in [b] Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) 3 that they sent and called him.

And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, 4 Thy father made our [c] yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter,

2 Chronicles x.

1 And Rehoboam went to Shechem; for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, [a] whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt. 3 And they sent and called him.

So Jeroboam and all Israel came and spake to Rehoboam, saying, 4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

[a] ch. 11. 26. [b] ch. 11. 40. [c] 1 Sam. 8. 11—18; ch. 4. 7. [Chron.—[a] 1 Kin. 11. 40.]

1 K. xii.—The proximate causes of the disruption were, no doubt, the blind folly of Rehoboam; the ambition of Jeroboam; the discontent occasioned by Solomon's despotism; the very peacefulness of his reign, which provided no scope for turbulent energy; tribal jealousy never extinct; and perhaps Egyptian intrigue; but the Scripture has already (*ch.* 11. 9, &c.) pointed us to the remoter cause. It was 'from the Lord' (*v.* 15).——1. *Shechem.*] Now *Nablûs* (the Neapolis, Newtown, of Vespasian); in its way as 'beautiful for situation' as Jerusalem itself, in sacredness of ancient memories even surpassing it. Here, in this valley betwixt Ebal and Gerizim, there is always verdure, always shade from soft-coloured, picturesque olives, always countless rills. Here Abraham first halted after passing over Jordan, and raised the first altar to God which the land ever knew; here was Jacob's first settled home; here the tribes met in Joshua's day, and here Joseph was buried. On every ground it was well suited to be the Rheims, the coronation city, for kings of *all Israel.* It reached its lowest point of degradation when it was surnamed Shicor (Sychar), *drunkenness* (Isa. 28. 1-7). Here alone in all the world is the Paschal lamb still sacrificed. The Christian loves the spot because here unquestionably (as the ancient hymn runs) *Quærens me, sedisti lassus* (John 4. 5, 6).——*Make him king.*] David was anointed king of Judah, and again king of Israel, at Hebron (2 Sam. 2. 4 & 5. 3). Cp. *ch.* 1. 35 & 4. 1. Reboboam *may* have been anointed already by Judah (*ch.* 11. 43); but it is not so stated, nor is there any mention of constitution signed, or Divine authority invoked; David made a league 'before the Lord' with 'all the elders of Israel,' the general assembly of the nation (2 Sam. 5. 3; 1 Chr. 12. 23-40), at Hebron. Ephraim's influence, and the extinction of that affection for David's tribe and family, which once existed, would make both Hebron and Jerusalem unpopular at the present time. 2. *Of it.*] *Omit.* Jeroboam heard of Solomon's death (Vulg. *audita morte ejus*), not of the assembly of all Israel. The reading of Chr. (*v.* 2) is probably the more correct. His *return* might have as honest a purpose as Joseph's on the death of Herod for aught they knew; but Abijah's announcement must have been burning in his memory; he had committed some overt act of rebellion (*ch.* 11. 27), and the sort of leadership he readily assumes seems at least to imply that he had a party ready to support his demands. The envious discontent of Ephraim was ever a smouldering, not an extinguished, fire; and Jeroboam's post as superintendent of its quota of forced labour would have brought him into close connection with those who felt most aggrieved. Old professions of sympathy with them may have stolen their hearts (cf. 2 Sam. 15. 1-6) and paved his way now. In many lands—Rome, France, Russia, Egypt—forced labour has been chief among grievances tending to insurrection. We cannot tell what real grounds of complaint they had, or how far Abijah's charge against his followers, that they were 'vain men (*i.e.* empty-handed adventurers), children of Belial' (2 Chr. 13. 7), was a true one. It seems plain, however, that what was designed to be a constitutional monarchy had become a despotism. 3. *Congregation.*] *Sept.* ἐκκλησία; an early use of a word consecrated later by St. Paul to mean the

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and we will serve thee. [5] And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

[6] And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? [7] And they spake unto him, saying, [d] If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

[8] But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him: [9] and he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? [10] And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. [11] And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

[5] And he said unto them, Come again unto me after three days. And the people departed.

[6] And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people? [7] And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

[8] But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. [9] And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? [10] And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. [11] For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

[d] Prov. 15. 1.

church of Christ's elect. 6. *Old men.*] Solomon was too wise not to have valued advisers. He was ready to own again and again that safety was in their 'multitude.' They are, however, little mentioned (cf. *ch.* 4. 2). 7. *A servant.*] 'Kind' (Chr.). Stiff-backed pride is as foolish as it is unchristian. Conciliation, *i.e.* to stoop to conquer, is not guile, but wisdom.——*Good.*] *i.e.* fitting. 9. *That we may.*] *Rather*, and we will; his bias is plain. 10. *Little finger.*] *Heb.*, *Sept.* littleness (not *Vulg.*, *Syr.*, *Jos.*). Cf. 1 Cor. 1. 25. An answer natural to domineering youth (*Sept.* παιδάρια), scarcely to the contemporaries and suite ('stood before'), of a grown man of 41 (*ch.* 14. 21). The letters representing 21 and 41 are *nearly* identical; and the lesser age suits better also with the facts (1) that his mother was an Ammonitess (*ch.* 14. 31), an alliance David would scarcely have sanctioned in his lifetime, and (2) that Rehoboam is called (2 Chr. 13. 7) *young* (a word employed even for infants) *and tender-hearted* (the same word which David used of Solomon, 1 Chr. 22. 5, *note*). To ask counsel of God seems to have occurred to none. When firmness has degenerated into obstinacy and baseless confidence, it is sometimes difficult to say; here the tone of the answer decides the question. 11. *Whips.*] The badge of the task-master on the Egyptian monuments. Cp. Ex. 1. 10, 14 & 5. 13, 14 ('beaten'). Solomon drafted about one-half per cent. of his Hebrew freemen to contribute one-third of their time to the public works. So Samuel had forewarned (1 Sam. 8. 16). This 'levy of bond-service,' *i.e.* conscription for forced labour, had previously been exacted only of the accursed Canaanites, as of the Gibeonites by Joshua. It was probably the more resented by a proud and successful people, because reminding them of the bondage of their forefathers in Egypt.——*Scorpions.*] There are many sorts and sizes; the largest and most venomous is black, and six inches long. In shape they exactly resemble a lobster, with a long-jointed tail, secreting acrid poison in the claw at the end of it (cf.

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12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him; 14 and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions. 15 Wherefore the king hearkened not unto the people; for [e] the cause was from the LORD, that he might perform his saying, which the LORD [f] spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, [g] What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David.

So Israel departed unto their tents.

17 But [h] *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam [i] sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died.

[e] ver. 24; Judg. 14. 4; 2 Chr. 22. 7 & 25. 20.
[f] ch. 11. 11, 31.
[g] 2 Sam. 20. 1.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, 14 and answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions. 15 So the king hearkened not unto the people: [b] for the cause was of God, that the LORD might perform his word, which he spake by the [c] hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house.

So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he

[h] ch. 11. 13, 36. [i] ch. 4. 6 & 5. 14.
[Chron.—[b] 1 Sam. 2. 25; 1 Kin. 12. 24.
[c] 1 Kin. 11. 29.]

Rev. 9. 5, 10). Probably some scourge armed with blood-knots or iron points was called a 'Scorpion,' as we call one that tears, like cat's claws, 'The Cat;' possibly the reference here may be to a thorn with venomous prickles, called by the Arabs scorpion-thorn. **13.** *Roughly.*] Solomon says, 'The poor useth entreaties; but the rich answereth roughly' (Prov. 18. 23); Heb. *hard things.* **15.** *Cause.*] Lit. *it was a turning (turn of events) from the Lord.* Which steps taken met with God's approval, we cannot tell. The wrath of man is powerless to do otherwise than praise God (Ps. 76. 10) by accomplishing His designs. That God approved the result we know; and we may find here perhaps the key to many another instance of blind infatuation on the page of history, where we are in the dark as to God's purposes. The deed was sinful rebellion none the less. They could quote no divine command. **16.** *What portion .. David.*] While much of history was still oral, and the art of writing confined to few, there was greater tendency to its exact repetition of itself. The words here are almost the very words of Sheba. Similarly Jeroboam uses the very words of Aaron later (v. 28).——*Son of Jesse.*] Here is something of contempt. His family was obscure, like Gideon's. Saul frequently used the expression. Cf. 1 Sam. 22. 7, &c., & 18. 23. *Sept.* here multiplies the irony by an allusion to the shepherd-life of the founder of the dynasty, *νῦν βόσκε τὸν οἶκόν σου Δαυίδ.* **17.** *Israel .. in .. Judah.*] See 2 Chr. 11. 3, &c.; cf. *ch.* 11. 42, *note.* There was no general emigration, like that of the Levites and of the faithful out of Jeroboam's new kingdom (2 Chr. 11. 13–17). **18.** *Tribute.*] Adoram was a suitable messenger, as Jeroboam's former superior officer (cf. *ch.* 11. 28), and familiar with the service (tribute, *rather,* levy) of which complaint was made. But the sight of him exasperated them. The

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Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So [k] Israel rebelled against the house of David unto this day.

died. But king Rehoboam made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

[k] 2 Kin. 17. 21.

stoning shows that the deed was tumultuary, and that there was no armed insurrection. 19. *Unto this day.*] Possibly merely an expression equivalent to *permanently*; or (cf. ch. 8. 8) a quotation from a record penned before this book was compiled, or finally revised. Though, however, Israel may have been united with Judah in the return from the Captivity, there was no formal act of reunion or submission to the house of David.

2 C. x.—14. *Advice.*] R.V. *counsel*; same word as 'counsel' in K. v. 14. K. v. 13 is literally 'counsel that they *counselled* him.' In this and suchlike cases it should be remembered that, while the translators of the Authorised Version (*see* their Preface) were careful not to vary from the sense of what they had already translated, they deliberately avoided, as savouring more of curiosity than wisdom, a strict uniformity of rendering. Kirkpatrick draws attention to 'the fact that the Books of Samuel and the Kings fell to the share of the first company, which met at Westminster, while the Books of the Chronicles were undertaken by the second company, which met at Cambridge,' as affording a further explanation of the diversities of rendering in many passages of these books which are word for word the same in the original. He remarks also that the Seventy 'must have had before them a text differing considerably from the Massoretic.' [The *Massora* was the canon which regulated the division of the Hebrew text of the sacred books, originally written without any separation between the words. The rabbis who framed it are styled Massoretes. See 2 Chr. 25. 28, note on the Massora, p. 427, and *App.*]

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THE DIVIDED KINGDOM.

REHOBOAM—(*Shemaiah*). JEROBOAM—(*Ahijah*).

90.—The Disruption 'from the Lord.'

1 KINGS XII. 20-31; 2 CHRON. XI.

20 AND it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah [a] only.

Civil War Forbidden.

(1 Kin. xii. 21-24.) (2 Chr. xi. 1-4.)

21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

1 And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

22 But the word of God came unto She-

2 But the word of the LORD came [b] to Shemaiah the man of God, saying,

[a] ch. 11. 13, 32. [b] ch. 12. 15.

[JUDAH.] 1 K. xii.—20.] The kingdom of Judah lasted 135 years longer than that of Israel (B.C. 975-586). This was due to several causes—a more secure geographical position, a more united population, and an unchanging capital, a single dynasty of kings, of whom many acted under the remembrance that they were God's representatives, a united and loyal army, an esteemed hierarchy—above all, to the comparative purity of their worship, their comparative faithfulness to the One God, and to God's Covenant with David.——*Heard.*] *i.e.* from their delegates, who had been to Shechem. The *Sept.* narrative differs considerably. Jeroboam, son of Sarira, a harlot, fortifies for Solomon Sarira, a city in mount Ephraim; it is his then gathering around him 300 chariots, and exhibiting usurping tendencies, which rouses Solomon's jealous fears and leads to his flight; Ahijah is born in Egypt; the visit of Jeroboam's wife in disguise to Ahijah and the child's death take place before the assembling at Shechem, where (and by Shemaiah) the garment-parable is enacted. The Hebrew narrative is preferable, and more distinctly shows the revolution to have been 'of the Lord.'——*Judah only.*] Cf. *v.* 23; 2 Chr. 11. 10, 12; *ch.* 11. 13, *note.* 21. *Assembled.*] Note the promptitude with which the organized forces of the two tribes are applied; and compare Joab's promptitude, when the same revolutionary refrain had been heard before (*v.* 16; 2 Sam. 20. 1).——*Benjamin.*] Cf. *ch.* 11. 13, *note.* Several causes had before now (cf. 2 Sam. 19. 43) been tending to unite Benjamin with Judah—contiguity, sympathy between the only two royal tribes, David's connection with Saul's house (the importance attached to which is shown by 2 Sam. 3. 13), the fact that (geographically) they could almost equally claim Jerusalem the new political and religious capital, and had equal right to cry, 'The Temple of the Lord are we.'—The Benjamite towns, Bethel and Jericho, attached themselves to the N. kingdom.——180,000 *warriors.*] Not Judah's entire army, which even in David's time numbered 500,000, and steadily increased up to Jehoshaphat's day, when it numbered 1,160,000. It dwindled to 300,000 in Amaziah's time. It is generally assumed that the population at each date = four times the army. 22. *Shemaiah.*] The appearance of, not Ahijah, but one who was specially the prophet and chronicler of Judah (2 Chr. 12. 5, 15) on behalf of their 'brethren the children of Israel' could not fail to carry weight. Ahijah they might have been disposed to disregard.

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REHOBOAM—(*Shemaiah*). JEROBOAM—(*Ahijah*).

maiah the man of God, saying, [23] Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, [24] Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; [c] for this thing is from me.

They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

[3] Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, [4] Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me.

And they obeyed the words of the LORD, and returned from going against Jeroboam.

Rival Precautions.

(2 Chron. xi. 5-12.)

[5] And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. [6] He built even Beth-lehem, and Etam,

(1 Kin. xii. 25.)

[25] Then Jeroboam [d] built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built [e] Penuel.

[c] ver. 15. [d] See Judg. 9. 45. [e] Judg. 8. 17.

23. *Remnant.*] *Rather*, rest; *viz.* those members of the revolted tribes who dwelt in Judah (*v.* 17; cf. 2 Chr. 15. 9, *note*). But if *and* = *even*, Judah and Benjamin are the 'remnant' left to David's house. **24.** *Done.*] Omit and render Chr. and Kin. God's dispensation would seem to contradict the very purpose for which the chosen people existed. The political union of the 12 Tribes, the object of the Monarchy, which David had achieved and Solomon had confirmed, was at an end. Divided and therefore weakened, how could the Chosen Nation maintain itself in Canaan to fulfil its mission to be the living witness to the greatness of the True God. But the message is a special revelation of His Will, the authorised announcement that God had in fact divided the Monarchy according to his forewarnings to Solomon and Jeroboam. Some such visible judgment was necessary. By Solomon's breach of the Covenant the condition upon which the continuance of his kingship over Israel depended, namely, his obedience to Israel's invisible King, had been violated; nay, by his tolerance and even practice of the worship of 'other gods,' the bond which united the Chosen Nation, namely, its acknowledgment of one God only, its Covenant-God Jehovah, had been broken. If, nevertheless, the semblance of national unity were suffered to remain when the reality was gone, a ceaseless growth of internal corruption and division in Israel would ensue. The penalty inflicted, the shattering permanently of Israel's political unity, should be a constant reminder to the kings of each section of the nation that they occupied their thrones as Theocratic Monarchs, as the viceroys of Jehovah, and that the continuance of their dynasties depended on their faithfulness.

2 C. xi.—**3.** *Of Judah.*] Here first; caught up by Jeroboam (K. *v.* 27). **5.** *Built.*] *i.e.* repaired.——*For defence.*] Literally *with bulwarks.* *Sept.* πόλεις τείχηρεις. On the S., S.W., and W. approaches to Jerusalem; as a *defence* against Egypt (1 Kin. 14. 25), Philistia, Edom (and ? Simeon) should they befriend Jeroboam. Animosity against their 'brethren the children of Israel' was not laid aside, though for the present war was averted. Hostilities broke out during the reigns of the next two kings. But situated as they were betwixt Egypt, Syria, and Assyria, the safest policy of the twin kingdoms was mutual support. A policy of foreign alliances was for either kingdom more dangerous than, united, facing outwards, so to speak, to brave all. **6.** *Built.*] *Rather*, repaired.——*Etam.*] Now *Urtas*, two miles S. of Bethlehem, probably David's hereditary patrimony; the site of Solomon's 'gardens and orchards' (Eccles. 2. 5; cp. *Jos. Ant.* viii. 7. 3). Its abundant springs were collected and led in aqueducts, one underground, to the Temple at Jerusalem. The Bethshemesh (*Ain Shems*) route from Philistia to Jerusalem passes by Etam and Bethlehem.——*Tekoa.*] Still *Tekua*, 4 miles S.E. of Etam, overlooking Judah's E. rampart, the Jeshimon (1 Sam. 17. 15, *note*).

[ISRAEL.] 1 K. xii.—**25.** *Built.*] *Rather*, repaired. Not the word rendered 'fortify' in 2 Chr. 11. 11, though, no doubt, fortifying was included. Mesha (Moabite Stone) uses the same expression as to all the towns

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and Tekoa, 7 and Beth-zur, and Shoco, and Adullam, 8 and Gath, and Mareshah, and Ziph, 9 and Adoraim, and Lachish, and Azekah, 10 and Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities. 11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. 12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

The immigration of the Levites.

(2 Chron. xi. 13-17.)

13 And the priests and the Levites that *were* in all Israel resorted to him out of

Jeroboam 'makes Israel to sin.'

(1 Kin. xii. 26-31.)

26 And Jeroboam said in his heart, Now shall the kingdom return to the house

which he restored. Cf. Judg. 9. 45. Penuel would protect the fords of Jabbok, and secure his communication with the tribes beyond Jordan. Cf. Gen. 32. 30.——*Mount Ephraim.*] *Rather*, the hill-country of Ephraim. 'Thou art he whom thy brethren shall praise . . . thy father's children shall bow down before thee,' and 'Judah is my lawgiver' (the one who sways the sceptre of command) *might* seem about to be abrogated. Of Ephraim Jacob said, 'His seed shall become a multitude of nations.' On entering Canaan Ephraim had been the smallest tribe of all, save one; but its central position, its possession for over 300 years of the religious capital, Shiloh, its connection with several of the judges, had led to an influx of strangers, and the prophecy was now verified; the branches of 'the fruitful bough by the well' were running 'over the wall.'——*Went out.*] *i.e.* headed a military expedition (*cf.* 1 Sam. 8. 20) to possess himself of Penuel. Shechem continued to be his capital till Tirzah (Josh. 12. 24; Cant. 6. 4; 2 Kin. 15. 16) took its place.

[JUDAH.] 2 C. xi.—**6-10.**] Rehoboam fortifies especially the five seaward valleys (1 Sam. 17. 2, *note*), on the W. & S.W. On Judah's defensibility *see* 1 Sam. 14. 23, *note*. **7.** *Beth-zur.*] Now *Beit-sûr*, a strong natural position at the head of the V. of Elah, on the edge of the W. highland, and on the main approach to Jerusalem from the S., *i.e.* from Beersheba and Hebron.—*Shoco.*] See 1 Sam. 17. 1, 10 & 22. 1, *notes.*—*Adullam.*] See 1 Sam. 22. 1, *note.* **8.** *Gath.*] If *Tell ès Sâfi* (1 Sam. 17. 52, *note*), Gath commanded the entrance of the V. of Elah. It is associated with Ekron, Shocoh, and Adullam. But if Gath be *Beit-Jibrin*, the later Eleutheropolis at the junction of the routes from Jerusalem and Hebron to Gaza, it must be connected with Mareshah.——*Mareshah.*] See *chs.* 14. 9, 10, *notes*, p. 296, & 20. 37. Now *Merash*, in the V. of Zephathah (Wady Sâfieh), 2 m. from Eleutheropolis (*Beit-Jibrin*), which was built from its ruins.——*Ziph.*] Now *Zif*, 4 miles S.E. of Hebron (*see* 1 Sam. 25. 2, *note*). **9.** *Adoraim.*] Usually identified with *Dura*, on the highland, six miles W. of Hebron, but almost uniformly coupled with Mareshah by Josephus.——*Lachish.*] Either *Um Lakis*, 14 miles S.W. of Beit-Jibrin (? Gath) on the route to Gaza, or *Tell Hesy* on the Wady el Hesy, 3 miles S.E. of *Um Lakis*, and about 16 miles E. of Gaza; in either case the farthest of these fortresses Egypt-wards. This ancient Amorite fortress 'throughout history played second to Gaza as an outpost of Egypt *or* a frontier fortress of Syria.' Lachish and Azekah were the last of Zedekiah's cities to hold out against Nebuchadnezzar (Jer. 34. 7). Cp. *chs.* 25. 27 & 32. 9; 2 Kin. 14. 19, *note*; Mic. 1. 13.——*Azekah.*] If *Deir el Aashek*, three miles W. of Shocoh, at the mouth of the V. of Elah (1 Sam. 17. 1); but its association with Adullam also (Josh. 15. 35) rather points to *Tell Zakariya*, S.S.E. of *Ain Shems* (Beth-shemesh) on the road between Eleutheropolis (*Beit-Jibrin*) and Jerusalem. See Jer. 34. 7; Neh. 11. 30. **10.** *Zorah.*] Now *Surah*, in Dan (see *note* below), Samson's birth-place. It stands on the edge of the hill-country, 1,150 ft. above the sea.——*Aijalon.*] Now *Ydlo*, 14 miles N.W. of Jerusalem; allotted to Dan (Josh. 19. 42). Being close to the border, it is spoken of as in Ephraim in 1 Chr. 6. 69. Cf. Josh. 10. 12; *ch.* 28. 18.——*Hebron.*] See 2 Sam. 2. 1, *note.* The chief stronghold and centre of routes in the highland of Judah (1 Sam. 14. 23, *note*).——*Judah and Benjamin.*] Apparently the designation of the new kingdom at first (cf. *vs.* 12, 23). No city named was in Benjamin, two were in Dan. Probably southern Dan was compelled by its position to cast in its lot with Judah—and Simeon also, if not already absorbed in Judah; cf. Josh. 19. 1, 9—but we find Simeon classed with Ephraim and Manasseh later (*ch.* 15. 9 & 34. 6). **12.** *Shields.* Or, *targets*; the large oblong *tsinnâh*, a framework of wood covered with leather, for use in war—not merely, as Solomon's golden targets and smaller shields (*mâgên*, *ch.* 9. 15, 16), for processions.

[ISRAEL.] 1 K. xii.—**26.** *Said in his heart.*] Cf. *v.* 32, *devised*, &c.; *ch.* 14. 8. **27.**] *If*, &c.]

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REHOBOAM—(*Shemaiah*).

all their coasts. 14 For the Levites left [g] their suburbs and their possession, and came to Judah and Jerusalem:

For [h] Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: 15 [i] and he ordained him priests for the high places, and for [k] the devils, and for the calves which he had made.

[f] Deut. 12. 5, 6. [g] Num. 35. 2. [h] ch. 13. 9.
[i] 1 Kin. 12. 31 & 13. 33 & 14. 9; Hos. 13. 2.

JEROBOAM—(*Ahijah*).

of David: 27 if this people [f] go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and [l] made two calves *of* gold, and said unto

[k] Lev. 17. 7; 1 Cor. 10. 20.
[l] 2 Kin. 10. 29 & 17. 16.

The secessionists, therefore, had no thought that the choice of a different ruler for the ten tribes would break their connexion with the national worship at the Temple. It was reserved for Jeroboam to shatter the new religious unity of the nation which David and Solomon had achieved. The division of the kingdom left unaltered the character and the conditions of the kingship. Jeroboam's kingship rested, like that of Saul, upon the promise and covenant of God, and its continuance likewise was conditional upon obedience. (It was a special covenant that protected David's dynasty from rejection by God.) Jeroboam, therefore, had a right to believe and to act upon the conviction that God would establish his dynasty as well as his kingdom; his sin was that he did not so believe and act, but preferred to secure his throne by human expedients. *Jeroboam's sin* is described (*ch.* 14. 9, *notes*) as utter contempt for God:—(1) He ignored the Theocratic character of the Monarchy and his consequent obligation as king to submit his will to God's Will, as declared in the Law or to be communicated through His prophets. (2) He set up a corrupted form of worship, at sanctuaries now superseded by the Temple at Jerusalem, in rivalry to the pure worship established, amid signal tokens of God's approval, in that one appointed sanctuary. (3) He committed a threefold breach of the Mosaic Law (*a*) by making an emblem of Jehovah, (*b*) by establishing an unauthorised priesthood, (*c*) by devising a festival 'of his own heart.' (4) He persisted in these evil ways, turning a deaf ear to God's warnings by His prophets (*ch.* 13, 33, 34). *Jeroboam made Israel to sin* by tempting his subjects to indulge their idolatrous proclivities and their superstitious regard for the *high-places*. His was 'a most insidious fashion of idolatry, for it did not disown Jehovah, only acted against His Law in making a representation for purposes of worship' (*Lumby*).——*Kill me.*] To make peace with Rehoboam (cf. 2 Sam. 4. 7).

[JUDAH.] 2 C. xi.—**14.** *Left.*] They, like the Apostles, 'forsook all' for conscience' sake; and their good example was effective (*v.* 16).——*Suburbs.*] *Rather*, pasture-grounds, which were allotted them around all their cities (Num. 35. 2).——*Sons.*] Keil would render *successors*; Vulg. *posteri*. **15.** *High places.*] *Bamah*; cf. 1 Kin. 12. 31, *note*.——*Devils.*] *Sept.* τοῖς εἰδώλοις καὶ τοῖς ματάιοις. Germ. *feld-teufeln*; Heb. *se'irim*; sometimes (so R.V. marg.) rendered *satyrs*, wood-demons, half men, half goats; lit. (so R.V.) *he-goats* (or perhaps *baboons*, Isa. 13. 21), objects of Egyptian worship (cf. Lev. 17. 7).

[ISRAEL.] 1 K. xii.—**28.** *Whereupon, &c.*] Astute, bold, active, unscrupulous as Jeroboam was, the very type of a revolutionary leader, he was unable to foresee the results of his method of carrying out a movement, which was, in fact, of God, and which, otherwise conducted, might have enjoyed God's lasting favour. The *immediate* result of his godless policy was to strengthen Rehoboam by throwing all the weight of religion's support, *i.e.* of the truly godly, on to his side (2 Chr. 11. 16); to weaken himself by incurring the dishonour of rebuke from God's prophet at the very outset of his reign. The *ultimate* result was, politically, to make his throne, its Divine sanction being forfeited, the sport of military adventurers; religiously, to develop the association of idolatry with Jehovah's worship, which had caused the dismemberment of Solomon's empire. Jeroboam's form of Jehovah-worship, continuing for three centuries, outlived the kingdom, which lasted only 2½. Josiah wiped out for ever a worship designed to rival that which God had established at Jerusalem; the Captivity wiped out (comp. God's language concerning Jerusalem, 'as one wipeth a dish, turning it upside down') Jeroboam's kingdom and people.——*Calves.*] To be worshipped as symbols of Jehovah, 'the young bull being the symbol of creative power.' Egyptian experience (esp. if, as LXX. says, Pharaoh had given Jeroboam a wife), and perhaps Aaron's example (cp. Exod. 32. 4, 8), suggested the form of the graven images; a poor substitute indeed for the Shekinah, the Ark, and the Cherubim of which *possibly* they were intended to be a representation (though the worship of the bull Mnevis may have been imitated; the festival of Mnevis resembling that *to Jehovah* in Exod. 32. 5, 6, 18, 19—*Wilkinson*). Tempted by Jeroboam, the Ten

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REHOBOAM—(*Shemaiah*).

16 [m] And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they [q] strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

JEROBOAM—(*Ahijah*).

them, It is too much for you to go up to Jerusalem: [n] behold thy gods, O Israel, which brought thee up out of the land of Egypt. 29 And he set the one in [o] Beth-el, and the other put he in [p] Dan. 30 And this thing became [r] a sin: for the people went *to worship* before the one, *even* unto Dan. 31 And he made an [s] house of high places, [t] and made priests of the lowest of the people, which were not of the sons of Levi.

[m] See ch. 15. 9 & 30. 11, 18. [n] Ex. 32. 4, 8.
[o] Gen. 28. 19; Hos. 4. 15.
[p] Judg. 18. 29. [q] ch. 12. 1.
[r] ch. 13. 34; 2 Kin. 17. 21. [s] ch. 13. 32.
[t] Num. 3. 10; ch. 13. 33; 2 Kin. 17. 32; 2 Chr. 11. 14, 15; Ezek. 44. 7, 8.

Tribes, as Israel in Horeb, *changed their glory* (*i.e.* Jehovah, cp. Jer. 2. 11) *into the similitude* (R.V. for the likeness) *of an ox that eateth grass* (Ps. 106. 20). Cf. 'Likening their Maker to the graved ox' (*Milton*). The scornful language of Hos. 10 should be contrasted with this account of idolatry's day of seeming triumph:—they shall tremble, in the day when Israel's throne is tottering, for Bethaven's She-calf (similarly the Rabbins use *Elopoth*, She-gods, in derision); the king shall pass as 'the bubble on the fountain'; the idol, instead of receiving offerings, shall become a *minchah*, a peace-offering, to 'an intervening king' (? Pul, or Shalmaneser, 2 Kin. 17. 3). In truth, now was the day for the cry 'Ichabod' (cf. Ps. 106. 20); then they should be ready to utter it (Hos. 10. 5). Probably the Dan-calf was carried away by Tiglath-pileser a few years earlier than the desecration of Bethel by Josiah (2 Kin. 15. 29). ——*Go up.*] R.V. *marg. Ye have gone up long enough*, *i.e.* to the Feasts of Passover, Weeks, Tabernacles; meaning, Let it suffice you, Have done with (cp. Ezek. 44. 6); with a new king choose new sanctuaries. The country was so small that a visit to Jerusalem was no hardship.—Bethel was a holy place, *a House of God* (Gen. 28. 11 & 35. 9; Judg. 20. 26; 1 Sam. 7. 16); it should be a *gate of heaven* still. But Dan would be more convenient for the north part of the kingdom; and, before now, Micah of the house of Joseph had conducted worship in Dan (probably the word 'Manasseh' in Judg. 18. 30 should be 'Moses'—this would enhance the sacredness of Dan). The end of *v.* 32 (p. 268) *seems* to imply that Jeroboam established the non-Levitical priests at Bethel only. There was perhaps no occasion to establish a priesthood at Dan, if, as seems probable, 'Jonathan, the son of Gershom, the son of Manasseh (? Moses) and his sons were priests to the tribe of Dan *until the day of the captivity of the land*' is to be understood (so Hervey and Barry) of the deportation of the ten tribes, and not (so Wordsworth and Stanley) of the Philistine invasion of 1 Sam. 4. 22. The successors of the Levite (not Aaronite) who consented to minister (Judg. 17. 10-13) before Micah's graven and molten similitudes of Jehovah (*ib. v.* 3, *Lias*), would not be likely to share their brethren's scruples. 'Precisely similar was the policy of Abderrahman, caliph of Spain, when he arrested the movement of his subjects to Mecca by the erection of the holy place of the Zeca at Cordova; and of Abd-el-malik, when he built the Dome of the Rock at Jerusalem, because of his quarrel with the authorities of Mecca.'—*Stanley.* —— *Gods.*] *Rather*, God (comp. Exod. 32. 4). Keble's 'apostate shrine' seems a justifiable expression, but hardly perhaps 'the heathen's wizard's fires.' 'The glory of the uncorruptible God' was not altogether abjured, but 'changed into an image like unto fourfooted beasts'; their worship was rather a gross corruption than an utter abandonment of the true, the breach of the second rather than of the first commandment.

[JUDAH.] 2 C. xi.—**16.** *To sacrifice.*] And to settle, *v.* 17 implies. **17.** *Strengthened.*] At least as much by the righteousness of their *way*, and by the presence of these godly men among them, as by the strength of their frontier cities.——*And Solomon.*] This mention of Solomon leads to the hope that, ere he died, he repented and mourned the sin, no less than the vanity and vexation, of the middle portion of his reign (cf. Ezek. 18. 21, 22).

[ISRAEL.] 1 K. xii.—**29.** *Dan.*] Was this the fulfilment of Gen. 49. 17? **30.** *Became.*] Cf. *ch.* 13. 34, *note.*——*The one.*] R.V. marg. *each of them.* Perhaps half a sentence is lost, or Bethel 'goes without saying'; or else it is noted that, while they went even to the remote Dan to *worship*, the Feast (*v.* 32) was held at Bethel only. *Sept.* ἐπορεύετο πρὸ προσώπου τῆς μιᾶς ἕως Δὰν, καὶ εἴασαν τὸν οἶκον Κυρίου. Vulg. *ad adorandum vitulum* It is possible that the 390 years of Ezek. 4. 5 are meant to date from now. **31.** *House of high places.*] R.V. houses, &c., cf. 2 Kin. 23. 15, *note*, p. 545; meaning a *temple* for each calf *on*

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REHOBOAM—(*Shemaiah*). JEROBOAM—(*Ahijah*).

Rehoboam Established.

(2 Chron. xi. 18-23.)

18 And Rehoboam took him Mahalath
the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of
Eliab the son of Jesse; 19 which bare him children; Jeush, and Shamariah, and
Zaham.
20 And after her he took [u] Maachah the daughter of Absalom; which bare
him Abijah, and Attai, and Ziza, and Shelomith. 21 And Rehoboam loved Maa-
chah the daughter of Absalom above all his wives and his concubines: (for he
took eighteen wives, and threescore concubines; and begat twenty and eight sons,
and threescore daughters.)
22 And Rehoboam [x] made Abijah the son of Maachah the chief, *to be* ruler
among his brethren: for *he thought* to make him king.
23 And he dealt wisely, and dispersed of all his children throughout all the
countries of Judah and Benjamin, unto every fenced city: and he gave them
victual in abundance. And he desired many wives.

[u] 1 Kin. 15. 2.

[x] See Deut. 21. 15, 16, 17.

the high places; but *hill-top* is not the only meaning of *bâmâh*, nor yet *altar*, nor *grove;* it may sometimes include these, but it is distinguished from them in 2 Kin. 23. 15, where it is further said to be 'burned and stamped small to powder,' and must mean *chapel.* As Ezekiel (20. 29) uses *bâmâh* in scorn for any hill-top not of God's choosing, so here probably some contemptuous expression is intended equivalent to *a high-place sort of a building, i.e.* an edifice not worthy to be named beside the Temple, for which it was proposed as a substitute. The 'high-place' might be in a valley or a town (Jer. 7. 31; 2 Kin. 17. 9). The use of hill-tops was a remnant as much of patriarchal as of heathen religion. We read however of no buildings thereon to Jehovah. The love of old ways, the natural connection in the human mind between height and heaven, convenience, and the hankering after heathen festivities united to render the total abolition of high-place worship too hard a task for even Asa, Jehoshaphat, and Hezekiah. Josiah's complete success came too late. Their place was more safely supplied later by the 'synagogues of God' (*môa'dê êl*, Ps. 74. 8; τόπος προσευχῆς, 1 Macc. 3. 46). *Sept.* οἴκους ἐφ' ὑψηλῶν, Vulg. *fana in excelsis.*—*Of* ...] *Rather,* of any, *i.e. all comers.* R.V. *from among all. The lowest* is an unlikely rendering; for with what object should he choose them? but it is not necessarily wrong. *Katzeh,* lit. rendered, is *the ends, extremities* (between which the whole would be comprised), which might have a social ('all classes,' *Wordsworth, Cheyne*), or (the more common) local meaning (cf. Gen. 19. 4). *Sept.* μέρος τι ἐκ τοῦ λαοῦ; Vulg. *de extremis populi.* Any one might purchase the office (2 Chr. 13. 9). The Levites, on this occasion, showed themselves to be 'on the Lord's side,' by refusing to serve at Jeroboam's temple, and, at the cost of their all (2 Chr. 11. 14), flocking to Judah.—*Not of the sons of Levi.*] There may be some truth in Wilberforce's remark, 'Jeroboam's new temple and new priesthood was the heaviest blow ever aimed at the exclusive privileges of the Aaronic family; the mass of the people should share the privileges of the priesthood;' but the word 'aimed' is scarcely accurate. The new priesthood was a *pis aller* with Jeroboam; he had no wish to oust the tribe of Levi; Levi rejected him.

[JUDAH.] 2 C. xi.—**18.**] Jerimoth does not appear among the sons of David's *wives* in 1 Chr. 3. 1-8 or 14. 4-7. Abihail was probably Eliel's *grand-daughter.* **20.** *Maachah.*] A comparison with 1 Kin. 15. 2 and *ch.* 13. 2 leads to the conclusion that she was *grand-daughter* of Absalom, being daughter of Uriel by Tamar, Absalom's only child, and the namesake of Absalom's mother (2 Sam. 3. 3). **22.** *Made,* &c.] In disregard of Deut. 21. 16, *if* that claimed for the first-born anything more than a double portion of the property. We do not read that God had designated him for the kingdom, as he did Solomon. **23.** *Wisely.*] Nevertheless the one great folly of his life will stamp his character for ever; 'the foolishness of the people and one that had no understanding' (Eccles. 47. 23).—*Desired.*] *Rather,* sought for them. *Sept.* ἠτήσατο πλῆθος γυναικῶν, *not,* as at 1 Kin. 11. 1, ἦν φιλογύνης. The happy and content are less disposed to plot, and the dispersed less able. He dealt sagaciously herein.

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91.—Jeroboam's National Festival.

1 KINGS XII. 32—XIII. 10.

32 AND Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto [a] the feast that *is* in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: [b] and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had [c] devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and [d] burnt incense.

[1 K. xiii.] 1 And, behold, there [e] came a man of God out of Judah by the word of the LORD unto Beth-el; [f] and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David,

[a] Lev. 23. 33, 34; Num. 29. 12; ch. 8. 2, 5.
[b] Amos 7. 13.
[c] Num. 15. 39.
[d] ch. 13. 1.
[e] 2 Kin. 23. 17.
[f] ch. 12. 32, 33.

[ISRAEL.] 1 K. xii.—32. *Eighth.*] The Feast of Tabernacles should be held on the 15th day in the *seventh* month; but the whole scheme of his worship was 'devised of his own heart' (*v.* 33). *Perhaps* he ordained the change to make the feast fall at the same time as *his* temple-dedication feast.——*Offered.*] It has been argued that the word *'âlâh*, used here and in *v.* 33, because it means literally *ascend*, implies that he himself mounted the altar-steps (or slope) to offer sacrifice and incense—an aggravation of his guilt. It is doubtless true that Jeroboam did so; his residence in Egypt might have made the union of the kingly and priestly functions familiar to him; but the fact rests on probabilities and the expressions used in *ch.* 13. 1, 4 (see *notes*), not on the use of *'âlâh* here. It is simply the technical word for 'offer,' meaning indeed *ascend*, or in Hiphil *cause to ascend*, but used sometimes interchangeably with *'âsâh* = prepare, *kârav* = bring near, and *zâvach* = slay (all which are rendered 'offer'), used sometimes also as passive or quasi-passive (Judg. 6. 28; Lev. 2. 12, A.V. *be burnt*). It is used of one who commands the lawful ministers to offer (Solomon, *ch.* 3. 4, 15 & 9. 25; 2 Chr. 1. 6 & 8. 12, 13); of one who provides an offering (whether Israelite or resident alien, Lev. 17. 8); or of one who personally offers, as did Noah, Abraham, and many others in patriarchal times; and Moses temporarily (Lev. 8); and Saul 'foolishly' (1 Sam. 13. 9, 13); and David exceptionally (2 Sam. 6. 17 & 24. 25); and Ahaz the frivolous virtuoso (2 Kin. 16. 12); but as Hezekiah abstained from doing (2 Chr. 29. 21). Cf. 2 Chr. 26. 16, 19.——*In Bethel.*] Cf. *v.* 30, *note*, and observe the name which Hosea (10. 5) gives to Bethel, Bethaven = *house of vanity* or *of nothingness*, *i.e.* an idol, which is 'nothing in the world' (1 Cor. 8. 4). Before 20 years were passed, Abijah, temporarily, rent it out of Israel's hands (2 Chr. 13. 19). 33. *So, &c.*] Here probably begins quotation from Iddo's record (2 Chr. 9. 29) = *and while he was offering.* There is a marked change in the style of the narrative.

1 K. xiii.—1.] 'There is no chapter which a timid and distrustful reader of the Bible would be more ready to pass over, and few which throw more real light upon its moral and method.'—*Maurice.*——*Man of God.*] 2 Chr. 13. 22 proves that this prophet was not Iddo, as Josephus alleges. He was prophet, not priest. Jeroboam was no reformer denounced by ecclesiastics, supporters of caste interests, as some have represented him.——*By.*] *Sept.* ἐν λόγῳ. Vulg. *in sermone*; it denotes his official status, equivalent to ἐν ὀνόματι, not simply to *at the bidding of.* The contrast is very marked between God's acceptance of Solomon's and his repudiation of Jeroboam's temple.——*By the altar.*] Probably *on*; he had ascended its steps or slope. Cf. *ch.* 12. 32, *note.* Vulg. *super altare*; *Sept.* ἐπὶ τὸ θυσιαστήριον. 2. *Cried.*] 'His mission demanded the highest faith and courage. He was to blast in the very birth-throes the just-developed worship, to withstand a strong, unscrupulous, unflinching leader of men in the very central point of all his policy, in the sight of all his people, at the climax and crisis of all his long-laid and happily accomplished schemes,—at the grand service of inauguration destined to thoroughly engraft the new worship upon the religious feelings of the people and cement the

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REHOBOAM—(*Shemaiah*). JEROBOAM—(*Ahijah*).

[g] Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. [3] And he gave [h] a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

[4] And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. [5] The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

[6] And the king answered and said unto the man of God, [i] Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before.

[7] And the king said unto the man of God, Come home with me, and refresh thyself, and [k] I will give thee a reward. [8] And the man of God said unto the king, [l] If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: [9] for so was it charged me by the

[g] 2 Kin. 23. 15, 16.

[h] Isa. 7. 14; John 2. 18; 1 Cor. 1. 22.

[i] Ex. 8. 8 & 9. 28 & 10. 17; Num. 21. 7; Acts 8. 24; James 5. 16.

[k] 1 Sam. 9. 7; 2 Kin. 5. 15.

[l] So Num. 22. 18 & 24. 13.

loyalty of Israel to his throne. He was to make the day of Jeroboam's success the day of his public humiliation.'—*Wilberforce.*——*By name.*] The name of Cyrus is the only other *name* foretold in prophecy (Isa. 44. 28); 2 Kin. 23. 15–18 does not mention the fact that Josiah's *name* was recorded; we can see no special *object* in such a manifestation of divine foreknowledge; therefore some have argued, Probably the text is faulty, the name has been inserted afterwards. But, surely, the effect likely to be produced on those two kings by seeing their very name, coupled with their mission, recorded 350 and 250 years before, would not be trifling. 3. *Which.*] *Rather*, that. We have similar signs (2 Kin. 19. 29 & 20. 8; Isa. 7. 14 & 8. 18 & 44. 26; Ex. 3. 12). *Sept.* τέρας, and the word is commonly rendered 'wonder' or 'miracle.' ——*Poured out.*] *Rather*, spilt. Cf. Lev. 6. 10. 4. *From.*] *i.e. from off*, for he was standing on it. Vulg. *de altari;* Sept. ἀπὸ; Ital. *disopra all'altare.*——*Dried up.*] Testimony that the juices and springs of life are renewed from an invisible source, that it is Another than the dead thing which he is worshipping, who can dry them up or give them their natural flow. And in his heart Jeroboam knows it. The miracle resembles those of Moses in kind and purpose. 6. *Intreat, &c.*] So strong is the belief, latent even in the ungodly, that the righteous man's prayer *is* that which prevails. 'God heareth not sinners' might well become proverbial. Cf. Acts 8. 24; 1 Sam. 15. 30. The word means literally *make his face friendly.* If Jeroboam was at all touched by God's merciful answer, the effect was transient, possibly annulled by the fate of the prophet.——*Thy.*] 'My' he dares not say. The broken altar, the would-be arrestor's withered hand, testified sufficiently—even without that which followed, the refusal of his hospitality and gold—to God's rejection of Jeroboam's altar, temple, and priesthood. 7. *Reward.*] *Rather*, present. Comp. Balak's offers to Balaam, Naaman's to Elisha, Belshazzar's to Daniel. 9. *By the word.*] Equivalent to *when I received my commission.* Cf. *v.* 1. This refusing to hold any friendly intercourse (cf. 1 Cor. 5. 11) with the ungodly would be a rebuke all the more keenly felt in that it outraged all Eastern notions of hospitality. *Keble's*—

> 'Lest idle pleasures court
> Thy heedless soul astray,'

is scarcely a satisfactory suggestion; there is insufficient evidence that round this altar—

> 'Maidens to the Queen of heaven
> Wove the gay dance,'

or that any such fetish worship as 'the smooth stones of the flood' implies, was there taking place. His return was not 'to the forbidden feast;' nor are there any tokens that in him was the 'forward step and lingering will.' For forbidding him to retrace a single step (cp. Matt. 2. 12) there is no apparent reason, unless it might be to prevent Jeroboam sending after him to tempt him back. It may be that it was designed simply as a test of obedience. His disobedience brought on him a doom, which might well have taught Jeroboam that the prophet's God was not one to be trifled with. Probably he closed his eyes

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word of the LORD, saying, [m] Eat no bread, nor drink water, nor turn again by the
same way that thou camest. [10] So he went another way, and returned not by
the way that he came to Beth-el.

92.—The Disobedient Prophet.

1 KINGS XIII. 11-34.

[11] Now there dwelt an old prophet in
Beth-el; and his sons came and told him all the works that the man of God had
done that day in Beth-el: the words which he had spoken unto the king, them
they told also to their father. [12] And their father said unto them, What way
went he? For his sons had seen what way the man of God went, which came
from Judah. [13] And he said unto his sons, Saddle me the ass. So they saddled
him the ass: and he rode thereon, [14] and went after the man of God, and found
him sitting under an oak: and he said unto him, *Art* thou the man of God that
camest from Judah? And he said, I *am*. [15] Then he said unto him, Come home
with me, and eat bread. [16] And he said, [a] I may not return with thee, nor go in
with thee: neither will I eat bread nor drink water with thee in this place:
[17] for it was said to me [b] by the word of the LORD, Thou shalt eat no bread nor
drink water there, nor turn again to go by the way that thou camest.
[18] He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto
me by the word of the LORD, saying, Bring him back with thee into thine house,

[m] 1 Cor. 5. 11. [a] ver. 8, 9. [b] ch. 20. 35; 1 Thess. 4. 15.

to that lesson, and chose only to see in the prophet's death a proof that he was no true prophet; cf. *v.* 33. Prophetic denunciation of Hebrew kings was frequently a service of great danger; witness Micaiah, Elijah, and the 'son of the prophets,' messengers to Ahab (*ch.* 22. 27 & 19. 2 & 20. 38); Hanani sent to Asa (2 Chr. 16. 10); Zechariah, to Joash (2 Chr. 24. 21); Urijah, to Jehoiakim (Jer. 26. 21). Hezekiah's reception of Micah was a note-worthy exception (Jer. 26. 19). Thomas Aquinas quotes, as expressive of the confidence which sustained the prophets in such moments of danger, Jeremiah's words (26. 14, 15).

1 K. xiii.—**11.** *Dwelt.*] As he would not have done had he been a conscientious man (cf. 2 Chr. 11. 16, 17), not, at any rate, in guilty silence. Ahijah must have been more honestly out-spoken (*ch.* 14. 1-16). This man was God's prophet, educated doubtless in the Prophet-school (2 Kin. 2. 3), but as unworthy of the name as Balaam, that 'strange mixture of a man,' as Bp. Newton calls him, whom he in many points resembled (2 Pet. 2. 15; Rev. 2. 14). He may have worn the prophets' garb, but he could claim no share in the prophets' honourable epitaph, 'Of whom the world was not worthy' (Heb. 11. 37, 38). More truly is his portrait painted by Isaiah (30. 10) and Micah (3. 5, 11). 'His soul had once been visited by the visions of the Most High; but a life of worldly compliance had dulled the receptive ear, and made dumb the prophetic voice.' — *Wilberforce.* There was in him still a latent reverence for good (*v.* 31; cp. Num. 23. 10), but it slumbered till *v.* 20. His purpose in lying was wholly evil, whether he had any idea of the likely consequence or not. 'Perhaps he wished to reduce the Judah-prophet to his own level.' —*Wilberforce.* Josephus says that jealousy prompted him; more probably the desire to obtain by this visit an indirect approval of his own conduct. True, no lion slew him, but *video meliora, proboque*, when coupled with *deteriora sequor*, cannot bring a man peace *at the last.* 'The apprehension of the good gives but the greater feeling to the worse.' —*Shaks.* What shall it profit to *hold the truth in unrighteousness?* The generation of 'old triflers with the voice of God,' is it yet extinct? **12.** *Had . . .*] R.V. *m. shewed him*; see Driver, *Tenses*, § 76, obs. **14.** *An oak.*] *Rather*, the terebinth. It may be the *Allon-bachuth* of Deborah. Cf. 1 Sam. 10. 3, *note*; Gen. 35. 6-8. Such single trees were well known, as landmarks, or objects of historic interest. **16.** *This place.*] *Vulg.* correctly *in loco isto*, *i.e.* Bethel. **18.** *Also.*] The Judah-prophet had received his command direct from God; he might be sure that *no* indirect command could change it; and this pretended message from God was not even addressed to him at all. Cp. Gen. 22. 2, 12. He must have been, one would think, somewhat willingly deceived; the wish being in some measure father to the thought. David is Bp. Butler's example of self-deceit (*Sermon on* 2 Sam. 12. 7. Might he not have found here an-

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that he may eat bread and drink water. *But* he lied unto him. 19 So he went
back with him, and did eat bread in his house, and drank water.
20 And it came to pass, as they sat at the table, that the word of the LORD
came unto the prophet that brought him back: 21 and he cried unto the man of
God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast
disobeyed the mouth of the LORD, and hast not kept the commandment which
the LORD thy God commanded thee, 22 but camest back, and hast eaten bread and
drunk water in the [c] place, of the which *the LORD* did say to thee, Eat no bread,
and drink no water; thy carcase shall not come unto the sepulchre of thy
fathers.
23 And it came to pass, after he had eaten bread, and after he had drunk, that
he saddled for him the ass, *to wit*, for the prophet whom he had brought back.
24 And when he was gone, [d] a lion met him by the way, and slew him: and his
carcase was cast in the way, and the ass stood by it, the lion also stood by the
carcase.
25 And, behold, men passed by, and saw the carcase cast in the way, and the
lion standing by the carcase: and they came and told *it* in the city where the old
prophet dwelt.
26 And when the prophet that brought him back from the way heard *thereof*, he
said, It *is* the man of God, who was disobedient unto the word of the LORD:
therefore the LORD hath delivered him unto the lion, which hath torn him, and
slain him, according to the word of the LORD, which he spake unto him. 27 And
he spake to his sons, saying, Saddle me the ass. And they saddled *him*.
28 And he went and found his carcase cast in the way, and the ass and the lion
standing by the carcase: the lion had not eaten the carcase, nor torn the ass.
29 And the prophet took up the carcase of the man of God, and laid it upon the
ass, and brought it back: and the old prophet came to the city, to mourn and to
bury him. 30 And he laid his carcase in his own grave; and they mourned over
him, *saying*, [e] Alas, my brother!

[c] ver. 9. [d] ch. 20. 36. [e] Jer. 22. 18.

other equally striking?).——*Lied.*] Compare the 'it is written' of Satan (Matt. 4. 6). **19.** *So he went.*] 'Probably in the unguardedness of spirit which is too often bred of recent success, and with something of the dangerous triumph of a great temptation mastered and therefore of the right to some little self-allowance earned—the prophet faltered and fell.'—*Wilberforce.* **22.** *Carcase.*] Formerly spelt *carcass*, from the Fr. *carquasse*. The periphrasis he could not fail to understand. The uncertainty as to the manner of the death must have left a feeling of strange awe upon his mind. Byron's—

> 'And where our fathers' ashes are
> Our own may never lie,'

recognizes a feeling of very ancient date (Gen. 47. 30 & 49. 29 & 50. 25), and one that was very strong among Hebrews (2 Sam. 19. 37, &c.). **23.** *For . . . back.*] *Rather*, that of the prophet who had brought him back. **24.** *Slew.*] The punishment denotes the fact that a prophet will not be more, but rather less, excused for his transgressions than another man. Of the severity of the punishment we are no judges. A man who had been witness of a great national sin, and had foretold a great national calamity, who had found out the falsehood of a friend and a prophet, and who is conscious of having done wrong himself, might not think the sentence hard which called him out of a world of which all the foundations seemed 'out of course,' might pass away with 'Though he slay me, yet will I trust him' on his lips. The other prophet is the true object of pity.——*Stood.*] The lingering of the lion beside the public road, although he touched neither the body of the prophet nor the ass, showed the supernatural character of the event. The absence of fear in the ass would confirm the impression. This marvel was evidently reported at Bethel, on their arrival, by the first wayfarers who saw it; but its continuance until the consequent visit of the old prophet from Bethel was yet more marvellous. **29.** *To bury him.*] His story 'weaves lessons of self-distrust, of the need of continual watchfulness, of the need of perseverance, in colours of blood into the bright web of noble daring and high-souled triumph.'—*Wilberforce.* **30.** *Grave.*] The word is from the verb *to cut* or *hew*, showing that it was a cavern in the rock. Cf. λελατομημένον ἐκ πέτρας, Mark 15. 46. A pillar marked this spot

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REHOBOAM—(*Shemaiah*). JEROBOAM—(*Ahijah*).

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; [f] lay my bones beside his bones: 32 [g] for the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of [h] Samaria, shall surely come to pass.

33 [i] After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places. 34 [k] And this thing became sin unto the house of Jeroboam, even [l] to cut *it* off, and to destroy *it* from off the face of the earth.

[f] 2 Kin. 23. 17, 18. [g] ver. 2; 2 Kin. 23. 16, 19. [i] ch. 12. 31, 32; 2 Chr. 11. 15 & 13. 9.
[h] See ch. 16. 24. [k] ch. 12. 30. [l] ch. 14. 10.

(2 Kin. 23. 17); such dauntless courage, such awful penalty of disobedience, might well be kept in memory. Cf. Wisdom 10. 7. **31.** *When*, &c.] Again recalling that 'strange mixture of a man,' Balaam. His desire was made up of mingled self-reproach, vague envy, and passive aspiration (cf. Num. 23. 10). So far as that his bones hereby escaped desecration at Josiah's hands, he had his wish. That *false prophets* would be of two classes was foretold (Deut. 18. 20); 'the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, *or* that shall speak in the name of other gods.' Death was the penalty of the Law in either case. This Israel-prophet was of the former class, a class which in later days became numerous in both kingdoms (the latter in Israel only). Jeremiah states (in a section of his prophecy beginning at *ch.* 23. 9, which should be headed *Concerning the prophets*) that he was heart-broken on this account. He charges those of Israel with idolatry (*v.* 13), those of Judah with immorality, gross as that of Eli's sons (*v.* 14), and both with speaking 'a vision out of their own heart and not out of the mouth of the Lord.' They might be reared in the Schools, they might even be priests, called to be God's servants, and God's spokesmen at times, or they might be neither ('the people,' *v.* 34), mere pretenders altogether; the threat was upon all—'I will forsake you' (*v.* 39). On Hananiah Jeremiah was bidden (*ch.* 28. 16) pronounce the sentence, 'This year thou shalt die;' on Ahab and Zedekiah (*ch.* 29. 22), 'They shall be roasted in the fire' by Nebuchadnezzar; on Shemaiah the Nehelamite (*ch.* 29. 32), 'he shall not have a man to dwell among this people.' We are left to infer that this Israel-prophet in some way felt the weight of God's anger, unless penitence averted it. Such men discredited their order, which produced on the whole a remarkable body of men, fervently pious, pure and holy livers, self-denying lovers of their country, laborious writers, sound teachers, in every way worthy successors of Samuel their founder (Acts 3. 24), and mouth-pieces of God (2 Pet. 1. 21). During the 400 years immediately following the settlement in Canaan no prophets are named as settled among the Hebrews, though they were rebuked by two (Judg. 6. 8; 1 Sam. 2. 27). 'Prophecy revived in its full purity after the return from exile, but only for a time; and then, having done its work, there was silence for 400 years. Then appeared the Baptist, wearing the prophets' garb, preaching in the power of Elias, as the forerunner of Him (Heb. 1. 1, 2), of whom Moses had said, "A Prophet shall the Lord thy God raise up unto thee, from among thy brethren, like unto me; unto him ye shall hearken."'—*Payne Smith.* During the interval—the great period of the Prophets—many false prophets arose; but God's people were not left without the means of discerning betwixt true 'witnesses' (Acts 5. 32, 36) and false. Deut. 18. 22 and other passages supplied criteria which honest-hearted men, like Gamaliel, knew how to use. **32.** *And against . . . Samaria.*] Perhaps the whole of this clause may be an insertion of later times. Samaria was as yet a name unknown (*ch.* 16. 24); no *saying* against any altar but that of Bethel is recorded; and the 'house of high-places' at Bethel is the only one mentioned as yet (*ch.* 12. 31, *note*). The name Samaria seems to be elsewhere also used for the kingdom, not the city only (Jer. 31. 5; Hos. 7. 1; 2 Kin. 1. 3; Ezra 4. 10). **33.** *The lowest.*] *Rather*, all classes. Cf. *ch.* 12. 31, *note*, and Jer. 50. 26 & 51. 31, where the word means *from all quarters.*—*Whosoever.*] *Rather*, whomsoever he.—*Consecrated.*] *Rather*, Installed. Lit. *filled, i.e.* filled his hand with a portion of the sacrifice, which he was to wave before the altar (Lev. 8. 27; cf. 2 Chr. 13. 9). **34.** *Became*, &c.] This verse would lead to our interpreting the same expression in *ch.* 12. 30 to mean, not *became an occasion of sin to Israel*, but *was reckoned as sin to Jeroboam.* What *might* have been we learn from God's conditional promise, spoken by Ahijah, 'I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee' (*ch.* 11. 38); what *was*, from the record in *ch.* 15. 29. 'Baasha

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REHOBOAM—(*Shemaiah*). JEROBOAM—(*Ahijah*).

93.—Apostacy of Judah.

1 KIN. XIV. 22-24. 2 CHRON. XII. 1.

22 AND Judah did evil in the sight of the LORD, and they [b] provoked him to jealousy with their sins which they had committed, above all that their fathers had done. 23 For they also built them [c] high places, and images, [d] and groves, on every high hill, and [e] under every green tree. 24 [f] And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

1 And [a] it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

[a] ch. 11. 17.
[b] Deut. 32. 21; Ps. 78. 58; 1 Cor. 10. 22.
[c] Deut. 12. 2; Ezek. 16. 24, 25.
[d] 2 Kin. 17. 9, 10.
[e] Isa. 57. 5.
[f] Deut. 23. 17; ch. 15. 12 & 22. 46; 2 Kin. 23. 7.

left not to Jeroboam any that breathed, until he had destroyed him.' Jeroboam adds another to the catalogue of instances (at the head of which, perhaps, stands Pharaoh) of men who have been *warned in vain*.

[JUDAH.] 1 K. xiv.—**22.** *Judah.*] Cf. 2 Chr. 11. 10. *note.*——*Did evil.*] In Rehoboam's 4th year (2 Chr. 11. 17). The expression always implies adoption of other gods. Punishment followed speedily (v. 25; cf. 2 Chr. 32. 25).——*Jealousy.*] God's people should be his only, 'forsaking all other;' this tie and obligation is frequently represented, both in the Old and New Testaments, under the figure of the marriage union (cf. Jer. 31. 32; Deut. 31. 16; 2 Cor. 11. 2).——*Above . . done.*] The expression is used of Jeroboam (v. 9). But king Manasseh justified the expression more than Jeroboam, Ahab, and all his predecessors in the corruption of religion—for he 'seduced' Judah 'to do more evil than did the nations whom the Lord destroyed before the children of Israel' (2 Kin. 21. 9).—The Secession kindled, no doubt for a time (2 Chron. 11. 17), a religious fervour among those who were proudly conscious that they still were in an important sense 'all Israel' (Chr.), to whom pertained 'the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; of whom, as concerning the flesh, Christ was to come' (Rom. 9. 4). But when the throne was secured, the country fortified, the 'kingdom established,' the fervour died down. 'They provoked . . . above,' &c., may imply a widespread apostacy; not the king only, but the people also, are said to be guilty. **23.** *Built.*] The rendering set up (as at Ezek. 39. 15) would suit better the objects named, *viz.* chapels (cf. *ch.* 12. 31; 1 Macc. 1. 37), or, it may be, tapestried (Ezek. 16. 16) *shrines* or *tents*; pillars (of stone, to Baal); and asherahs (pillars of wood, to Ashtoreth). Cf. *ch.* 11. 5, *note.* Schlottman calls attention to the parallelism of 'Baal and Ashtaroth' in Judg. 2. 13, with 'Baal and Asherim' (plur. of Asherah, A.V. *groves*) in Judg. 3. 7. Similarly we have 'Baal' and 'grove' coupled in Judg. 6. 28; *ch.* 18. 19; 2 Kin. 23. 4.—As the Canaanite had been driven out of Canaan for these very practices, so for persistently adopting these 'statutes of the heathen' Israel was carried into captivity and destroyed as a nation (*marg. refs.*). **24.** *Sodomites.*] Lit. *consecrated ones;* male prostitutes (Rom. 1. 24. 27); or self-mutilated attendants attached to the shrines of Astarte (cf. *ch.* 11. 5, *note, ad fin.*), living with the priestesses, dressing as women. They corresponded to the Galli at Rome, priests of Cybele. The Heb. word is *kadesh*; a feminine equivalent, *kedeshah* = devotee-harlots, is found in Hos. 4. 14. Mesha says (so Ganneau, Huxtable, Sayce) that he devoted the Hebrew women and maidens to Astar-Kamos; but see *App.* 'Moabite Stone.' An age may be golden, intellectually, commercially, but there is in that no security against the alloy of grossest immorality; civilization is not virtue, nor refinement purity.

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REHOBOAM—(*Shemaiah*). JEROBOAM—(*Ahijah*).

94.—The Penalty.—The Egyptian Invasion.

1 KIN. XIV. 21, 25-31.

25 [a] AND it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

2 CHRON. XII. 2-16.

2 And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD, 3 with twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; [b] the Lubims, the Sukkiims, and the Ethiopians. 4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

PSALM LXXIV.

Maschil of Asaph.

1 O GOD, why hast thou cast *us* off for ever?
Why doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old;
The rod of thine inheritance, *which* thou hast redeemed;
This mount Zion, wherein thou hast dwelt.

[a] ch. 11. 40.

[b] ch. 16. 8.

1 K. xiv.—**25.** *Came to pass.*] For 'the Lord could no longer bear.' The Chronicler (*vs.* 2, 7, 8; cf. Jer. 44. 23) gives God's reason for suffering, or ordaining, this invasion, and the limits which Judah's meek acquiescence induced Him to set.—— *Shishak.*] Cf. *ch.* 11. 40. The Sheshonk I. of the monuments; the Sesonchis of Manetho; reigned B.C. 980 to 959. He was founder of the 22nd dynasty, and restored Egypt to power after a period of internal dissension, and consequent national weakness. He came undoubtedly (see Rawlinson, *Bib. Ed.* i. 106) as Jeroboam's friend, probably to enable him to become master of certain Canaanite and Levitical cities in his realm, which still held out for Rehoboam. In the inscription about Shishak's victories on the wall of the smaller temple at Karnak, near Thebes (see *v.* 26, *note*, p. 278), occur the names of these cities and also of several *fortified* (2 Chr. 11. 5-12) and other cities in Judah (indicating that cities purely Israelite and well-affected toward Jeroboam were untouched), including a name *Yud-Hamālek = the King's Hand, i.e.* monument (cf. 1 Sam. 15. 12; 2 Sam. 18. 18)—at first read *Judah-malek = Judah King*, a reading and explanation found since to be philologically impossible—now regarded as that of a town in Judah otherwise unknown (for the only mention of the Hebrew nation on the Egyptian monuments, see *Appendix*); the expression *in the fifth year* also occurs. It is not stated, in the history (Chr. *v.* 4, 'came to Jerusalem,' see *v.* 7) or on the monuments, that Shishak actually took Jerusalem; cp. 2 Kin. 18. 13. His retirement was apparently purchased at a great sacrifice ('he took away all'). The Temple and Palace treasures frequently served a similar purpose afterwards. It was a special object with Antiochus Epiphanes, and other later conquerors, to sack temples as well-known depositories of accumulated offerings. The great accumulations of David and Solomon formed an important part of the resources of Judah.

2 C. xii.—**2.** *Had transgressed.*] *Rather*, had been unfaithful to. **3.** *Lubims, Sukkiims, Ethiopians.*] Vassals of the Egyptian king. The Lubims are, no doubt, the Lybians; the Ethiopians (a Greek word meaning the *sun-burned* or *dark-faced*) are the peoples from the regions S. of Egypt, the modern Soudân, which means *land of the blacks*. The Sukkiims may be an Arab tribe; *Sept.* and *Vulg.* Τρωγλοδύται (whom *Herod.* iv. 183 calls an Ethiopian tribe); the word may mean *tent-dwellers*, or perhaps *cave-dwellers* (*sukkó* = lair, Ps. 10. 9). We find 'Ethiopians and Lubims' together in 2 Chr. 16. 8, as forming part of Zerah's huge army, defeated by Asa. The Egyptian monuments mention Lebu (Lehabim in Gen. 10. 13), Mashawasha-u, and Tahen-nu (all known later as Lybians) as dwelling W. of Egypt, and thence colonizing all the N. coast of Africa. The Lybians were driven inland by Phœnician and Greek colonists; they were subdued by Egypt about 1250 B.C. The monuments also speak of Ethiopia by the name of Keesh (? Cush); the founder of this race, with both Asiatic and African branches, was Ham's son Cush, father of Nimrod. **4.** *Took the fenced cities.*] By fortifying these cities Rehoboam had made his kingdom 'exceeding strong' on the side of Egypt (*vs.* 5-12); and doubtless he trusted rather to such precautions than in Jehovah.

[Ps. LXXIV.—Shishak's invasion is the earliest of the events to which critics have

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REHOBOAM—(*Shemaiah*).

3 Lift up thy feet unto the perpetual desolations;
Even all *that* the enemy hath done wickedly in the sanctuary.
4 Thine enemies roar in the midst of thy congregations;
They set up their ensigns *for* signs.
5 *A man* was famous according as he had lifted up
Axes upon the thick trees.
6 But now they break down the carved work thereof
At once with axes and hammers.
7 They have cast fire into thy sanctuary,
They have defiled *by casting down* the dwelling place of thy name to the ground.
8 They said in their hearts, Let us destroy them together:

JEROBOAM—(*Ahijah*).

They have burned up all the synagogues of God in the land.
9 We see not our signs: *there is* no more any prophet:
Neither *is there* among us any that knoweth how long.
10 O God, how long shall the adversary reproach?
Shall the enemy blaspheme thy name for ever?
11 Why withdrawest thou thy hand, even thy right hand?
Pluck *it* out of thy bosom.
12 For God is my King of old,
Working salvation in the midst of the earth.
13 Thou didst divide the sea by thy strength:
Thou brakest the heads of the dragons in the waters.

referred this Psalm; therefore it is inserted here, since it is a point on which no one may venture to speak positively. Those who assign it to Nebuchadnezzar's invasion, B.C. 588, call attention to the apparent quotation of *vs.* 6 and 7 in Jer. 10. 25, and *vs.* 4 and 9 in Lam. 2. 7, 9. Those who assign it to B.C. 167, the persecution by Antiochus, have yet stronger arguments on their side—certainly the antipathy to the religion of the conquered people, displayed in several verses, agrees well with what is said of Antiochus in 1 Macc. 1. 41–50; and 'there is no more any prophet' seems to speak of a day later than Malachi's. They point also to the significant fact that, whereas the Jews surnamed Antiochus 'Epimanes,' the Chaldee rendering of 'foolish people' (*v.* 18) is *malcâ tiphshâ* = the foolish king. ——1.] A feeble faith supposes in the severe visitations of God that all is over for ever. The psalmist's object is by better instruction (*Maschil*) to put to flight such thoughts. Ps. 79. 13 shews that his object was attained. 2. *Purchased.*] This is explained by reference to Ex. 15. 16; Gen. 49. 8–10.——*Rod.*] Means any staff of office, here Judah's sceptre, or it may be the rod by which the inheritance is measured; perhaps, however, the true rendering is, *which thou didst redeem to be the tribe of thy inheritance.*——*This.*] *Rather, mount Zion* that which *thou hast dwelt* in; *Sept.* Σιὼν τοῦτο ὃ κατεσκήνωσας ἐν αὐτῷ; Vulg. *mons Sion, in quo habitasti in eo;* the demonstrative pronoun *zeh*, after *Zion*, is similarly used, for the relative *a'sher*, in Isa. 25. 9. 3. *Feet.*] Take Thy stand as Avenger on the ruins within the Temple; or, perhaps, rather, *Raise thy steps (to come) to the places completely desolate.* The second clause is well rendered by *Sept.* ὅσα ἐπονηρεύσατο (*hath wrought all manner of evil*) ὁ ἐχθρός. 4. *Roar.*] They raise their shout in God's *place of meeting* (cf. Lam. 2. 7), and parade their warlike *banners* as *banners* in a religious procession; *i.e.* if the same meaning is to be assigned to *ôth* here as in Num. 2. 2; but *ôth* commonly means *sign* (used of the rainbow, the Sabbath, circumcision); perhaps therefore we should render, *they have established for (religious) tokens their own (religious) tokens* (cf. 1 Macc. 1. 54). 5. *Axes.*] Means that each foe *was seen* wielding an axe, as though (so *Targum*) hewing trees in a wood. Cf.—

'Each warrior counts it fame to wield
His lifted axe, *as* woodman skilled
To rend his way through forest deep.'
Keble.

6. *But.*] *Rather*, yea; here is comparison, not antithesis. 8. *Synagogues.*] This word is put by an anachronism (if the present be the true date of this Psalm) for *high places*, such as Gibeon, whose name appears at Karnak among the 133 towns captured by Shishak; lit. *meeting-places.* 9. *Signs.*] Our banners may not wave, *i.e.* our religious symbols are degraded, and no prophet can tell us 'how long this shall last.' Or the reference may be to such *ôthôth*, symbols, as circumcision and the Sabbath, prohibited by Antiochus (1 Macc. 1. 45, 48); or possibly to the cessation of inspiration. Cf.—

'No portents now our foes amaze,
Forsaken Israel wanders lone;
Our fathers would not know Thy ways,
And Thou hast left them to their own.'
Scott.

12. *Salvation.*] *Rather*, deliverance. 13. *Dragons.*] Heb. *tannin*, used in Ex. 7. 9 for Moses' rod-serpent; it is a general word meaning also crocodile or any land or (Gen. 1. 21) sea-monster, and represents in Egyp-

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REHOBOAM—(*Shemaiah*).

14 Thou brakest the heads of leviathan in pieces,
And gavest him *to be* meat to the people inhabiting the wilderness.
15 Thou didst cleave the fountain and the flood:
Thou driedst up mighty rivers.
16 The day *is* thine, the night also *is* thine:
Thou hast prepared the light and the sun.
17 Thou hast set all the borders of the earth:
Thou hast made summer and winter.
18 Remember this, *that* the enemy hath reproached, O LORD,
And *that* the foolish people have blasphemed thy name.
19 O deliver not the soul of thy turtledove unto the multitude *of the wicked*:
Forget not the congregation of thy poor for ever.
20 Have respect unto the covenant:
For the dark places of the earth are full of the habitations of cruelty.
21 O let not the oppressed return ashamed:
Let the poor and needy praise thy name.
22 Arise, O God, plead thine own cause:
Remember how the foolish man reproacheth thee daily.
23 Forget not the voice of thine enemies:
The tumult of those that rise up against thee increaseth continually.

JEROBOAM—(*Ahijah*).

PSALM LXXIX.

A Psalm of Asaph.

1 O GOD, the heathen are come into thine inheritance;
Thy holy temple have they defiled;
They have laid Jerusalem on heaps.
2 The dead bodies of thy servants have they given
To be meat unto the fowls of the heaven,
The flesh of thy saints unto the beasts of the earth.
3 Their blood have they shed like water
Round about Jerusalem; and *there was* none to bury *them*.
4 We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.
5 How long, LORD? wilt thou be angry for ever?
Shall thy jealousy burn like fire?
6 Pour out thy wrath upon the heathen that have not known thee,
And upon the kingdoms that have not called upon thy name.
7 For they have devoured Jacob,
And laid waste his dwelling place.
8 O remember not against us former iniquities:

tian mythology the principle of antagonism to light and life; here it is used for the crocodile as a symbolical designation of Egypt, as in Isa. 51. 9; Ezek. 29. 3. **14.** *Leviathan.*] The word for leviathan has the same general meaning as *dragon* (see *v.* 13, *note*), but usually means the crocodile. The crocodile slain well symbolizes Egypt's host in the Red Sea; cf. Isa. 27. 1. There may be a reference to Shishak; or the Psalmist's purpose may be to describe God's dominion over nature generally. **15.** *Cleave.*] Means *cleave a passage through.*——*Mighty.*] *Rather*, ever-flowing. **16.** *Light.*] Heb. *mâór* = the luminary, or the collection of luminaries; Vulg. *auroram et solem*; Sept. ἥλιον καὶ σελήνην. **18.** *Foolish people.*] *i.e.* Gentiles (Deut. 32. 21). **20.** *Covenant.*] We have a similar appeal in Dan. 9. 4; cf. Ps. 111. 9; Luke 1. 72.——*Dark*, &c.] *i.e.* no place so secret that their violent hands do not penetrate into it; cf. 1 Macc. 2. 31, 32.

'Death is everywhere;
To keen-eyed Lust all places are the same:
There's not a secret chamber in whose lair
Our wives can shroud them from the abhorred shame.
Where the sword fails, the fire will find us there;
All, all is death—the Gentile or the flame.'
Milman.

23. *Tumult..increaseth.*] *Rather*, clamour ..goes up. Cf.—

'Their rebel pride
Swells *high* and *loud*: 'tis mounting yet.'
Keble.]

[Ps. LXXIX.—This is supplementary to Ps. 74—whether both are rightly placed here, or refer to the Chaldean invasion (2 Kin. 19. 3), to Nebuchadnezzar's, or to the persecution by Antiochus. This Psalm is quoted in 1 Macc. 7. 16 as already (it may be contemporary) sacred Scripture (where Eusebius names Asaph as the author, but *Syr.* 'the prophet,' possibly Shemaiah). Compare the language of *vs.* 5, 6, 11 with Chr. *vs.* 7, 8. **2.** *Saints.*] Heb. *ch'sidim.* The reference may be to the sect of orthodox Jews called Ἀσιδαῖοι (= Puritans; cf. 1 Macc. 2. 42), of whom Alcimus, the H. P. appointed by Antiochus, slew 60 (1 Macc. 7. 16). A sect of Polish Jews have adopted the name. **4.** *Reproach*, &c.] Almost verbatim as Ps. 44. 13. **5.** *Jealousy.*] Cf. 1 Kin. 14. 22. **6.** *Pour*, &c.] Quoted Jer. 10. 25. **8.** *For-*

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REHOBOAM—(*Shemaiah*).

Let thy tender mercies speedily prevent us:
For we are brought very low.
9 Help us, O God of our salvation, for the glory of thy name:
And deliver us, and purge away our sins, for thy name's sake.
10 Wherefore should the heathen say, Where *is* their God?
Let him be known among the heathen in our sight
By the revenging of the blood of thy servants *which is* shed.

JEROBOAM—(*Ahijah*).

11 Let the sighing of the prisoner come before thee;
According to the greatness of thy power preserve thou those that are appointed to die;
12 And render unto our neighbours sevenfold into their bosom
Their reproach, wherewith they have reproached thee, O Lord.
13 So we thy people and sheep of thy pasture
Will give thee thanks for ever:
We will shew forth thy praise to all generations.

Rebuked by Shemaiah, Judah repents.

5 Then came [c] Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, [d] Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king [e] humbled themselves; and they said, [f] The LORD *is* righteous. 7 And when the LORD saw that they humbled themselves, [g] the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. 8 Nevertheless [h] they shall be his servants; that they may know [i] my service, and the service of the kingdoms of the countries.

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had [k] made. 10 Instead of which king Rehoboam made shields of brass, and committed *them* [l] to the hands of the chief of the guard, that kept the entrance of the king's house. 11 And when the king entered

[c] ch. 11. 2. [d] ch. 15. 2. [e] Jam. 4. 10. [f] Ex. 9. 27. [g] 1 Kin. 21. 28, 29. [h] See Isa. 26. 13. [i] Deut. 28. 47, 48. [k] 1 Kin. 10. 16, 17; ch. 9. 15. 16. [l] 2 Sam. 8. 18.

mer.] *Rather*, of former generations. Cf. Jer. 11. 10.——*Prevent.*] Lat. *prævenire*: to be first in doing a service, do it spontaneously, anticipate request. 10. *Let him.*] *Rather*, Let there. Omit *By*. Pr. Bk. *Let the vengeance of . . . be openly shewed.* 11. *Appointed, &c.*] Literally, *sons of death*. Similarly we have sons of *affliction*, of *wrath*, expressing submission to the dominion of an outer agent: and *of strength, pride, disobedience*, expressing a particular trait of character.]

2 C. xii.—5. *Of Judah.*] Called 'of Israel' in v. 6.——*To Jerusalem.*] We may assume, perhaps, after defeat in the field.——*Left you.*] *Rather*, left you forsaken; same word as above. 6. *Humbled.*] Lit. *bowed themselves down*; no doubt with sackcloth and penitential service (Joel 2. 17), as well as (which was wanting in Pharaoh's case, Ex. 9. 30) with a heart of grief, shame, and holy purpose. Then Solomon's prayer (*ch.* 7. 14) was answered in the way that God's wisdom judged the best (*vs.* 7, 8; cp. 1 Kin. 21. 29; Ezra 9. 15). 7. *Some deliverance.*] *Rather*, deliverance as it were a little; a graphic way of expressing v. 12. 8. *My service . . . . service of the kingdoms, &c.*] God's easy yoke is contrasted with the iron yoke of the foreigner (*marg. ref.*). It seems that Judah was tributary to Egypt till Asa rebelled (pp. 295, 296, *notes*).——*Of the countries.*] *i.e.* round about, as in *ch.* 17. 10. 10. *Guard.*] Rendered *footmen* in 1 Sam. 22. 17 (see *note*); lit. *runners*.

1 K. xiv.—26. *Shields of gold.*] Not only Solomon's (*ch.* 10. 16), but also those taken by David from Hadadezer (so *Sept.* adds at

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REHOBOAM—(*Shemaiah*). JEROBOAM—(*Ahijah*).

shields of gold [26] which Solomon had made. [27] And king
into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's house. [28] And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

[12] And when he
humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also in Judah things went well.

PSALM LXXXIX.

Maschil of Ethan the Ezrahite.

[1] I WILL sing of the mercies of the LORD for ever:
With my mouth will I make known thy faithfulness to all generations.
[2] For I have said, Mercy shall be built up for ever:
Thy faithfulness shalt thou establish in the very heavens.
[3] I have made a covenant with my chosen,
I have sworn unto David my servant,
[4] Thy seed will I establish for ever,

[26] ch. 10. 17.

2 Sam. 8. 7). The Karnak sculptures represent *Sheshonk* as leading to Amun, the god of the temple, a train of captives with shields on their breasts on which names are engraved, *e.g.* what are read as Mahanaim, Bethhoron, Megiddo, Aijalon, Gibeon. Cf. *v.* 25, *note.* **27.** *Brasen shields.*] And truly as brass to gold were the character, and religion, and wisdom, and reign of Rehoboam when compared with Solomon's earlier years, the true epoch of 'all his glory.' Yet Chr. (*v.* 6) is a noble record, if only the acknowledgement it contains was sincere (cf. Ex. 9. 27; Ezra 9. 15). The Chronicler (*v.* 12) seems to imply that the penitence was sincere and national. The yoke of foreign suzerainty (Chr. *v.* 8), the recollection of three years of favour and blessing, would impress the lesson 'it is an evil and bitter thing' to forsake the Lord. Shishak's 'violence' was not overlooked by God (Joel 3. 19-21). **28.** *House of the Lord.*] To see Divine worship maintained at the same time that idolworship is, at any rate, countenanced, is more amazing than utter abandonment of God; but cf. *ch.* 11. 4 & 18. 21. Chr. (*v.* 14) shows wherein lay Rehoboam's weakness—he did not set his heart on seeking Jehovah.

2 C. xii.—**12.** *Altogether.*] Lit. *to an end*; rendered *to consume it* in Ezek. 13. 13.—*And also .... went well.*] *Rather*, and in Judah were good things. Vulg. *opera bona*; cf. *ch.* 19. 3. This verse seems to imply that the nation shared in the penitential feeling.

[Ps. LXXXIX.—Almost all reliable critics (except Ewald, who would date it after the Captivity; and Tholuck, who connects it with Jehoiachin's deposition) are agreed in assigning this Psalm of Ethan (1 Kin. 4. 31, *note*) to this epoch. Directly alluding to 2 Sam. 7. 12-16, the writer dolefully contrasts his own experience with Hope's expectation of God's own promise. As a patriot, he mourns that the most powerful dynasty of Asia (1 Kin. 4. 21) has been reduced to a small provincial kingship, weak, and at the mercy of the surrounding powers;—as a believer, he knows that yet more is at stake, that the hopes, not only of every child of Abraham, but of the whole human race, are involved in the degradation of Rehoboam, in the seeming ruin of the house of David; and his faith is shaken. 'Mercies' are his theme (*v.* 1), but they seem clean gone for ever; the very attributes of God seem in peril, *viz.* His 'strength,' His 'holiness,' and His 'truth' (*vs.* 8, 35, 49);—are 'the mercies of David' (Isa. 55. 3) no longer 'sure'? A ray of Gospel light might have dispelled this darkness of doubt. We know now that the Promises were *Messianic* (Acts 13. 33, 34), *and*, in so far as they applied to man, were, like all other promises, *conditional*. For God's promises (even of the most sure, most eternal things, of things more sure, more permanent than prosperity or thrones—the knowledge of God, forgiveness of sins, renewal of the heart in Christ) are ever conditional, are not absolute, but dependent on man's faithfulness.—**1.** *I will sing ..for ever.*] Pr. Bk. 'alway,' *i.e.* by the mouth of succeeding generations, who shall learn this psalm (Ps. 45. 17).—*Faithfulness.*] *i.e. truth* (so Pr. Bk. and in *vs.* 5. 9, 24, 33 also), as in Rom. 3. 3 (not *providential care*, as in Ps. 119. 90). **2.** *I have said.*] Perhaps *Sept.* is right in making God's speech begin here, ὅτι εἶπας. —*In the very heavens.*] Lasting as they, says Comparison (Ps. 119. 89; *vs.* 29, 36, 37); aye, and more so, says Contrast (Ps. 102. 25-27; Matt. 24. 35). **4.** *Selah.*]

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REHOBOAM—(*Shemaiah*).

And build up thy throne to all generations. Selah.
5 And the heavens shall praise thy wonders, O LORD:
Thy faithfulness also in the congregation of the saints.
6 For who in the heaven can be compared unto the LORD?
Who among the sons of the mighty can be likened unto the LORD?
7 God is greatly to be feared in the assembly of the saints,
And to be had in reverence of all *them that are* about him.
8 O LORD God of hosts, who *is* a strong LORD like unto thee?
Or to thy faithfulness round about thee?
9 Thou rulest the raging of the sea:
When the waves thereof arise, thou stillest them.
10 Thou hast broken Rahab in pieces, as one that is slain;
Thou hast scattered thine enemies with thy strong arm.
11 The heavens *are* thine, the earth also *is* thine:
As for the world and the fulness thereof, thou hast founded them.
12 The north and the south thou hast created them:
Tabor and Hermon shall rejoice in thy name.
13 Thou hast a mighty arm:
Strong is thy hand, *and* high is thy right hand.

JEROBOAM—(*Ahijah*).

14 Justice and judgment *are* the habitation of thy throne:
Mercy and truth shall go before thy face.
15 Blessed *is* the people that know the joyful sound:
They shall walk, O LORD, in the light of thy countenance.
16 In thy name shall they rejoice all the day:
And in thy righteousness shall they be exalted.
17 For thou *art* the glory of their strength:
And in thy favour our horn shall be exalted.
18 For the LORD *is* our defence;
And the Holy One of Israel *is* our king.
19 Then thou spakest in vision to thy holy one, and saidst,
I have laid help upon *one that is* mighty;
I have exalted *one* chosen out of the people.
20 I have found David my servant;
With my holy oil have I anointed him:
21 With whom my hand shall be established:
Mine arm also shall strengthen him.
22 The enemy shall not exact upon him;
Nor the son of wickedness afflict him.
23 And I will beat down his foes before his face,
And plague them that hate him.
24 But my faithfulness and my mercy *shall be* with him:
And in my name shall his horn be exalted.
25 I will set his hand also in the sea,

Cf. p. 52, *note*. **5.** *Saints.*] Heb. *q'dôshim*, *i.e.* angels (and so in v. 7), as is shown by a comparison of Deut. 33. 2 with Acts 7. 53;—called *bib'nêêlim*, *the mighty*, in *v.* 6; Pr. Bk. *the gods*. Cf.—

> 'For this, O Lord, the heavens resound
> Thy wonders ever nigh,
> Thy truth amid the chosen round
> Of holy ones *on high*.'—*Keble*.

10. *Rahab.*] Lit. *the haughty one*, *i.e.* Egypt (as Pr. Bk.), and so in Ps. 87. 4. **12.** *Tabor and Hermon.*] The isolated and conspicuous, and so typical, heights shall testify to God's almighty power. *Hermon*, as seen from any part of Canaan, appears *behind* Tabor; and these two mountains from all points stand out isolated (*Tristram*). **14.** *Habitation.*] *Rather*, basis. **15.** *Know the joyful sound.*] *i.e.* are wont to sing aloud God's praises (cf. Ps. 95. 1). There may be (so Cook) a reference to the 'blowing of trumpets' (Lev. 25. 9), followed by (*light*, &c.) the priestly blessing (Num. 6. 24–26). Pr. Bk. *that can rejoice in thee*. Cf. 'The joyful sound, *the trump* of God' (*Keble*). **16.** *Thy name.*] *i.e.* these Thine attributes, *or*, Thyself. **18.** *The Lord is our defence*, &c.] *Rather*, to the Lord belongs our shield (*i.e.* our army, or our princes, Ps. 47. 9) and to the Holy One, &c. **19.** *Then.*] Pr. Bk. *sometime.* ——*Vision.*] The same word as is used in 1 Chr. 17. 15; 2 Sam. 7. 17; it is from the same root as *chôzeh*; it refers here to a revelation (made otherwise than by dream), the substance of which Nathan (God's pious one) repeated to David; many of Nathan's words are quoted here.——*Mighty.*] A *gibbôr*, a Hero, a Worthy (cf. p. 156, *note*), while yet but a stripling, in that he knew the true source of strength (1 Sam. 17. 45).——*Chosen.*] *Dei gratiâ*. **21.** *Hand.*] *i.e.* protecting care; cf. Ps. 88. 5. Pr. Bk. *shall hold him fast*. **22.** *Exact upon him.*] *i.e.* enforce exorbitant demands; cf. 1 Kin. 14. 26. Pr. Bk. *do him violence*. **25.** *I will set his*

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REHOBOAM—(*Shemaiah*).

And his right hand in the rivers.
26 He shall cry unto me, Thou *art* my father,
My God, and the rock of my salvation.
27 Also I will make him *my* firstborn,
Higher than the kings of the earth.
28 My mercy will I keep for him for evermore,
And my covenant shall stand fast with him.
29 His seed also will I make *to endure* for ever,
And his throne as the days of heaven.
30 If his children forsake my law,
And walk not in my judgments;
31 If they break my statutes,
And keep not my commandments;
32 Then will I visit their transgression with the rod,
And their iniquity with stripes.
33 Nevertheless my lovingkindness will I not utterly take from him,
Nor suffer my faithfulness to fail.
34 My covenant will I not break,
Nor alter the thing that is gone out of my lips.
35 Once have I sworn by my holiness
That I will not lie unto David.
36 His seed shall endure for ever,
And his throne as the sun before me.
37 It shall be established for ever as the moon,
And *as* a faithful witness in heaven. Selah.
38 But thou hast cast off and abhorred,
Thou hast been wroth with thine anointed.
39 Thou hast made void the covenant of thy servant:
Thou hast profaned his crown *by casting it* to the ground.
40 Thou hast broken down all his hedges;

JEROBOAM—(*Ahijah*).

Thou hast brought his strong holds to ruin.
41 All that pass by the way spoil him:
He is a reproach to his neighbours.
42 Thou hast set up the right hand of his adversaries;
Thou hast made all his enemies to rejoice.
43 Thou hast also turned the edge of his sword,
And hast not made him to stand in the battle.
44 Thou hast made his glory to cease,
And cast his throne down to the ground.
45 The days of his youth hast thou shortened:
Thou hast covered him with shame. Selah.
46 How long, LORD? wilt thou hide thyself for ever?
Shall thy wrath burn like fire?
47 Remember how short my time is:
Wherefore hast thou made all men in vain?
48 What man *is he that* liveth, and shall not see death?
Shall he deliver his soul from the hand of the grave? Selah.
49 Lord, where *are* thy former lovingkindnesses,
Which thou swarest unto David in thy truth?
50 Remember, Lord, the reproach of thy servants;
How I do bear in my bosom *the reproach of* all the mighty people;
51 Wherewith thine enemies have reproached, O LORD;
Wherewith they have reproached the footsteps of thine anointed.
52 Blessed *be* the LORD for evermore.
Amen, and Amen.

hand.] *i.e.* I will give him *dominion* (as Pr. Bk.), reaching from the Mediterranean to the Euphrates (cf. Ps. 72. 8). **26.** *Thou art my Father.*] Unwittingly he quotes words (2 Sam. 7. 14) which, though spoken primarily of Solomon, refer ultimately (Heb. 1. 5) to Christ. **31.** *If they break.*] *Rather* (and so in v. 34), profane, as in v. 39. Heb. *chalêl.* **36. 37.** *Established . . as sun . . moon.*] Apparently Jeremiah (33. 20, 21) understood Ethan to say, that the sun and moon are alike witnesses that David's kingdom should be as enduring as themselves. Some render, *the witness in heaven is faithful*, and understand it (cf. Job 16. 19) of God (so Cook), or of the rainbow (so Luther). **43.** *Turned the edge.*] Perhaps, rather, *taken away*, &c., as Pr. Bk. **45.** *Days . . . shortened.*] By the premature old age of trouble. Rehoboam died at 58 (see *note*, p. 259). **47.** *Wherefore . . in vain.*] *Rather*, unto what vanity. **48.** *Grave.*] Heb. *sh'ôl*; *Sept.* ἅδου; Pr. Bk. *hell.* **51.** *Footsteps.*] Lit. *heels*, *i.e.* retreating footsteps; the 'rear' in Gen. 49. 19. Pr. Bk. *blasphemed thee, and slandered the footsteps.*——*Thine anointed.*] King *and* people; it is plural. **52.** *Blessed.*] Comp. Job 1. 21 & 13. 15.]

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ABIJAH. JEROBOAM—(*Ahijah*).

Summary of the Reign of Rehoboam.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city [o] which the LORD did choose out of all the tribes of Israel, to put his name there. [p] And his mother's name *was* Naamah an Ammonitess.

13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, [n] the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the LORD.

29 Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

15 Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, [q] and of Iddo the seer concerning genealogies?

30 And there was [r] war between Rehoboam and Jeroboam all *their* days.

And *there were* wars between Rehoboam and Jeroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. [s] And his mother's name *was* Naamah an Ammonitess. And [t] Abijam his son reigned in his stead.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

95.—Abijah.

1 KIN. XV. 1-5.

1 Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over

2 CHRON. XIII. 1-2.

1 Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah. 2 He reigned three years in Jerusalem. His mother's name also *was* [u] Michaiah the daughter of Uriel of Gibeah.

[n] ch. 6. 6. [o] ch. 11. 36. [p] ver. 31. [q] ch. 9. 29 & 13. 22. [r] ch. 12. 24 & 15. 6. [s] ver. 21. [t] Matt. 1. 7, *Abia*. [u] See ch. 11. 20.

1 K. xiv.—29. *Chronicles.*] Cf. 2 Sam. 1. 18, *note*. The 'visions of Iddo the seer' were specially 'against Jeroboam,' but they included also some records of Solomon (2 Chr. 9. 29); his *midrash* recorded the 'ways and sayings' of Abijah (2 Chr. 13. 22); of his book 'concerning genealogies,' of which the Chronicler here availed himself (Chr. v. 15), nothing further is known (the word *hithyahësh* seems to mean *family-rolls*). 30. *War.*] Probably only predatory border warfare, and secret hostility. Cf. 2 Chr. 11. 4. 31. *Naamah an Ammonitess.*] The repetition (v. 21) is significant. The son of a Hebrew mother might perhaps have understood the temper of his people better.——*Abijam.*] Like *Abijahu* (2 Chr. 13. 20, Heb.) another form of (the name of Samuel's second son) Abijah (*Jehovah is a father*). Apparently a spirit of *Dieu et mon droit* guided both Rehoboam and Jeroboam in their choice of names. Abijam is of doubtful meaning; perhaps the variation was accidental, perhaps it was given to him after he had shown himself unworthy to bear his real name, Abijah.

2 C. xii.—14. *Prepared.*] *Rather*, directed not his heart, &c.; cf. 1 Kin. 14. 28, *note*.

1 K. xv.—1. *Reigned.*] *Rather*, became

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Judah. [2] Three years reigned he in Jerusalem. [a] And his mother's name *was* Maachah, the daughter of [b] Abishalom.

[3] And he walked in all the sins of his father, which he had done before him: and [c] his heart was not perfect with the LORD his God, as the heart of David his father.

[4] Nevertheless [d] for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: [5] because David [e] did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [f] save only in the matter of Uriah the Hittite.

96.—Battle of Mount Zemaraim.

1 KIN. XV. 6.

[6] [g] AND there was war between Rehoboam and Jeroboam all the days of his life.

2 CHRON. XIII. 2-21.

And there was war between Abijah and Jeroboam.

[3] And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

[a] 2 Chr. 11. 20, 21, 22. [b] 2 Chr. 11. 21, *Absalom.* [d] ch. 11. 32, 36; 2 Chr. 21. 7. [e] ch. 14. 8.
[c] ch. 11. 4; Ps. 119. 80. [f] 2 Sam. 11. 4, 15 & 12. 9. [g] ch. 14. 30.

king. Cf. 2 Sam. 15. 10; *v.* 25; Chr. *v.* 1, &c. ——*Abijam.*] Cf. *ch.* 14. 31, *note.* 2. *Three.*] He reigned a little over two years (*v.* 9).——*Maachah.*] His *grandmother.* Cf. 2 Chr. 11. 20, *note.* Her determined and abominable (*v.* 13) idolatry led Asa, in his stern sense of right, to depose her from her position of queen-mother (*v.* 13), which, for some reason, she retained at the beginning of his reign. Perhaps his own mother was dead. 3. *Walked,* &c.] Apparently he did not share in the reformation of Rehoboam and the people (2 Chr. 12. 6, 12), or his own penitence was evanescent. Later (2 Chr. 13. 4-12), while keen to discern the (comparatively speaking) 'mote' in Israel's eye—the worship of representatives of Jehovah—he was so blind to the 'beam' in his own—the worship of substitutes for Jehovah (*ch.* 14. 23, 24)—as to adopt very boastful language.——*Not perfect.*] Yet not utterly ungodly (cf. *v.* 15; 2 Chr. 13. 10-12). 4. *Lamp.*] Cf. *ch.* 11. 36, *note.* The word there used is the same. For His promise' sake (2 Sam. 7. 11-16) God maintained one family on the throne of Judah for 400 years. Israel in 250 years saw nine changes of dynasty; the longest, *i.e.* the dynasties of Omri and of Jehu, comprising four and five kings only.——*To set,* &c.] The meaning is, For David's sake God gave the succession to Rehoboam's son in order to (*i.e.* that so he might) set up David's son (descendant) after him. *Sept.* ἵνα στήσῃ τὰ τέκνα αὐτοῦ μετ' αὐτὸν καὶ στήσῃ τὴν Ἱερουσαλήμ; Vulg. *ut suscitaret . . et statueret.* 5. *Save only,* &c.] Wanting in Vat. and some other MSS. of *Sept.* No other sin is recorded as a deliberate sin; of sins of infirmity there are many records (1 Sam. 27. 1 & 21. 12 & 25. 13; 2 Sam. 18. 5 & 24. 1; 1 Kin. 1. 6).

2 C. xiii.—2.] The (?) parallel verse in Kin. (wanting in Vat. MS. of *Sept.*) requires the insertion of the words *the houses of* to complete the sense (Amos 7. 11; 2 Sam. 3. 1): some Heb. MSS. read Abijah for Rehoboam, probably correctly.——*Was war.*] *Rather,* war prevailed; a smouldering border warfare of 60 years' duration, of which this battle was the climax and close. 3.] The campaign might very well have opened with such numbers. 1,200,000 would be about three-quarters of the adult male population (1,570,000), as given by David's census. But numbers in Hebrew are very liable to errors in transcription. If this single battle is spoken of (as apparently it is) the numbers must be incorrect. Several old Latin versions give them as ten times less. When Lothaire was defeated at Fontenoy 100,000 were slain. No greater carnage is known. Note the steady augmentation of the armies of Judah, and the corresponding decrease of the armies of Israel, to be accounted for (*Blunt*) by the immigration of the godly into Judah. Rehoboam could summon 180,000; Abijah, 18 years later, 400,000; Asa, about 6 years later, 580,000; Jehoshaphat, about 32 years later, 1,160,000. Whereas, while Jeroboam's army numbered

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ABIJAH. JEROBOAM—(*Ahijah*).

Abijah's Appeal to Israel.

4 And Abijah stood up upon mount [b] Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; 5 Ought ye not to know that the LORD God of Israel [c] gave the kingdom over Israel to David for ever, *even* to him and to his sons [d] by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [e] rebelled against his lord. 7 And there are gathered unto him [f] vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam [g] made you for gods. 9 [h] Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? [i] so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business: 11 [k] and they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the [l] shewbread also *set they in order* upon the pure table; and the candlestick

[b] Josh. 18. 22.
[c] 2 Sam. 7. 12, 13, 16.
[d] Num. 18. 19.
[e] 1 Kin. 11. 26 & 12. 20.
[f] Judg. 9. 4.
[g] 1 Kin. 12. 28 & 14. 9; Hos. 8. 6.
[h] ch. 11. 14, 15.
[i] Ex. 29. 35.
[k] ch. 2. 4.
[l] Lev. 24. 6.

800,000, Ahab's might be compared to 'two little flocks of kids' (1 Kin. 20. 27), and Joram's and Jehu's could make no stand against Syria. **4.**] The only Zemaraim known is on the border of Benjamin, between Bethel and Betharabah, now *Sumrah*, and not in 'the hill-country of Ephraim,' but in the lower plain of Jordan. It took its name probably from the Zemarites, a Hamite tribe (Gen. 10. 18).——*Said.*] Compare Jotham's address on Gerizim (Judg. 9. 7). Abijah's appeal rests on three grounds, of which the first (*vs.* 5–8) ignores the fact that the disruption was 'from the Lord,' and the last (*vs.* 10–12) the fact of the idolatry prevailing in Judah. **5.** *Gave.*] Conditionally. Cf. Ps. 132. 12 & 89. 30–32.——*Covenant of salt.*] *i.e.* as though they had sealed the covenant by partaking of a meal together. Salt is the emblem of perpetuity. Bread and salt was, and is still, the food usually eaten under such circumstances; and, whatever the food actually be, a Bedouin calls it *the bread and salt.* The Persian term for traitor is *nemekharam*, 'faithless to salt.' To 'eat any one's salt' is everywhere to owe him fidelity (Ezra 4. 14). The expression was of ancient use among the Hebrews (see Num. 18. 19, where, as here, it is equivalent to 'for ever'). Salt accompanied every sacrifice (Mark 9. 49), whether *minchah* (Lev. 2. 13) or burnt-offering (Ezek. 43. 24), pointing to that purity which God expected in the offerer, and the lasting nature of the friendship betwixt God and his people. Each sacrifice was a renewal of the Covenant betwixt a holy God and a holy people. **6.** *Is risen,* &c.] A.V. has the wrong tense throughout. *Render*, rose..rebelled..were gathered ..strengthened. **7.** *Belial.*] Cf. 1 Sam. 10. 27, *note.*—— *Young.*] Cf. 1 Kin. 12. 10, *note.*——*Tenderhearted.*] *Rather*, timid (cf. Deut. 20. 8); the same word is used of Solomon (1 Chr. 22. 5). **8.** *In the hand.*] Vulg. *regno Domini quod possidet per filios David.* Cf. 1 Chr. 29. 23.—— *There are,* &c.] Compare Rabshakeh's argument (2 Kin. 18. 32–35). **9.** *Other lands.*] Seeming to imply that a priestly caste was unknown to other religions. Probably, however, the likeness was rather in their being self-appointed, not chosen by God.——*Consecrated.*] Cf. 1 Kin. 13. 33, *note.*——*Seven.*] God's law required but one (Ex. 29. 15). Cp. Balaam's sevenfold altars, bullocks, and rams (Num. 23); possibly (so *Speak. Com.*) connected with the number of the then known planets.——*Be.*] *Rather*, become. **10.** *As for us,* &c.] Cp. Jer. 7. 4–8. 'A lie which is half a truth is ever the blackest of lies.' Their orthodoxy was seeming rather than real, their worship's purity that of the whited sepulchre. Abijah retained his throne only 'for David's sake.' Cf. 1 Kin. 15. 3, 4; Matt. 3. 8, 9. In truth, his trust in God was so imperfect that, shortly after, he made a league with Syria (1 Kin. 15. 19). **11.** *Keep the charge.*] *i.e.* have the care (or management) of (the ordinances of)

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of gold with the lamps thereof, [m] to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* captain, [n] and his priests with sounding trumpets to cry alarm against you. O children of Israel, [o] fight ye not against the LORD God of your fathers; for ye shall not prosper.

Abijah Defeats Jeroboam. ('*The shout of a King is among them.*')

13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them. 14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets. 15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God [p] smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand. 17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. 18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, [q] because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and [r] Ephrain with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD [s] struck him, and [t] he died.

PSALM LXXVIII.

Maschil of Asaph.

1 GIVE ear, O my people, *to* my law:
Incline your ears to the words of my mouth.
2 I will open my mouth in a parable:

[m] Ex. 27. 20, 21; Lev. 24. 2, 3.
[n] Num. 10. 8. [o] Acts 5. 39. [p] ch. 14. 12.
[q] 1 Chr. 5. 20; Ps. 22. 5. [r] Josh. 15. 9.
[s] 1 Sam. 25. 38. [t] 1 Kin. 14. 20.

the Lord (Lev. 8. 35). 12. *God himself.*] Heb. *ha-Elohim*; the (*i.e.* the true) God (so in *v.* 15), in contrast with the 'no gods' of *v.* 9. ——*Sounding trumpets.*] *Rather*, the trumpets of alarm; the silver *chatzozerah*. The sounding of the trumpets was emblematic of invoking God's presence and aid. Cf. Num. 10. 9 & 31. 6 & *v.* 13.——*Cry alarm.*] *i.e.* sound the alarm, a series of repeated blasts, as distinguished from the mere summons, a long-sustained single blast. 14. *Before and behind.*] It was the moment of Judah's extremity; the numbers were as two to one, and they seemed taken in a snare. 15. *Smote.*] Vulg. *perterruit.* The word is generally used of God's judgments. Cf. Judg. 20. 35; *ch.* 14. 12. 17. *Slew . . slain.*] The former word means to smite fatally; the latter to pierce, wound merely. But the number of the killed would doubtless be immense, for, as Napier said of the battle of Fulailee, where 2,000 defeated 35,000 after three hours' slaughter, they were 'too weak for mercy.' 18. *Brought under.*] *Rather*, humbled; they were not subjugated.——*Prevailed.*] Lit. *were strong*; *i.e.* showed resolute and undaunted courage. 19. *Bethel.*] We hear nothing, however, of the abolition of its idol-worship by Abijah (cf. *ch.* 15. 8). Probably he did not long hold this city.——*Jeshanah.*] Now *Ain Sinai*; it lay three miles N.——*Ephrain.*] Ephron, *Sept.* and *Vulg.*; cf. Josh. 15. 9. Better known as Ophrah, the Ephraim of John 11. 54, now *Taiyebeh.* 20. *Died.*] *i.e.* recovered no more till he died; which occurred about two years after Abijah's death. The word rendered *struck* is generally used of the advent of fatal disease (with us, especially paralysis).

[Ps. LXXVIII.—*Maschil.*] Well so called, a didactic poem, a psalm 'to make one wise' (Ps. 47. 7), is this song of warning, grounded on the past national history (*vs.* 7, 8). Apparently the writer belongs to the N. kingdom, and desires specially to impress on the people that a shameful defeat (*v.* 9) recently sustained was a token of God's displeasure at the disruption, which in itself was viewed as rebellion against God (*v.* 10), and which led to idol-worship and seeming utter forgetfulness of God's gracious dealings of old. If

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ABIJAH.

I will utter dark sayings of old:
3 Which we have heard and known,
And our fathers have told us.
4 We will not hide *them* from their children,
Shewing to the generation to come the praises of the LORD,
And his strength, and his wonderful works that he hath done.
5 For he established a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,
That they should make them known to their children:
6 That the generation to come might know *them*,
Even the children *which* should be born;
Who should arise and declare *them* to their children:
7 That they might set their hope in God,
And not forget the works of God,
But keep his commandments:
8 And might not be as their fathers,
A stubborn and rebellious generation;
A generation *that* set not their heart aright,
And whose spirit was not stedfast with God.
9 The children of Ephraim, *being* armed, *and* carrying bows,
Turned back in the day of battle.
10 They kept not the covenant of God,
And refused to walk in his law;
11 And forgat his works,
And his wonders that he had shewed them.
12 Marvellous things did he in the sight of their fathers,
In the land of Egypt, *in* the field of Zoan.
13 He divided the sea, and caused them to pass through;

JEROBOAM—(*Ahijah*).

And he made the waters to stand as an heap.
14 In the daytime also he led them with a cloud,
And all the night with a light of fire.
15 He clave the rocks in the wilderness,
And gave *them* drink as *out of* the great depths.
16 He brought streams also out of the rock,
And caused waters to run down like rivers.
17 And they sinned yet more against him
By provoking the most High in the wilderness.
18 And they tempted God in their heart
By asking meat for their lust.
19 Yea, they spake against God; they said,
Can God furnish a table in the wilderness?
20 Behold, he smote the rock, that the waters gushed out,
And the streams overflowed;
Can he give bread also?
Can he provide flesh for his people?
21 Therefore the LORD heard *this*, and was wroth:
So a fire was kindled against Jacob,
And anger also came up against Israel;
22 Because they believed not in God,
And trusted not in his salvation:
23 Though he had commanded the clouds from above,
And opened the doors of heaven,
24 And had rained down manna upon them to eat,
And had given them of the corn of heaven.
25 Man did eat angels' food:
He sent them meat to the full.

not Shiloh in Ephraim (*vs.* 60, 67), much less might Bethel be God's sanctuary. David, not Jeroboam, was the Shepherd of God's choice (*vs.* 70–72). **2.** *Dark sayings.*] The past is ever an enigma which the present should solve and profit by. The word, however, may mean simply 'an allegory' (so *Arab.*). Cf. 'Things which have been kept secret from the foundation of the world' (Matt. 13. 35). **9.** *Ephraim.*] *i.e.* Israel, as in Hos. 5, and constantly. **10.** *Covenant.*] *Viz.* that contained in 2 Sam. 7. 8–16: cp. *vs.* 70, 71. **11.** *Forgat.*] Comp. Ps. 105. 5–45. **12.** *Zoan.*] *Sept.* ἐν πεδίῳ Τάνεως, and so *Vulg.*; *i.e.* the plain of Tanis (*San*), on the E. bank of the Tanitic branch of the Nile; now largely submerged. it formerly extended 30 miles E. to Pelusium (*Sin*). *See* p. 489, *note.* **18.** *Meat.*] *i.e.* here both bread and flesh; *Sept.* βρώματα ταῖς ψυχαῖς αὐτῶν; Vulg. *escas animabus suis.* Their craving in Sin was for *food*, the 'flesh-pots of Egypt' and 'bread to the full;' at Kibroth-hattaavah (graves of lust), for the fondly-remembered *variety*, flesh, fish, and vegetables, but specially for flesh (Num. 11. 18, κρέα). The reference here is to the later occasion. **24.** *Corn.*] *Sept.* ἄρτον, Vulg. *panem*, and in *v.* 25. **25.** *Angels.*] Heb. *abbirim*, mighty ones; cp. the angelic title in Ps. 103. 20. Targ. *food that came down from the abode of angels.* Cf. Luke 24. 41–43.——*Meat.*] Not the same word as in *vs.* 18, 30. This is fre-

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ABIJAH.

26 He caused an east wind to blow in the heaven:
And by his power he brought in the south wind.
27 He rained flesh also upon them as dust,
And feathered fowls like as the sand of the sea:
28 And he let *it* fall in the midst of their camp,
Round about their habitations.
29 So they did eat, and were well filled:
For he gave them their own desire;
30 They were not estranged from their lust.
But while their meat *was* yet in their mouths,
31 The wrath of God came upon them,
And slew the fattest of them,
And smote down the chosen *men* of Israel.
32 For all this they sinned still,
And believed not for his wondrous works.
33 Therefore their days did he consume in vanity,
And their years in trouble.
34 When he slew them, then they sought him:
And they returned and enquired early after God.
35 And they remembered that God *was* their rock,
And the high God their redeemer.
36 Nevertheless they did flatter him with their mouth,
And they lied unto him with their tongues.
37 For their heart was not right with him,
Neither were they stedfast in his covenant.

JEROBOAM—(*Ahijah*).

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not:
Yea, many a time turned he his anger away,
And did not stir up all his wrath.
39 For he remembered that they *were but* flesh;
A wind that passeth away, and cometh not again.
40 How oft did they provoke him in the wilderness,
And grieve him in the desert!
41 Yea, they turned back and tempted God,
And limited the Holy One of Israel.
42 They remembered not his hand,
Nor the day when he delivered them from the enemy.
43 How he had wrought his signs in Egypt,
And his wonders in the field of Zoan:
44 And had turned their rivers into blood;
And their floods, that they could not drink.
45 He sent divers sorts of flies among them, which devoured them;
And frogs, which destroyed them.
46 He gave also their increase unto the caterpiller,
And their labour unto the locust.
47 He destroyed their vines with hail,
And their sycomore trees with frost.
48 He gave up their cattle also to the hail,
And their flocks to hot thunderbolts.
49 He cast upon them the fierceness of his anger,
Wrath, and indignation, and trouble,
By sending evil angels *among them*.

quently rendered *victual*; Sept. ἐπισιτισμὸν; Vulg. *cibaria*. 30. *Estranged.*] *i.e.* had not put it from them, *i.e.* by satisfying it; Pr. Bk. *were not disappointed of*, following Vulg. *non sunt fraudati*. Heb. *zâroo*; cp. *Izâra*, loathing (Num. 11. 20). 31. *Fattest.*] Heb. *mishmannêhem*. The 'very great plague' (Num. 11. 33), the fruit of gluttony, did not spare the most vigorous (Pr. Bk. *wealthiest*). 33. *In vanity ... in trouble.*] *Rather*, in a breath..in hot haste (*Jennings*), alluding to the rapidity with which the generation died out, 600,500 within 38 years. Cf. Ps. 90. 9. 41. *They turned back and.*] So lit.; but better repeatedly they.——*Limited.*] *Rather*, pained. Heb. *hithroo*, connected with Syr. *th'rô* = caused him to repent (*Jennings*): Sept. παρώξυνον; Vulg. *exacerbarunt*; Pr. Bk. *moved* (*i.e.* exasperated). 42. *Hand.*] The emblem of power; cf. Ps. 136. 12. 44. *And.*] *Rather*, as Pr. Bk., so that. 45. *Divers sorts of flies.*] Heb. *'arôb*; Sept. κυνόμυια; Pr. Bk. wrongly, *lice*; Heb. *cinnim*. The common fly is still the pest of Egypt, carrying the infection of purulent ophthalmia (*Tristram*). 46. *Caterpiller.*] Heb. *chasil*; lit. *the consumer*: the locust in the larva state. 47. *Sycomore.*] Heb. *shikmah*; Sept. and Pr. Bk. wrongly, συκάμινος, *mulberry*. Cf. 1 Chr. 27. 28, *note*. Ps. 105. 33 has 'fig-trees,' and adds *ets*, a generic name for all trees.——*Frost.*] Heb. *ch'nâmâl*, here only, = hailstones (*Kimchi*), or lightning (*Hitzig*). 48. *Hail.*] Heb. *bârâd*; some MSS. read *deber*, plague.——*Thunderbolts.*] Heb. *r'shâphim*, lightning-flames; *Sept.* τῷ πυρί; cf. Exod. 9. 23. 49. *Evil angels.*] *i.e.* ministers of evil.

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ABIJAH.

50 He made a way to his anger;
He spared not their soul from death,
But gave their life over to the pestilence;
51 And smote all the firstborn in Egypt;
The chief of *their* strength in the tabernacles of Ham:
52 But made his own people to go forth like sheep,
And guided them in the wilderness like a flock.
53 And he led them on safely, so that they feared not:
But the sea overwhelmed their enemies.
54 And he brought them to the border of his sanctuary,
Even to this mountain, *which* his right hand had purchased.
55 He cast out the heathen also before them,
And divided them an inheritance by line,
And made the tribes of Israel to dwell in their tents.
56 Yet they tempted and provoked the most high God,
And kept not his testimonies:
57 But turned back, and dealt unfaithfully like their fathers:
They were turned aside like a deceitful bow.
58 For they provoked him to anger with their high places,
And moved him to jealousy with their graven images.
59 When God heard *this*, he was wroth,
And greatly abhorred Israel;
60 So that he forsook the tabernacle of Shiloh,

JEROBOAM—(*Ahijah*).

The tent *which* he placed among men;
61 And delivered his strength into captivity,
And his glory into the enemy's hand.
62 He gave his people over also unto the sword;
And was wroth with his inheritance.
63 The fire consumed their young men;
And their maidens were not given to marriage.
64 Their priests fell by the sword;
And their widows made no lamentation.
65 Then the Lord awaked as one out of sleep,
And like a mighty man that shouteth by reason of wine.
66 And he smote his enemies in the hinder parts:
He put them to a perpetual reproach.
67 Moreover he refused the tabernacle of Joseph,
And chose not the tribe of Ephraim:
68 But chose the tribe of Judah,
The mount Zion which he loved.
69 And he built his sanctuary like high *palaces*,
Like the earth which he hath established for ever
70 He chose David also his servant,
And took him from the sheepfolds:
71 From following the ewes great with young he brought him
To feed Jacob his people,
And Israel his inheritance.
72 So he fed them according to the integrity of his heart:
And guided them by the skilfulness of his hands.

50. *Way to.*] *Rather*, straight path for. **51.** *Tabernacles.*] Pr. Bk. better, *dwellings*. Ham (= *black*) may refer to the black soil of Egypt, or to its being peopled by the children of Mizraim, Ham's son. **54.** *Sanctuary.*] *Rather*, his holy border.——*Purchased.*] *Rather*, taken possession of. Comp. Isa. 57. 13. Another interpretation should be noted. The 'sanctuary' is (*Stanley*) Shechem, the first resting-place of Abram (Gen. 12. 6 & 33. 19; Josh. 24. 32), the purchased possession of Jacob, the burial-place of Joseph, the 'Rheims' of Palestine (1 Kin. 12. 1); the 'mountain' is Gerizim, object of Israel's aspiration before crossing and prime interest after crossing Jordan (Deut. 11. 29, 30; Josh. 8. 33). **56.** *Provoked, &c.*] The days of the Judges might furnish a warning to Israel now. **60.** *Shiloh.*] Cf. 1 Sam. 8. 4, 5, *notes*. **61.** *Strength.*] *i.e.* the Ark; cf. Ps. 63. 2; 2 Chr. 6. 41; 1 Sam. 4. 21. **63.** *Fire*] of war (Num. 21. 28), or of Divine anger (Ps. 79. 5).——*Given, &c.*] *Sept.* οὐκ ἐπένθησαν, mistaking *hâlal*, he praised, *i.e.* in the nuptial song (*beth hilloolim* = the marriage house) for *yâlal*, he lamented. **64.** *Priests . . widows.*] Refers primarily to 1 Sam. 4. 11, 20. **65.** *Then.*] At Ebenezer (1 Sam. 7. 10). **66.** *Hinder parts.*] So Sept., Vulg., Germ.; a reference to 1 Sam. 5. 6 (*Delitzsch*). **67.** *Joseph.*] See note on title. **69.** *High.*] *Rather*, the heights, *i.e.* high as heaven, stable as earth; *Vulg.* and *Sept.*, by a misreading, *unicorns*. **71.** *Feed.*] Heb. *rûah*, used alike of the tending of the shepherd and of the king. Comp. Matt. 4. 18, 19.]

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Summary of Abijah's History.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

97.—Jeroboam consults the Prophet.

1 KINGS XIV. 1-18.

1 AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that [a] *I should be* king over this people. 3 [b] And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, [c] and went to Shiloh, and came to the house of Ahijah.

But Ahijah could not see; for his eyes were set by reason of his age. 5 And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

[a] ch. 11. 31. [b] See 1 Sam. 9. 7, 8. [c] ch. 11. 29.

2 C. xiii.—**21.** *And married.*] *Rather*, and he married, to mark that this was not subsequently to but before his accession (*ch.* 11. 23). ——*Fourteen.*] The diminution in the numbers of the royal harem is noticeable; probably it was in deference to popular opinion, which was strong on this point. Solomon had (?) 700 wives and 300 concubines; Rehoboam 18 wives and 60 concubines. Also the proportion of sons and daughters is remarkable. Rehoboam had 28 sons and 60 daughters. In Asa's case we have mention of only one wife and one son. The kings of Israel, who depended more on popular support, less on Divine right, seem to have confined themselves more frequently to one wife; see, however, 1 Kin. 20. 5 and 2 Kin. 10. 7.

[ISRAEL.] 1 K. xiv.—**1.** *At that time.*] The expression (unlike that in 2 Kin. 4. 8, 18, or even that in 2 Kin. 10. 32) always elsewhere points to some definite time. Here it seems to mean during the period described in *ch.* 13. 33, during which Jeroboam continued, in spite of the Judah-prophet's warning, his wicked and faithless policy. Josephus says, 'in no long time' after (?) Shishak's invasion.——*Abijah.*] The meaning (*Jehovah is a father*; cp. Ahijah, *Jehovah is a brother*) accords with Jeroboam's view, that the Calves were emblems of God, not new gods. **2.** *Wife.*] An Egyptian princess (*Sept.*), sister of Tahpenes wife of the Pharaoh of David's day. Cf. *ch.* 12. 20, *note.*——*Arise.*] The sight of his sick boy carried back his thoughts to the days of his own youth, when ambition's unsatisfying fruit was only in the blossom, and Ahijah's parable had come with ripening power.——*Shiloh.*] Probably Ahijah's great age prevented his migrating to Judah, or it may be that God judged his irregular messengers, his witnesses, the prophets, to be more needed in priest-deserted Israel than in Judah. It was in part to set flowing again the stream of revelation, dammed up by the degeneracy of the priesthood (1 Sam. 3. 1), that Samuel had organised the prophetic order.—From Tirzah to Shiloh was 25 miles. Disguise might be adopted to deceive the people, lest they should charge Jeroboam with discrediting his own priesthood, or to deceive Ahijah and so escape merited rebuke. **3.** *Cracknels, &c.*] The present was suitable to the character assumed, humble and ordinary. Cf. 1 Sam. 9. 7. *Cracknels* are biscuits, so called from the *crackling* noise they make when broken. Cf. 'Cakes, simnels, buns, crackneis, made with butter' (*Burton*). Biscuits sprinkled with coriander seed are still very common in Syria. *Nikkudim* is from *nakad*, to prick, stamp.——*Child.*] Cf. *v.* 12, *note.* **4.** *Set.*] Rendered *dim* in 1 Sam. 4. 15 (a different word from that in 1 Sam. 3. 2); referring, perhaps, to the lifeless motionless appearance of the eye when death is approaching. **5.** *For her son.*] *Rather*, about. Jeroboam did not seek aid, or ask for prayers, but simply for information.——*For it . . woman.*] Read, *And let it*

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The Sentence on Jeroboam, his House, and People.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* heavy *tidings*. 7 Go, tell Jeroboam, Thus saith the LORD God of Israel,

[d] Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, 8 and [e] rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, [f] who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes; 9 but hast done evil above all that were before thee: [g] for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and [h] hast cast me behind thy back:

10 Therefore, behold, [i] I will bring evil upon the house of Jeroboam, and [k] will cut off from Jeroboam him that pisseth against the wall, [l] *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. 11 [m] Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* [n] when thy feet enter into the city, the child shall die. 13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him [o] there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

[d] See 2 Sam. 12. 7, 8; ch. 16. 2.
[e] ch. 11. 31. [f] ch. 11. 33, 38 & 15. 5.
[g] ch. 12. 28; 2 Chr. 11. 15.
[h] Neh. 9. 26; Ps. 50. 17; Ezek. 23. 35.
[i] ch. 15. 29. [k] ch. 21. 21; 2 Kin. 9. 8.
[l] Deut. 32. 36; 2 Kin. 14. 26.
[m] ch. 16. 4 & 21. 24. [n] ver. 17.
[o] 2 Chr. 12. 12 & 19. 3.

be, when she cometh in, feigning herself to be another woman, that thou say unto her, Why feignest thou thyself to be another? (*Driver*). 7. *Exalted.*] Cf. *ch.* 16. 2.——*Prince.*] Or *leader* (1 Sam. 9. 16 'captain'). 9. *Above all.*] His efforts to substitute a corrupted worship for the true were unprecedented and persistent, shewing special ingratitude for the Divine 'exaltation,' and entire distrust of God.——*Other gods.*] So surely will the breach of the Second Commandment lead to a breach of the First.——*And.*] *Rather*, even.——*Cast*, &c.] Like contemptible refuse. (Cp. 'dung,' v. 10). This 'very strong and very rare expression' recurs in Ezek. 23. 35 only.—*Sp. Com.* 10. *Cut off.*] By the hands of Baasha (*ch.* 15. 28, 29).——*Left.*] *i.e.* at large; =not under wardship=*old* or young.—*Lumby.* The play of words (*atsur ve-azub*) is partly kept in Germ. and Ital., not elsewhere (*Sept.* ἐχόμενον καὶ ἐγκαταλελειμμένον; Vulg. *clausum et novissimum*; Fr. *enfermé et délaissé*); and it seems impossible in English, though the meaning is plain, *viz. one and all* (none whatsoever, Deut. 32. 36); perhaps *bond and free* is best, or possibly *married and single*. There is a similar play in the phrase *Scot and lot* (meaning every kind of parish due); *Bag and baggage* (meaning complete departure); *Art and part* (meaning altogether answerable for a crime); *Flotsam and jetsam* (where *lagan*, goods *lying*, but secured to a buoy, once formed part of the phrase).——*Take away*, &c.] Lit. *sweep out, clear away, after.* As we should say, *make a clean sweep of.* Cf. 2 Kin. 21. 13. 11. *Him*, &c.] A rhythmic sentence which became proverbial. Cf. *ch.* 16. 4 & 21. 24. Human nature has ever shrunk from the thought of the body being dishonoured after death, and all the more where a belief has prevailed either in the transmigration of the soul, or in the resurrection of the body.——*Dogs*, &c.] The dogs dispersed and asleep by day, 'in the evening return,' and act the part of scavengers of the streets. But vultures wait for the light. Sight, of marvellous power, not scent, guides them. Griffon-vultures (*gyps fulvus*), eagles, kites, buzzards, and ravens, all abound in Palestine. 12. *Child.*] Ahijah's own great age and secluded life lead him to call Abijah *yeled* (the newly-born) still. His father and the historian (*vs.* 3, 17) call him *naar* (the free, the upgrown; rendered *lad* in Gen. 37. 2, *youth* in Judg. 8. 20). If Jeroboam was recalled, as conjectured, in 975 B.C., and this year was 956 B.C., and the father was married in Egypt and the son born in Israel, Abijah might now be about 18. 13. *To the grave.*] *i.e.* escape the dishonour named (*v.* 11), and be regretted. Like words were spoken of Josiah (2 Kin. 22. 20). Note that no confirmation is here given to the sentiment of

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14 [p] Moreover the LORD shall raise him up a king over Israel, who shall cut off
the house of Jeroboam that day: but what? even now. 15 For the LORD shall
smite Israel, as a reed is shaken in the water, and he shall [q] root up Israel out
of this [r] good land, which he gave to their fathers, and shall scatter them [s] beyond
the river, [t] because they have made their groves, provoking the LORD to anger.
16 And he shall give Israel up because of the sins of Jeroboam, [u] who did sin,
and who made Israel to sin.

Death of Abijah, the Prince.

17 And Jeroboam's wife arose, and departed, and came to [x] Tirzah: *and* [y] when
she came to the threshold of the door, the child died; 18 and they buried him;
and all Israel mourned for him, [z] according to the word of the LORD, which he
spake by the hand of his servant Ahijah the prophet.

[p] ch. 15. 27, 28, 29.
[q] 2 Kin. 17. 6; Ps. 52. 5.
[r] Josh. 23. 15, 16.
[s] 2 Kin. 15. 29.
[t] Ex. 34. 13; Deut. 12. 3, 4.
[u] ch. 12. 30 & 13. 34 & 15. 30, 34 & 16. 2.
[x] ch. 16. 6, 8, 15, 23; Cant. 6. 4.
[y] ver. 12.
[z] ver. 13.

Menander, "Ον οἱ Θεοὶ φιλοῦσιν ἀποθνήσκει νέος (cf. 'Quem di diligunt, adolescens moritur.'—*Plautus*). Marred by sin it may be, burdened with toil and care, still that is not the view the Bible takes of human life. Life, with its duties and its joys, is viewed as a thing to be craved (Isa. 38. 18, 19; Ps. 88. 10-12), save when the spirit is embittered (Job 3. 11-22; Eccles. 4. 1-3); and even the clear revelation of the truth, that 'to depart and be with Christ is far better' was not meant to change this estimate. The saints' life on earth is not to be reckoned joyless or inglorious even now.——*Some good thing.*] Not so much could be said of any other member of Israel's royal houses. Cp. 'The flattering promises of hope, joined to many real virtues, made him an object of tender affection to the public.'—*Hume, on Edward VI.* **14.** *A king.*] *i.e.* Baasha (*ch.* 15. 27).——*But what?*] Probably *rather*, nay; in God's purpose, in the prophet's vision, that day had already come. The rendering of the French Vers. is probably correct, though somewhat tame, *et ce sera même dans peu.* The prophet's message is ever in one key; in the reign of Solomon when all seems prosperity and continuance, in the days of Jeroboam when all is new and revolutionary, his utterance is the same. There is an eternal order which cannot be violated; whoso defies it, brings ruin on himself and his house. 'Who wars with God shall strive a losing strife.'—*E. Arnold.* But there is always a special reference to the Theocratic nature of the kingdom of the Ten Tribes (vs. 8, 9) also. **15.** *Shall smite Israel.*] Because the heart of the people has gone along with the ruler; because a ruler embodies in himself and presents in open act the temper and spirit of those whom he rules. A universal principle frequently illustrated in Jewish history. A noble-minded David may be ready to assume all guilt, and ask, 'These sheep, what have they done?' but apportionment of responsibility lies with God (2 Sam. 24. 17), whether man acquiesces, or (like Adam and Eve, or Cain, or Aaron, Gen. 3. 12, 13 & 4. 9; Ex. 32. 22) would fain shake it off.——*Reed.*] Heb. *kâneh* (κάλαμος, *arundo*), the generic name for reeds of every kind. The constant motion and frequent deflection well figure the absence of tranquillity and succession of revolutions which mark Israel's history; at length, one day the swollen stream uproots it, and it is swept away.——*The river.*] As in *ch.* 4. 21, the Euphrates. This is the earliest prophecy naming this penalty; and during all the 235 years till its accomplishment Jer. 18. 7, 8 was true, however inexplicable the fact. As is the promised blessing, so is the threatened doom, ever conditional; sin may forfeit; penitence may avert.——*Groves.*] *Rather*, asherahs; cf. *ch.* 11. 5, *note.* **16.** *And he shall.*] *Rather*, So; continuing *v.* 15.——*Who . . . who.*] *Rather*, wherewith he . . wherewith he. **17.** *Tirzah.*] New *Telasir.* The name means *grace* or *beauty*; as the words *fair* and *comely* are used of Jerusalem, implying a combination of soft and grand beauty. In Cant. 6. 4 it takes precedence of Jerusalem for beauty. It lay a little N. of Shechem, in the mountain district. 'Twelve miles E. of our Jeb'a camp. There are numerous rock-cut sepulchres; probably some are those of Israel's early kings, before they began to be buried in Samaria.'—*Besant.* Omri rebuilt Samaria to take the place of Tirzah, perhaps because its position was more defensible. Samaria was a place of great strength.——*Door.*] *Rather*, house.——*Child.*] Cf. *v.* 12, *note.*

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98.—Death of king Abijah.

1 KIN. XV. 7, 8. 2 CHRON. XIII. 22 & XIV. 1.

7 [a] Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story of the prophet [b] Iddo.

[2 C. xiv.] 1 So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead.

99.—Accession of Asa.

1 KIN. XV. 9, 10.

9 AND in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. 10 And forty and one years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.

100.—Death of Jeroboam.

1 KINGS XIV. 19, 20.

19 AND the rest of the acts of Jeroboam, how he [a] warred, and how he reigned, behold, they *are* written in the book of

[a] 2 Chr. 13. 2, 3. [b] ch. 12. 15. [c] 2 Chr. 13. 2, &c.

[JUDAH.] 1 K. xv.—7. *Chronicles.*] Lit. *words of the days*; *i.e.* journals or annals, not the canonical books.——*War.*] Military *details* are generally to be found in the two Books of Chronicles (cf. 2 Chr. 13. 3). On occasion of the great battle at Mt. Zemaraim God was wholly on Abijah's side, and the religious feeling of the people as well. 'The presence of the priesthood, and the sound of the sacred trumpets, inspirited Judah as much as they disheartened Israel.'—*Milman.* 8. *Slept.*] After a brief reign of little over two years.

2 C. xiii.—22. *Sayings.*] Of his eloquence we have no mean specimen in this chapter (*vs.* 4-12).——*Story.*] Cf. 2 Sam. 1. 18, *note.* ——*Prophet.*] Heb. *nabi*; elsewhere called *chozeh*, seer. Cf. 1 Sam. 9. 9, *note.* From the similarity of name, Iddo has by some been identified with Oded (*ch.* 15. 1), by others with the Judah-prophet, because he was author of 'visions (or utterances) against Jeroboam.' Cf. p. 281, *note.*

1 K. xv.—10. *Forty and one years.*] Length of days was part of God's blessing on Asa (he was contemporary with *seven* kings of Israel—Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab); peace also, for Israel did not rally from the defeat of 2 Chr. 13. 17 (cf. Prov. 3. 2). Pious and prudent, this young king took advantage of the first occasion of suspended warfare between the rival kingdoms, the ten years peace (2 Chr. 14. 1), not (contrast *ch.* 4. 24) to aggrandise himself, but to restore the purity of the national religion. He also strengthened the national defences (2 Chr. 14. 6).——*Maachah.*] His *grandmother* (cf. 2 Chr. 11. 20, *note*) is specially named, either because of her influential position as queen-mother (*v.* 13), or perhaps because she had brought him up. Absalom and Abishalom both mean *father of peace.* Cf. 2 Chr. 11. 21.

[ISRAEL.] 1 K. xiv.—19. *Warred.*] Mainly in desultory border warfare, except on two occasions, *viz.* when Shishak joined him (*v.* 25), and when he was crushingly and finally

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the chronicles of the kings of Israel. 20 And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

101.—Accession of Nadab.

1 KINGS XV. 25, 26.

25 AND Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. 26 And he did evil in the sight of the LORD, and walked in the way of his father, and in [a] his sin wherewith he made Israel to sin.

102.—Baasha's Usurpation.

1 KINGS XV. 27, 28, 31.

27 [a] AND Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at [b] Gibbethon, which *belonged* to the Philistines, for Nadab and all Israel laid siege to Gibbethon. 28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

[a] ch. 12. 30 & 14. 16. [a] ch. 14. 14. [b] Josh. 19. 44 & 21. 23; ch. 16. 15.

defeated by Abijah (2 Chr. 13, 3–19). **20.** *His son reigned.*] It became rather the exception than the rule, at times, that a son should succeed to his father's throne in Israel. Cf. Ps. 102. 28.

1 K. xv.—**25.** *Two years.*] So one year and any part of a second would be called. The quiet and orderly hereditary succession in Judah is henceforward strongly contrasted with the rapid change of kings and dynasties in Israel. Popularity with the army became the pathway to the throne. The border warfare, the association with Shishak, the prolonged siege of Gibbethon, gave the captains of the army opportunities of distinguishing themselves. 'The camp before Gibbethon, as afterwards that at Ramoth-Gilead, became as it were a separate power in the state.'—*Stanley.* Omri sought stability for his house by foreign alliances, political and domestic. His policy—complete disregard of God as an object of obedience, of trust, or of worship—gained for his name at any rate an undying notoriety (Mic. 6. 16). **26.** *Did evil.*] *i.e.* (the special meaning of the word in Judges and elsewhere) was given up to idolatry.

1 K. xv.—**27.**] Baasha seems to have been a mere military adventurer; neither he (*ch.* 16. 2) nor his tribe had any claims to sovereignty, or even to distinction. Since Deborah's day (Judg. 5. 15, 18) Issachar had achieved no fame; for Tola's judgeship (Judg. 10. 1) was (so far as the record runs) in no wise glorious. Jacob had foretold that 'Rest' would be Issachar's loftiest aspiration. Stolid submissiveness (in the fertile 'trough' of the plain of the Kishon), not independence, easy contentment, not ambition, marked his character (cf. Gen. 49. 14, 15; Deut. 33. 18, 19); a character, however, not incompatible with shrewd wisdom (1 Chr. 12. 32); and it appears as if the *chiefs* of Issachar were men of special prominence (1 Chr. 12. 32; Judg. 5. 15); as indeed was likely, seeing that their inheritance included all the central and northern passes of Canaan, the plain of Esdraelon (the battlefield, the Belgium, of the land), and Ar-Megiddo (the city of Megiddo), than which no more suitable name could be found for the scene of the war of the universe (Rev. 16. 16). ——*Smote.*] *i.e.* assassinated.——*Gibbethon.*] A Levitical city in Dan (the N. or Israelite part, cf. 2 Chr. 11. 10, *note*), now in the possession of the Philistines (cf. *ch.* 16. 15), the Levites having evacuated it when their tribe migrated into the S. kingdom; perhaps *Geibuta*, N. of Jaffa. Why Israel specially desired to recover it at the cost of a 25 years' siege, does not appear. It may be that Gibbethon was only one of several cities passed, in a similar way, into Philistine hands, to the great detriment of the kingdom. Omri probably raised the siege when he hastened away to besiege Zimri at Tirzah.

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103.—Baasha executes the Sentence on Jeroboam.

1 KINGS XV. 33, 34, 29, 30, 32.

33 IN the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in [a] the way of Jeroboam, and in his sin wherewith he made Israel to sin.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto [b] the saying of the LORD, which he spake by his servant Ahijah the Shilonite: 30 [c] because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

32 [d] And there was war between Asa and Baasha king of Israel all their days.

104.—Asa's Reformation.—The Ten-years' Peace.

1 KIN. XV. 11-15.	2 CHRON. XIV. 1-8 & XV. 16-18.
	IN his days the land was quiet ten years.
11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.	2 And Asa did *that which was* good and right in the eyes of the LORD his God:
12 [a] And he took away the sodomites	3 For he took away the altars of the strange *gods*, and [b] the high places, and [c] brake down the images, [d] and cut

[a] ch. 12. 28, 29 & 13. 33 & 14. 16.
[b] ch. 14. 10, 14.
[c] ch. 14. 9, 16.
[d] ver. 16.
[a] ch. 14. 24 & 22. 46.
[b] See 1 Kin. 15. 14; ch. 15. 17.
[c] Ex. 34. 13.
[d] 1 Kin. 11. 7.

1 K. xv.—29. *Smote*, &c.] Policy, not any desire to fulfil Ahijah's words (*ch.* 14. 10), possibly unknown to him, would suggest the extermination of the family of his predecessor. Baasha could in no way lay claim to a Divine call (*ch.* 16. 7), though he might be the sword of the Lord's vengeance on Jeroboam's house. 32. *War.*] Intermittent border warfare merely; not inconsistent with the statements 'In Asa's days the land was quiet ten years,' and 'The land had rest and he had no war in those years' (*i.e.* during the period of reformation and strengthening of the kingdom, while free from the insurrectionary spirit of Israel and free from Egyptian or other foreign war). Asa's reign was indeed long enough to admit of ten years peace after Baasha's death, but we cannot suppose that Asa delayed beginning his beneficial changes for 26 years. The exact agreement of this verse with *v.* 16 seems to show that the words are in both cases a quotation from the Annals of the Kingdoms.

[JUDAH.] 1 K. xv.—11. *Right.*] Therefore his days were long in the land. He was contemporary with seven Israelite kings. In youth, virtue, integrity of purpose, and constancy in faith, he may be compared to Edward VI. Self-sufficiency was Asa's failing. Let him that thinketh he standeth take heed lest he fall. Humble teachableness might have averted that 'collapse of faith' in later years (*v.* 18), of which the loss of peace was the penalty (2 Chr. 16. 9); might have prevented the association of folly, oppression, distrust of God, with his name. Azariah and Hanani were at hand to guide, whether by encouragement or reproof (2 Chr. 15. 1 & 16. 7). *Doing the good and right*, the converse of *doing evil*, always means the discontinuance of idolatry (cf. 2 Chr. 31. 20). The 'perfect heart' is that which is steadfast in the true faith, and desires to cleave to the 'law and the commandment' of God (cp. Chr. *v.* 4; Ex. 24. 12; Deut. 6. 24, 25), seeking no other 'statutes.' 12. *Took away.*] A remnant escaped his vigilance (*ch.* 22. 46).——*Idols.*] Cf. *v.* 3 & *ch.* 14. 23. The word is *gillûlim* (stocks, things that are rolled), generally distinct from, though possibly sometimes including, the

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ASA. BAASHA.

out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and [e] burnt *it* by the brook Kidron.

14 [f] But the high places were not removed: nevertheless Asa's [h] heart was perfect with the LORD all his days.

down the groves: 4 and commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. 5 Also he took away out of all the cities of Judah the high places and the images:

[2 C. xv.] 16 And also *concerning* Maachah the mother of Asa the king, he removed her from *being* queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But [g] the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

[e] So Ex. 32. 20. [f] ch. 22. 43. [g] ch. 14. 3, 5. [h] See ver. 3.

stone images, or pillars, of Baal and the wooden representatives of Astarte (cf. *ch.* 11. 5, *note*). Here the writer seems to include (Chr. *v.* 3) *altaria peregrini cultus* (Vulg.) and the chapels ('high places' in 'cities,' Chr. *v.* 5) connected with idol-worship. The word used in Chr. *v.* 5, *chammanim*, is derived from a Phœnician name for the sun, but probably it includes likewise moon-monuments. Gesenius, *idol-blocks*; Ewald, *doll-images*.

2 C. xiv.—**4.** *The law and the commandment.*] This may mean the Decalogue *and* the Ceremonial Law, the 'law of commandments contained in ordinances' (Eph. 2. 15), the observance of which, in an honest and true heart, was Israel's 'righteousness' (Deut. 6. 25); but the same expression in Ex. 24. 12 appears to mean the Ten Commandments only, 'the words of the covenant' (Ex. 34. 28). The phrase (Isa. 8. 20), *for the law and for the testimony*, 'the watchword of the faithful' (*Kay*), appears to include the word of Prophecy as well.

1 K. xv. — **13.** *And also, &c.*] The Genevan Bible has on Chr. *v.* 16 this curious annotation, savouring of Calvin—'Herein he shewed that he lacked zeal, for she ought to have died, both by the covenant, as *v.* 13, and by the law of God; but he gave place to foolish pity, and would also seem after a sort to satisfy the law.'——*Mother.*] *i.e.* grandmother (2 Chr. 11. 20, *note*).——*Queen.*] *Sept.* ἡγουμένην (cf. τῆς δυναστευούσης, 2 Kin. 10. 13; Jer. 13. 18), *i.e.* queen-mother, a position of highest dignity and paramount influence in an Oriental monarchy. It was not always enjoyed by the favourite wife, but high birth was taken into account, or priority of marriage, or the giving birth to the heir to the throne, especially this last, on which ground Bathsheba took precedence of Haggith, though Adonijah was older than Solomon. Still, in the East (in Africa also), a king's mother would rank above his wife. In Turkey no woman can be said to be of any note or influence, except the Sultana-valide, or Empress-dowager. Asa's own mother either died early, or was too feeble in character to assert her rights against his grandmother Maachah.——*Idol.*] Not as *v.* 12; used here and Chr. only; it means *frightful object*, that which inspires terror, or, it may be, disgust; Heb. *miphletseth*; Jerome, *simulacrum obscœnum*; Ewald and Wright, *a phallus*; and the *Vulg.* points to this symbol of the productive power of nature (to which, in Pompeian frescoes, women are represented as making offerings), *simulacrum turpissimum* (*Priapi*, Chr.). 'Everywhere (in Benares) the emblem of the Creator is phallic. Round the frieze of one temple are scenes of vice, natural and unnatural, worse than anything in the Lupanar at Pompeii.'—*Jex Blake*, 1888. Cf. 'Furum aviumque maxima *formido*,' Hor. Sat. i. 8. 4; 'As a *scarecrow* in a garden of cucumbers,' Baruch 6. 70. It was of wood, for it was 'cut down, stamped (= crushed, cf. Ex. 32. 20; 2 Kin. 23. 15) and burnt' (Chr. *v.* 16).——*In a grove.*] *Rather*, for an asherah. **14.** *The high places.*] To read their (*i.e.* the idols') in Chr. *v.* 3 would remove a *seeming* contradiction in the likeliest way. *God's* high places, at the use of which God had 'winked' in earlier and more lax days, before the building of the Temple (and the removal of which *in Israel* was even lamented by Elijah, *ch.* 19. 10), were not removed by Asa. Probably he did not understand the necessity for removing what even Samuel and David had countenanced, otherwise Asa *of the perfect heart* would not have allowed them to remain. *If* only *idolatrous* high places are meant here, we must suppose either that he did remove them, and the use of them gradually crept in again; or that he

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15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

Asa's measures of Defence.

[2 C. xiv.] And the kingdom was quiet before him. 6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest. 7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side.

So they built and prospered.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

105.—Invasion of Zerah.—Asa's Prayer and Victory.

2 CHRON. XIV. 9—XV. 15, 19.

9 [a] AND there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three

[a] ch. 16. 8.

failed to remove some (perhaps those in villages, Chr. v. 5), because they escaped his notice, or because the popular attachment to them was too strong for him. Cf. 1 Sam. 9. 12, *note*. Asa's shortcomings are noted in 2 Chr. 16. 7-10, 12. **15.** *Father .. and .. himself.*] Possibly Asa's spoils are mentioned by anticipation here. It was in his fifteenth year that he defeated Zerah (2 Chr. 14. 13-15 & 15. 10). Abijah's spoils were no doubt taken from Israel (2 Chr. 13. 16-19). Shishak had stripped Judah's treasuries; the 'blessing of the Lord' (Prov. 10. 22) replaced them.

2 C. xiv.—**6.** *Fenced cities.* Probably Shishak had demolished Rehoboam's works of defence (*ch.* 11. 5-11). It is no proof that Asa's reliance was not on God that he acted prudently (cf. *ch.* 32. 3-8; Phil. 2. 12, 13). **7.** *Yet before us.*] *i.e.* while there is no enemy present. Apparently Asa had rebelled against Egypt, and expected an invasion. The defeat of Zerah was Judah's greatest achievement. **8.** *Army.*] The increase in numbers from 400,000 (*ch.* 13. 3) to 580,000, is no more than might be expected from the enlargement of territory (*ch.* 13. 19) and the continuance of peace (*ch.* 14. 1). That 'little Benjamin' so nearly equals Judah must be due to Jerusalem's being within its border, and to the marvellous recuperative energy of the tribe.——*Targets.*] Heb. *tzinnah*, a shield covering the whole body, altogether different from the *kidon*, rendered *target* in 1 Sam. 17. 6, and larger than the *mâgen*, or light *shield*. Benjamin—the frontier tribe, the tribe of the Passes (Wâdy Harith, of which Jericho was the key, and which led to Ai and Michmash, to Bethel and Gibeah; and Beth-horon, which opened a passage through the mountains of Ephraim to Aijalon and Philistia); the tribe of the Heights (Gibeah, Geba, Gibeon, Ramah, Mizpeh); the tribe whose emblem was the ravening wolf—ever excelled (Judg. 20. 16; 2 Sam. 1. 18, *note*) as light-armed troops (Ball compares them to *peltasts*; Judah to *hoplites*, heavy infantry).

2 C. xiv.—**9.** *Them.*] *i.e.* Asa's well-equipped army (v. 8).——*The Ethiopian.*] *Rather*, the Cushite. The descendants of Ham's eldest son, Cush, peopled not only the country from the Asiatic shore of the Red Sea to Nineveh, but also all the tropical region of the Nile. This latter region, 'the Morians' land' (*i.e.* land of the blackamoors, *Belad es Soudan*, Ps. 68. 31, Pr. Bk.), after being several times overrun by the Egyptian princes, was finally made an Egyptian province in the time of the 18th dynasty of Manetho. *Seba* or Meroe was its chief town. The 25th

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hundred chariots; and came unto [b] Mareshah. [10] Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

[11] And Asa [c] cried unto the LORD his God, and said, LORD, *it is* [d] nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and [e] in thy name we go against this multitude. O LORD, thou *art* our God; let not man prevail against thee.

[12] So the LORD [f] smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

[13] And Asa and the people that *were* with him pursued them unto [g] Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil. [14] And they smote all the cities round about Gerar; for [h] the fear of the LORD came upon them: and they spoiled all the cities; for

[b] Josh. 15. 44.
[c] Ex. 14. 10; ch. 13. 14; Ps. 22. 5.
[d] 1 Sam. 14. 6.
[e] 1 Sam. 17. 45; Prov. 18. 10.
[f] ch. 13. 15.
[g] Gen. 10. 19 & 20. 1.
[h] Gen. 35. 5; ch. 17. 10.

dynasty consisted of Ethiopians who had conquered Egypt. Of these was So (2 Kin. 17. 4) and Tirhakah (2 Kin. 19. 9); and they were the first to come into conflict with Assyria. The result of the present victory was that for 300 years *Egypt* no more appears as a dreaded foe. The conclusion is, that Egypt was the invader, aided by Ethiopians, or ruled at that time by a sovereign of Ethiopian origin. Probably Zerah was an Ethiopian, who married the daughter of the king who occupied the throne of Egypt next, or next but one, after Shishak, and became king under the name of Osorchôn I. or II. Shishak had imposed a tribute (*ch.* 12. 8), which Asa probably felt strong enough to refuse to pay. Some 50 years later Syria judged Egypt to be a power likely to be friendly to Israel (2 Kin. 7. 6).——*Thousand thousand.*] If fighting men, a number out of proportion to the chariots (*Syr.* and *Arab.* read 20,000 *chariots*). Probably the usual multitude of camp followers are included, as when we read of Xerxes, Darius, and Artaxerxes leading an army of more than a million. *Josephus* speaks of 90,000 infantry and 100,000 cavalry. Asa's army numbered 580,000 (*v.* 8). This is the only recorded Hebrew *victory*, strictly speaking, over an enemy of magnitude. In *ch.* 20. 22 and 2 Kin. 19. 35 the Lord's hand *alone* achieved it, and the issue of Megiddo was defeat (*ch.* 35. 20). This was the firstfruits of that 'desolation' which Shishak's 'violence' was destined to bring on Egypt (Joel 3. 19-21).——*Mareshah.*] One of Rehoboam's fortified towns (*v.* 6 & *ch.* 11. 8, *notes*) guarding the hill-country of Judah on the south-west; probably dismantled by Shishak (*ch.* 12. 4). The modern *Merash*, a mile south-west of *Beit Jibrin* plain, in which stood Libnah and Lachish. The broad valley, at the head of which it stands, opening on the Philistine plain, would suit cavalry and chariots. **10.** *Zephathah.*] The name occurs here only. *Sept.* has κατὰ βοῤῥᾶν, apparently reading *tzphouah* for *tzphathah*. **11.** *It is nothing, &c.*] *Sept.* οὐκ ἀδυνατεῖ παρὰ σοὶ σώζειν ἐν πολλοῖς καὶ ἐν ὀλίγοις. Vulg. *non est apud te ulla distantia utrum in paucis auxilieris, an in pluribus.* Germ. *es ist bei dir kein unterschied. Render,* It is the same to thee ... whether the many or the powerless. Ball's rendering gives an excellent sense, *There is none like* (lit. *along with*) *thee to help between strong and powerless, i.e.* to side with the weaker in an unequal conflict. Cf. Ps. 21. 7, supposed by Ewald to be written at this time. Asa's words shew that same confidence, 'the essence of religious courage' (*Stanley*), which marked Jonathan and David (1 Sam. 14. 6 & 17. 45). True servants of God, though of various metal, are cast in one mould.——*Let not man, &c.*] *Rather,* a mortal man cannot keep (the field). 'Against *thee*' is spoken in the spirit of *Dieu et mon droit*, too often wrongfully used. **12.** *So.*] And no more needs to be said; it is the natural outcome of such prayer and trust. **13.** *Gerar.*] Gerar was some 30 miles S.W. of Mareshah. No doubt the Philistines had aided the invaders, and the desert-tribes beyond (*v.* 15) as well.——*Could not recover.*] This expression, and the distance to which the pursuit was carried, point to an instantaneous rout early in the day. The eastern sun might dazzle the Cushite archers posted, no doubt, on the flanks.——*They ... spoil.*] *i.e.* God's host just named (cf. 1 Sam. 30. 26). His people's battles are ever their Lord's (1 Sam. 18. 17 & 25. 28). Gerar would be on Zerah's shortest line of retreat. It had been his base of operations; hence the great spoil. Possibly the *district* of this name is intended, the border-land betwixt Canaan and Egypt. Cf. Gen. 20. 1 & 26. 6. **14.** *Fear of.*] *i.e.* from; cf. 1 Sam.

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there was exceeding much spoil in them. 15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

Asa's further Reformation.

[2 C. xv.] 1 And [i] the Spirit of God came upon Azariah the son of Oded: 2 and he went out to meet Asa, and said unto him,

Hear ye me, Asa, and all Judah and Benjamin; [k] The LORD *is* with you, while ye be with him; and [l] if ye seek him, he will be found of you; but [m] if ye forsake him, he will forsake you. 3 Now [n] for a long season Israel *hath been* without the true God, and without [o] a teaching priest, and without law. 4 But [p] when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them. 5 And [q] in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries. 6 [r] And nation was destroyed of nation, and city of city: for God did vex them with all adversity. 7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of

[i] Num. 24. 2; Judg. 3. 10; ch. 20. 14 & 24. 20.
[k] James 4. 8.
[l] ver. 4, 15; 1 Chr. 28. 9; ch. 33. 12, 13; Jer. 29. 13; Matt. 7. 7.
[m] ch. 24. 20.
[n] Hos. 3. 4.
[o] Lev. 10. 11.
[p] Deut. 4. 29.
[q] Judg. 5. 6.
[r] Matt. 24. 7.

11. 7; *ch.* 17. 10. **15.** *Tents of cattle.*] The property of the nomad tribes (*Sept.* adds, *and the Alimazones*) who had sided with the invaders. The word is distinguished from 'habitations' in 1 Chr. 4. 41. Vulg. *caulas ovium destruentes tulerunt pecorum infinitam multitudinem.*

2 C. xv.—**1.**] The name Azariah (*Jehovah helps*) corresponds to the German name *Gotthelf.* We meet with 13 who bear it (1 Chr. 6. 9, 10, 14; *ch.* 21. 2 & 23. 1 & 26. 1, 17 & 31. 10; 1 Kin. 4. 2, 5; Jer. 43. 2); and what name more enviable? The fact is testimony to the prevalence of a pious sentiment in the nation. Cf. 2 Kin. 14. 21, *note.*——*Oded.*] Cf. *ch.* 28. 9. The letters of the name are almost identical with those of Iddo (cf. 1 Kin. 13. 1, *note*). **3.** *For a long season.*] Omit *now*, and *render*, Many a time, *i.e.* in days of old, when priests had, not indeed ceased, but ceased to *teach*, and the *law* had been as a dead letter; *e.g.* before the invasions by Chushan-rishathaim, Eglon, Jabin, Midianites, Ammonites, Philistines. Even to Eli's days the description might not altogether be inapplicable.——*Teaching priest.*] Heb. *kôhen moreh.* That 'the priest's lips should keep knowledge, and they should seek the law at his mouth' (Mal. 2. 7) was an axiom established from the first (Lev. 10. 11, &c.); yet, so brief is the narrative, that we are left to surmise as to the methods by which it was, or was meant to be, carried out. That to some extent they were a failure, we may gather from the constant proofs furnished of a remarkable forgetfulness, or imperfect comprehension of the Law, prior to the Captivity; from, perhaps, the necessity for the establishment of the schools of the prophets, and from the *special* provision which had from time to time to be made (*e.g. ch.* 17. 7-9; Neh. 8. 1-9). Cf. 2 Sam. 12. 25, *note.* **4.** *He was found.*] It was so when God raised up Othniel, Ehud, Deborah, Gideon, Jephthah, Samson. **5.** *Went . . . in.*] The usual phrase for doing one's ordinary business.—— *Vexations.*] *Rather*, terror. So *Vulg.*; *Sept.* ἔκστασις. The word is specially used of God-sent consternation. Cf.—

'The highways of Israel, that echoed the tramp of the traveller's tread,
Deserted and silent ran on, as though through the realms of the dead;
The straggler that journeyed alone, in his fear of the foeman's wrath,
In the dark shade of evening stole through the wild hills' wildest path;
The villagers ceased to assemble, they cowered from the sight of their foes.'—*Plumptre.*

6. *And nation, &c.*] Perhaps, rather (so Ball), *they were crushed nation by nation* (*i.e.* clan by clan), in internecine strife; cf. Isa. 19. 2 & 9. 18-21. **7.** *Be ye strong.*] *Rather*, But as for you, be resolute, or *stedfast.* ——*Work.*] *i.e.* the religious reformation not yet complete, and renewal of the covenant contemplated. Recompense is pledged in the same words in Jer. 31. 16. **8.** *Oded.*] No doubt the *Vulg.* (following the Alex. MS.) is correct, *Azariæ, filii Oded.*——*Took courage.*] Perhaps, rather, *formed his resolve;* the same word is rendered *resolute* in *v.* 7.——*Abominable idols.*] Heb. *shikûtzim*, that which is detestable and foul. Cf. Jer. 4. 1; 1 Kin. 11. 5.——*Had taken.*] Perhaps, more exactly, 'had received from his father,

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Judah and Benjamin, and out of the cities [e] which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and [f] the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him. 10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. 11 [g] And they offered unto the LORD the same time, of [z] the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And they [h] entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; 13 [i] that whosoever would not seek the LORD God of Israel [a] should be put to death, whether small or great, whether man or woman. 14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and [b] sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

[e] ch. 13. 19. [f] ch. 11. 16. [g] 2 Kin. 23. 3; ch. 34. 31; Neh. 10. 29.
[z] ch. 14. 15. [h] ch. 14. 13. [i] Ex. 22. 20. [a] Deut. 13. 5, 9, 15. [b] ver. 2.

who had taken;' but (*ch.* 17. 2) voluntary union *may* (so Ball) be intended of some of the cities of the 'strangers' (*v.* 9), and not forcible seizure.——*Mount Ephraim.*] *Rather* (as frequently), the hill-country of Ephraim. —— *Renewed.*] Either *repaired* (as in *ch.* 24. 12; it was 60 years old), or *reconsecrated* (*v.* 11) after idolatrous desecration. *Sept.* ἐνεκαίνισε; Vulg. *dedicavit.* **9.** *Strangers.*] *Rather*, sojourners. The worship of Jerusalem had, more than once, and even for remoter tribes (*ch.* 11. 16 & 30. 11, 18), that attractive power, which Jeroboam dreaded. Beersheba, in Simeon, was a centre of idolatrous worship (Amos 5. 5 & 8. 14).——*Simeon.*] It was natural that Simeon should in great measure become absorbed in Judah. Their lot was the surplusage of Judah (Josh. 19. 9), and by position they were entirely cut off from contact with other tribes. Some of the cities which Asa had just rescued from Philistine occupation were within Simeon's boundary. Jacob's prophecy spoke of Simeon as 'divided and scattered;' that of Moses omitted them altogether. Possibly they are the 'remnant' spoken of in 1 Kin. 12. 23. In Hezekiah's day Simeonites not absorbed in Judah wandered southwards, conquering fresh pastures towards Petra (1 Chr. 4. 40–43).—— *Fell to.*] *Rather*, passed over to (1 Sam. 29. 3).—— *Saw that*, &c.] *i.e.* saw his successes, and his holy purposes. **10.** *The third month.*] *i.e.* of the sacred year, Sivan (our June), in which Pentecost fell. Probably Zerah's invasion began in Abib, the first month (cf. 2 Sam. 11. 1).——*The fifteenth year.*] The year after Zerah's invasion. **11.**] *Seven* is a number frequently met with in connection with sacrifices (Num. 29. 32, &c.), but not in the case of *thousands* (1 Kin. 8. 63; *ch.* 30. 24 & 35. 7-9). **12.** *Covenant.*] Confirmation (accompanied by solemn oath, *v.* 14) of the original covenant of Ex. 24. 3, renewed again in Josiah's day (2 Kin. 23. 3), and again in Nehemiah's (Neh. 10. 29). Our Church has a like purpose in view when she reminds us that 'baptism doth represent unto us our profession.' **14.** *Trumpets and cornets.*] *Rather*, horns and trumpets, *shophar* and *chatzozerah.* **15.** *Desire.*] The word *rátsôn*, *delight*, occurs only in Ps. 145. 16, 19. **19.** *Five and thirtieth year.*] The peace lasted 20 years according to this chronicle (cf. *v.* 10), and was followed in the next year (*ch.* 16. 1) by Baasha's attack. But, according to 1 Kin. 16. 8, Baasha died in Asa's 26th year. We must either suppose *thirtieth* to be an error for *twentieth*, or (which is unlikely) that 'reign of Asa' means *kingdom of Judah* (an unknown way of speaking, though *malcuth* is sometimes rendered 'kingdom,' *ch.* 11. 17, &c.), and that the 36th year *from the Disruption* is intended.

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106.—Asa's Alliance with Syria.

1 KINGS XV. 16-22. 2 CHRON. XVI. 1-10.

16 AND there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built [b] Ramah, [c] that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of

1 In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, [a] to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, 3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

[a] ch. 15. 9. [b] Josh. 18. 25. [c] See ch. 12. 27.

1 K. xv.—16. *War . . all their days.*] Only border warfare for 10 years (2 Chr. 14. 1, 6) or more (2 Chr. 15. 19, *note*). Asa's 26th year was Baasha's 24th and last, and then alone was there any thing that might be called a campaign. The expression, however, is not incorrect; feuds *exist* that slumber; smouldering fire is alive. *War* between neighbours is often, for long together, only the absence of friendly relations ('go out or come in,' *v.* 17).

2 C. xvi.—1. *Six and thirtieth year.*] Probably, *rather*, twenty-sixth. Cf. *ch.* 15. 19, *note.* 3. *There is.*] Cf. Kin. *v.* 19, *note.*

1 K. xv.—17. *Ramah.*] This is not Ramah of Samuel (called Ramathaim from its double heights, and thence Arimathea), by many thought to be *Nebi Samweil;* but Ramah (Er-Ram) in the border of Benjamin, midway between Jerusalem and Bethel, which, it should be remembered, were only 10 miles apart. It might be viewed as 'the key to either kingdom.' This capture and *strengthening* of Ramah seems to imply the previous recovery of Bethel and the other frontier cities which Abijam had taken (2 Chr. 13. 19). Professedly intended only to prevent the *passing over* (2 Chron. 15. 9) to Asa, a hostile garrison only five miles from the capital could only be regarded by Judah as a menace, an *ἐπιτείχισμα*; though it is probable that Baasha's purpose really was to check the emigration into Judah, and not a military one, defensive or offensive. It is noticeable that Asa turned Ramah to no military use, but simply demolished it. Judah had no call to check the tide flowing S., which added to its strength continually (2 Chr. 11. 17). Alcibiades (*Schmitz*, p. 431) recommended to the Spartans a method of at once restraining and mortifying Athens similar to what Baasha *seemed* to be aiming at. 18. *Then.*] Thus faith fails, and a miserable diplomacy takes the place of prayer and trust; but every man must be judged by the whole tenor of his course, not by single actions, by 'the long Yes of life,' not by the one No of some faithless minute. However great the present danger (and 'went up' perhaps implies a large armament, as also his counter-preparations), yet the Lord had already delivered him from a greater. He forfeited 'the blessing of peace' (Chr. *v.* 9); and distrust, like 'the little rift within the lute,' ever widens. Asa had fallen yet further, when, impatient of reproof, he (like Ahab, unlike David) imprisoned God's messenger, and put down with a high hand his sympathizers (Chr. *v.* 10); and yet further still, when in his last illness (2 Chr. 16. 12) he sought aid of charlatans rather than of God. The effects of prosperity are not always, or altogether, good. 'Nevertheless Asa's heart was perfect with the Lord his God all his days' (*v.* 14). Let no conscience-stricken one be forgetful of this inspired testimony (2 Tim. 3. 16). 'The course of our life must allow or condemn us, not the exceptions' (*Bp. Hall*). ——*Left.*] Probably, *rather*, found. *Sept.* *τὸ εὑρεθὲν.* Germ. *das übrig*, which has often the meaning *to spare, surplus.* ——*Benhadad.*] Cf. *ch.* 11. 25, *note*, and 2 Kin. 5. 18.

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Tabrimon, the son of Hezion, king of Syria, that dwelt at [d] Damascus, saying,
19 *There is* a league between me and thee, *and* between my father and thy
father: behold, I have sent unto thee a present of silver and gold; come and
break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote [e] Ijon, and [f] Dan, and [g] Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah. 22 Then king Asa made a proclamation throughout all Judah; none *was* exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them [h] Geba of Benjamin, and [i] Mizpah.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease. 6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

[d] ch. 11. 23, 24. [e] 2 Kin. 15. 29. [f] Judg. 18. 29. [g] 2 Sam. 20. 14. [h] Josh. 21. 17. [i] Josh. 18. 26.

The name Hadad (the sun-god) means in Syriac 'the one' (*Macrobius*). The corresponding Assyrian deity was Rimmon, the air-god. The two names occur combined in Zech. 12. 11, 'a passage which shows that Hadad-Rimmon was the same as Tammuz (Adonis), meaning in old Chaldee *the one, the only son*. Possibly he was also a Hittite god, for Car-rimmon (*fort of Rimmon*) was a Hittite town.'—*Sayce.* —— *Tabrimon*] = Rimmon is good. Comp. the names Tobiel, Tobiah. 19. *There is.*] *Rather*, Let there be..as there was. A casual, but important, notice concerning Abijam's foreign policy. Isaiah, Jeremiah, and Hosea denounce foreign alliances constantly and strongly. They were viewed as a confession that 'the Lord's arm was shortened.'—— *Present.*] The act was sacrilege as well as distrust (Chr. *vs.* 2 & 7). 20. *Ijon, &c.*] These cities would be in an invader's path from the N.E. (cf. 2 Kin. 15. 29), between Hermon and Lake Merom. Ijon, now *Tell Dibbin*, in the plain called *Merj Ajûn*, was the N. limit of the tribe of Naphtali. Abel, now *Abil*, was Sheba's refuge (2 Sam. 20. 14). It lies S.W. of Hermon, in the marshy valley N. of the Waters of Merom. *Tell Kadi*, a hill at the S.W. angle of the base of Hermon, marks the site of Dan (the *judge*), anciently Laish (the *lion*); cf. Gen. 14. 14; Judg. 18; Deut. 33. 22.——*Cinneroth.*] The old form of Gennesareth (Josh. 12. 3); apparently a district near the lake was called by the same name.——*With.*] *Sept.* ἕως; Vulg. *scilicet;* and in Chr. (where the Hebrew text seems corrupt; literally, *stores of cities*): *Sept.* τὰς περιχώρους; Vulg. *urbes muratas.* 21.] Tirzah was his capital. It continued a royal residence for 40 or 50 years. Heb. *yésheb bethirzah*; it is supposed (*Ball*) that *yashbeth 'ethmelakhtô*, 'let his work cease,' in Chron. is a corruption of this. 22. *Made . . . throughout.*] *Rather*, called together. He felt as though the nation's very existence were at stake.——*Built.*] *Rather*, repaired; at Mizpah a large cistern was excavated. Geba was E. of Ramah, and the *vis-a-vis* of Michmash (1 Sam. 14. 5). See map, p. 16. In Josiah's time it was the northmost town of the southern kingdom (2 Kin. 23. 8; cf. Isa. 10. 29; Neh. 11. 31). Mizpah (1 Sam. 10. 17, *note*) was S.W. of Ramah, on the road that approached Jerusalem by Ajalon. When Jerusalem was no more, it (the chief assize-town in the days of Samuel, the first town where the cry was raised 'God save the king') became the capital and the scene of Gedaliah's assassination (cf. Jer. 41. 1–10). Both these towns might be of service in the event of Syria's preferring the new alliance with Israel (*v.* 19) to that of longer standing with Judah.

2 C. xvi.—4. *Abel-maim*=meadow of waters. Its owner's name was Maachah (Kin. *v.* 20). 6. *Therewith.*] 'It is a fine use to which Bossuet has turned this military incident as illustrating the duty, not of rejecting the materials or the arguments collected by unbelievers or by heretics, but of employing them to build up the truth: *Batissons les forteresses de Juda des debris et des ruines de*

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Hanani rebukes Asa: Persecution ensues.

7 And at that time
[k] Hanani the seer came to Asa king of Judah, and said unto him, [l] Because
thou hast relied on the king of Syria, and not relied on the LORD thy God,
therefore is the host of the king of Syria escaped out of thine hand.
8 Were not [m] the Ethiopians and [n] the Lubims a huge host, with very
many chariots and horsemen? yet, because thou didst rely on the LORD,
he delivered them into thine hand. 9 [o] For the eyes of the LORD run to
and fro throughout the whole earth, to shew himself strong in the behalf of
them whose heart *is* perfect toward him. Herein [p] thou hast done foolishly:
therefore from henceforth [q] thou shalt have wars.
10 Then Asa was wroth with the seer, and [r] put him in a prison house;
for *he was* in a rage with him because of this *thing*. And Asa oppressed
some of the people the same time.

107.—The Sentence on Baasha.—Accession of Elah.

1 KINGS XVI. 1-7.

1 THEN the word of the LORD came to
[a] Jehu the son of Hanani against Baasha, saying,
2 [b] Forasmuch as I exalted thee out of the dust, and made thee prince over
my people Israel; and [c] thou hast walked in the way of Jeroboam, and hast made

[k] 1 Kin. 16. 1; ch. 19. 2. [l] Isa. 31. 1; Jer. 17. 5.
[m] ch. 14. 9. [n] ch. 12. 3.
[o] Job 34. 21; Prov. 5. 21 & 15. 3; Jer. 16. 17 & 32. 19; Zech. 4. 10.
[p] 1 Sam. 13. 13. [q] 1 Kin. 15. 32.
[r] ch. 18. 26; Jer. 20. 2; Matt. 14. 3.
[a] ver. 7; 2 Chr. 19. 2 & 20. 34. [b] ch. 14. 7.
[c] ch. 15. 34.

celles de Samarie.'—Stanley. 7. *Hanani.*] The name of the father of that Jehu who denounced Baasha (1 Kin. 16. 1, 7) at the outset of his career, and lived to rebuke Jehoshaphat, 30 years later (*ch.* 19. 2, 3), and to write his life (*ch.* 20. 34).——*Seer.*] Heb. *roëh.* Cf. 1 Sam. 9. 9, *note.*—— *Therefore*, &c.] Such announcements of what *would* have been, had a certain course not been followed, are rare (cf. 2 Kin. 13. 19; 2 Sam. 12. 8). 'Opportunity lost' would be a chapter of life too sad to read, if completely written. The meaning seems to be, that, had Asa simply trusted God, he would have been victorious, not only over Israel, but over Syria as well; but now Syria had escaped defeat, and God had not been glorified among the heathen. The story bids us count it true, 'No weapon that is formed against thee shall prosper... this is the heritage of the servants of the Lord.' But Judah failed to learn the lesson. Ahaz pursued a course very similar to Asa's, when he invited the aid of Tiglath-pileser, king of Assyria, against allied Syria and Israel (2 Kin. 16. 7-9; Isa. 7). 8. *Lubims.*] Cf. *ch.* 12. 3, *note.* 10. *Prison house.*] *Rather.* the stocks. Cf. Jer. 29. 26; 1 Kin. 22. 27. Vulg. *in nervum.*

[ISRAEL.] 1 K. xvi.—1. *Hanani.*] The name of the seer who rebuked Asa (2 Chr. 16. 7).

2. *I exalted ... prince.*] Cp. *ch.* 14. 7, *notes*, & 2 Sam. 12. 7, 8. The theocratic character of the Monarchy is insisted on by the phrase; but generally the historian explains also (and otherwise the histories of these petty dynasties might little profit us) why such a conspiracy prospered, *viz.* because 'the pillars of the earth are the Lord's' (1 Sam. 2. 8). In his policy, however, Baasha both exceeded his mission (*v.* 7), as perhaps Jehu did after him similarly (Hos. 1. 4), and fell short—for doubtless God's purpose included the undoing of Jeroboam's innovations.——*Dust.*] His elevation was even more striking than Jeroboam's, who belonged to Ephraim, a more prominent tribe than Issachar, whose ability had previously been recognised, and whose position had given him opportunities of acquiring popularity and influence and gauging tribal feeling. The argument addressed to both and the doom pronounced on both are identical (cf. *ch.* 14. 7-11). It is as if God said, 'Whether you are legitimate heir or conspirator, God accepted you as his vicegerent; your crime is your own; your power is his; trying to be something in yourself you pronounce your own sentence; when you try to be independent God unmakes you.'——*Provoke me to anger.*] This is no lowering of the conception of God to suit the low views of

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my people Israel to sin, to provoke me to anger with their sins; 3 behold, I will [d]take away the posterity of Baasha, and the posterity of his house; and will make thy house like [e]the house of Jeroboam the son of Nebat. 4 [f]Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, [g]*are* they not written in the book of the chronicles of the kings of Israel? 6 So Baasha slept with his fathers, and was buried in [h]Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet [i]Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because [k]he killed him.

108.—Zimri Executes the Sentence on Baasha.

'Had Zimri peace who slew his master?'

1 KINGS XVI. 8-10, 14.

8 IN the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 [d]And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of *his* house in Tirzah. 10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

[d] ver. 11. [e] ch. 14. 10 & 15. 29. [f] ch. 14. 11. [g] ver. 1. [h] ch. 15. 27, 29; see Hos. 1. 4.
[g] 2 Chr. 16. 1. [h] ch. 14. 17 & 15. 21. [k] 2 Kin. 9. 31.

men. The similitude (of jealous husband, or father) involved in the phrase says this, 'God cares.' The thought, 'God is indifferent, God hates,' may be the foundation of any idolatry. 'God cares enough to be provoked,' prepares the way for the full revelation of that truth, which interprets his jealousy and is the ground of all right faith in man—'God is Love.' **3.** *Take away.*] More exactly, exterminate; cf. the legislative formula (A.V. 'put away') in Deut. 13.5 and elsewhere; a judicial sentence and utter destruction is implied in the word. Zimri's cruel prudence is God's instrument (*v.* 11). 'The wrath of man, and every other evil passion, can only work out the purposes of God, and issue in his praise' (Ps. 76. 10). **4.** *Dogs . . . fowls.*] Cf. 1 Sam. 17. 43; *ch.* 14. 11, *notes.* **5.** *His might.*] We have no record of any great display of it; but it was attended with sufficient success to make Asa care to invoke Syrian aid. **7.** *Also.*] *Rather*, yet; *i.e.* notwithstanding any secular records of his 'might,' notwithstanding the fact that his son was suffered to succeed him.——*Even . . . and.*] *Rather*, as well . . as.——*Work.*] *i.e.* the idol-worship which he retained. The use of the word in Jer. 1. 16, &c., would rather point to the idols themselves, his predecessor's 'work.'——*Killed.*] None the less murder because Jeroboam was judicially doomed (cf. Hos. 1. 4). He who takes life must shew necessity or plain commission.

1 K. xvi.—**8.** *Two years.*] *i.e.* portions of two (*v.* 10). **9.** *Servant.*] The word means subordinate in any capacity, one who 'stands before' another; cf. *ch.* 11. 26. Elah's contemptible character and low origin (*v.* 2) were in Zimri's favour, also his own military rank, and the absence of other leaders, engaged in besieging Gibbethon (*v.* 15). It is just possible, moreover, that he was the representative of Saul's house (1 Chr. 8. 36). Apparently Omri was at present commander-in-chief; perhaps his rank was captain of the other half of the chariots; certainly he was a man of greater energy of character than Zimri, whom Ewald (perhaps, however, on insufficient grounds) compares to Sardanapalus. Cf. *v.* 18, *note.*——*Drunk.*] *Rather*, very drunk.——*Steward.*] Such a princely official as Patizithes was under Cambyses (μελεδωνὸς τῶν οἰκίων), or as the Maires du palais were to the Rois fainéants of France. **10.** *Reigned.*] A seven days' monarch. He proclaimed himself in Tirzah, which con-

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109.—Civil War in Israel.—Zimri, Omri, and Tibni.

1 KINGS XVI. 15, 11-13, 16-22.

15 IN the twenty and seventh year of Asa
king of Judah did Zimri reign seven days in Tirzah.
And the people *were* encamped [a] against Gibbethon, which *belonged* to the
Philistines.
11 And it came to pass, when he began to reign, as soon as he sat on his throne,
that he slew all the house of Baasha: he left him [b] not one that pisseth against a
wall, neither of his kinsfolks, nor of his friends.
12 Thus did Zimri destroy all the house of Baasha, [c] according to the word of
the LORD, which he spake against Baasha [d] by Jehu the prophet, 13 for all the sins
of Baasha, and the sins of Elah his son, by which they sinned, and by which
they made Israel to sin, in provoking the LORD God of Israel to anger [e] with
their vanities.
16 And the people *that were* encamped heard say, Zimri hath conspired, and
hath also slain the king:
wherefore all Israel made Omri, the captain of the host, king over Israel that
day in the camp. 17 And Omri went up from Gibbethon, and all Israel with him,
and they besieged Tirzah. 18 And it came to pass, when Zimri saw that the city
was taken, that he went into the palace of the king's house, and burnt the king's
house over him with fire, and died, 19 for his sins which he sinned in doing evil
in the sight of the LORD, [f] in walking in the way of Jeroboam, and in his sin
which he did, to make Israel to sin.
20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they
not written in the book of the chronicles of the kings of Israel?
21 Then were the people of Israel divided into two parts: half of the people
followed Tibni the son of Ginath, to make him king; and half followed Omri.
22 But the people that followed Omri prevailed against the people that followed
Tibni the son of Ginath: so Tibni died, and Omri reigned.

[a] ch. 15. 27.
[b] 1 Sam. 25. 22.
[c] ver. 3.
[d] ver. 1.
[e] Deut. 32. 21; 1 Sam. 12. 21; Isa. 41. 29; Jonah 2. 8; 1 Cor. 8. 4 & 10. 19.
[f] ch. 12. 28 & 15. 26, 34.

tinued to be the capital during the ensuing four years of civil war and during six years of Omri's reign.

1 K. xvi.—15. *Belonged to.*] Supply, rather, *was in possession of* (cf. *ch.* 15. 27, *note*). The siege had lasted (perhaps intermittently) 25 years. Ashdod was besieged 27 years by Psammeticus. 11. *Friends.*] *i.e. partisans;* thus exceeding the ordinary Eastern cruelty (which contented itself with slaying male *relatives*), and securing fulfilment of the sentence on Baasha's house (v. 4). 13. *Vanities.*] Idols are frequently so called (Deut. 32. 21; 2 Kin. 17. 15; Jer. 10. 8; Acts 14. 15; 1 Cor. 8. 4. See Jonah 2. 8, *note*). 16.] Perhaps Omri was, like Zimri, *captain of half his chariots;* and the army in the field would naturally prefer the captain actually in command, the 'captain of the host' (cf. 2 Sam. 19. 13 & 10. 16; 2 Kin. 4. 13 & 5. 1); or it may be (so Barry surmises) that Tibni was Zimri's colleague, both subordinate to Omri. In like manner the army in the camp at Ramoth-gilead made Jehu king; and several times in later Roman history the same thing occurred. Omri means *servant of Jehovah*—name ill-bestowed. 18. *Palace of.*] Either tower of, or, castle, viz. (genitive of apposition). Ewald renders *harem* here and 2 Kin. 15. 25, being bent on proving that Zimri was a mere voluptuary; but the root of the Hebrew word points rather to the *highest* than to the innermost part of the building. *Sept.*, however, has ἄντρον.—*Burnt . . over him.*] As Sardanapalus, last king of Assyria, did also. 19. *Doing evil.*] An *immediate* declaration of *intended* reforms is what God must have looked for. The reign of a week afforded opportunity for little more. Zimri's name means *renowned;* a satire on his career. The speed with which punishment followed on his crime passed into a proverb (2 Kin. 9. 31). 21.] Tibni—nothing is known of his family or claims; cf. v. 16, *note*. 22. *Prevailed.*] *i.e.* in war; not, however, for four years (vs. 15, 23).—*Tibni died.*] *Sept.* adds. καὶ Ἰωρὰμ ὁ ἀδελφὸς αὐτοῦ,

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110.—Omri builds Samaria.—'The Statutes of Omri.'

1 KINGS XVI. 23-28.

23 IN the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, [a] Samaria.

25 But [b] Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him. 26 For he [c] walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their [d] vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel? 28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

[a] See ch. 13. 32; 2 Kings 17. 24; John 4. 4. [b] Mic. 6. 16. [c] ver. 19. [d] ver. 13.

leading us to infer that he and his died by Omri's order, which Josephus confirms.—— *Omri reigned.*] With Omri commenced the third dynasty, of four sovereigns, *viz.* Omri, Ahab, Ahaziah, Jehoram (45 years), which was displaced by Jehu's, of five sovereigns (102 years), the fourth dynasty, and with it commenced also a new epoch in Israel's history. Such prosperity as Israel ever attained to is due, probably, to Omri's drawing closer the union with Phœnicia, then the chief commercial power of the world; this was attended, however, by great increase of corruption, moral and religious, accompanying the increase of wealth and luxury; and it added to him no strength to contend with allied Syria and Judah. To lay the foundation of that righteousness which exalteth a nation (Prov. 14. 34), to secure that strength which is God's gift, that peace which accompanies God's blessing (Ps. 29. 11), formed no part of Omri's policy.

1 K. xvi.—23. *Six years.*] *i.e.* two years after Tibni's death. 24. *Samaria.*] The Hebrew name sounds as if derived from the verb *shamar*, to *guard* or *watch* (with exulting play on the word the new Samaritans called themselves the true *Guardians* of the Law); and its position would lead to the supposition that that was the derivation of it, but for the explanation here given. For some time Assyrian kings only knew it as *Beth-Khumri*, City of Omri. Later (surpassing its rivals, Shechem, Tirzah, and Jezreel, though Bethel retained its position as *religious* capital) it gave its name to the province (*ch.* 13. 32, *note*). Later still, Herod restored it, and renamed it, in honour of Augustus, Σεβαστή = Augusta; Arabic, *Sebustiyeh.* Its position was one of great beauty, as well as military strength. Isaiah (28. 1) compares it to a majestic crown surmounted by a chaplet of gorgeous flowers; and the valley (two hours in diameter) out of which the hill rises (300 ft.) he calls *Valley of oils.* It is surrounded by mountains (vine-clad, Jer. 31. 5), forming a distant ring gently sloping into the circular valley on which Amos (3. 9) bids Philistia and Egypt assemble to witness the wicked doings of its inhabitants. This was in old time no diminution of its strength, to which its history testifies. The Syrians failed to take it; the Assyrians succeeded only after a three years' siege. Omri therefore showed his military capacity in giving it preference over Tirzah, and even over sacred Shechem. —— *Two talents.*] About 800*l.* 25. *Omri . . . . did worse.*] Perhaps the expression 'statutes (or ordinances) of Omri' (Mic. 6. 16) may refer as much to the practices of his son Ahab (the 'works of the house of Ahab' seems a synonymous phrase, comp. 2 Chr. 21. 13) and of his grand-daughter Athaliah as to his own; but probably Omri reorganised and established on a firmer basis as the national religion the calf-worship, which was becoming gradually more and more disconnected from any symbolism of Jehovah, and assimilated to other idol-worship (cf. *ch.* 18. 18), and which in Ahab's reign, owing to his marriage with Jezebel, was succeeded by the general introduction, under royal sanction and support, of the worship of Baal and Ashtaroth. 27. *His might.*] However great, it was unblessed. We know of no successes; we read of cities lost (Ramoth-gilead and others) and of Syrian suzerainty asserted in the establishment of a Syrian residence, bazaar, or quarter in

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111.—Ahab son of Omri.—Worship of Baal, &c., 'Established.'

1 KINGS XVI. 29-34.

29 AND in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, [a] that he took to wife Jezebel the daughter of

[a] Deut. 7. 3.

Samaria (*ch.* 20. 4, 34 & 22. 3). Very probably this might be fortified, like the Tyrian settlement in Memphis, the British factory in Calcutta; and Syrian worship would be established there. On Zimri judgment was swift, on Omri lingering, but none the less sure. Omri, it must be remembered, was guilty of no treason. His dynasty was the first in Israel of which this could be said. It is noticeable, that, whereas a period of anarchy and change was here followed by one of prosperity, later a period of like rapidity of succession (six kings within half a century, *viz.* Zachariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea) succeeded the brief period of prosperity, which occurred in the reign of Jeroboam II. That half century forms the subject of Hosea's prophecy, which contains repeated allusions to idolatry as the origin of all the troubles of Israel; the 'many altars' (8. 11) are the source of her guilt; the 'calf of Samaria' shall be broken in pieces (8. 6), to be worshipped again no more for ever. The words 'she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal' (2. 8) record that utter forgetfulness of God which runs through Israel's history almost uninterruptedly.

1 K. xvi.—**29.** *Ahab.*] The name means either *brother-father* (a divine title), or *God is friend.* The inappropriateness is striking. He was a man not destitute of ability, not devoid of patriotism, not wanting in courage, at times not unkingly, but perfectly indifferent to the obligations under which he lay as ruler of a nation which God had taken into covenant with Himself.——*Twenty and two years.*] *Twenty one* would be more easily reconcileable with other statements. Asa reigned 41 years (*ch.* 15. 10). Ahab's son Ahaziah succeeded in the 17th year of Asa's son Jehoshaphat (*ch.* 22. 51). The reckoning a small part of a year as a whole year leads frequently to seeming inexactness. **30.** *Above all.*] *i.e.* specially by the naturalization of the worship of Baal, and the exaltation of that, and of the kindred Ashtoreth-worship, to the position of the 'established' religion of the realm.—'The most refined and philosophic sects are constantly the most intolerant.'—*Hume.* If this were true, we should expect calf-worshippers and Baal-worshippers to be tolerant of one another, and of all other, for certainly theirs was a very debased form of religion. Jezebel, however, was not tolerant of the worship of God (*ch.* 18. 4). We may conclude that God's prophets of this day, who met with treatment similar to that met with by John the Baptist, were men of similar bold truthfulness, and *reproved* even royal ungodliness. 'It was the martyr age of the prophets in Israel.'—*Newman.* They were 'the precursors of the history of the catacombs and the covenanters' (*Stanley*).—'The various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful—the Christian religion being the exception.'—*Gibbon.* It may be, that Ahab entertained to some extent all these three sentiments; but, happily for himself (*ch.* 21. 29), his better knowledge and his conscience would not suffer him to embrace them fully. There are many evident tokens that in his heart Ahab, weak and wicked as he was, retained a conviction of God's deity and almighty power. He was probably in character rather the weakest than the wickedest of kings in Israel; indolent, a lover of ease, indisposed to any exertion; ready rather to allow any wrong-doing than break in upon the ease of his life. If 'all wickedness is weakness,' so also all weakness leads on to wickedness. Slothful readiness to yield led Ahab on to a godlessness exceeding that of any king before him. To duty's voice the ear of the man and the king became utterly deaf. 'His spirit, even after his death, was the evil genius of his dynasty.'—*Stanley.* Yet the very names he gave his sons bore continual witness to his latent belief: Ahaziah, *helped by Jehovah*; Jehoram, *exalted by Jehovah.* **31.** *Took to wife.*] Took, in truth, to be his despot and his ruin. He had many other wives (*ch.* 20. 5; 2 Kin. 10. 1), but Jezebel alone is spoken of; her imperious

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Ethbaal king of the [b] Zidonians, [c] and went and served Baal, and worshipped him. 32 And he reared up an altar for Baal in [d] the house of Baal, which he had built in Samaria. 33 [e] And Ahab made a grove; and Ahab [f] did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, [g] according to the word of the LORD, which he spake by Joshua the son of Nun.

112.—Asa's Disease and Death.

1 KIN. XV. 23, 24. 2 CHR. XVI. 11-14.

23 THE rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah?

11 And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

[b] Judg. 18. 7.
[c] ch. 21. 25, 26; 2 Kin. 10. 18 & 17. 16.
[d] 2 Kin. 10. 21, 26, 27.
[e] 2 Kin. 13. 6 & 17. 10 & 21. 3; Jer. 17. 2.
[f] ver. 30; ch. 21. 25.
[g] Josh. 6. 26.

will and determined bigotry mould and turn the soft and pliant Ahab (cp. *Macbeth*). The day on which she left him to himself (and that she did so is an almost unaccountable fact) was the day of hope for Ahab (*ch.* 18. 46). Her epitaph, 'whom Jezebel his wife stirred up, is as little to be coveted as Jeroboam's. To her belongs the distinction of having instigated 'the first organised persecution of the true faith by the civil power on record' (*Venables*), of having reduced the number of the faithful to a number (7,000) smaller probably than at any other period in Israel's history.——*Ethbaal.*] The name means *with the help of Baal.* If he be, as is likely, Ithobalus, he dispossessed his brother Pheles (himself a usurper) of the throne, having been originally priest of Astarte in Tyre, and founded a dynasty which continued near 100 years, down to Pygmalion his great grandson, Dido's brother. *Baal* as a compound was as common in Carthaginian names (*Hannibal, &c.*) as in Phœnician, or as *Jah* and *El* in Hebrew names. Cf. 2 Kin. 1. 2, *note.*——*King of the Zidonians.*] Josephus says, 'of the Tyrians and Sidonians.' It may have been his policy to prefer the more ancient title. **33.** *A grove.*] *Rather,* the asherah. Cf. *ch.* 11. 5, *note.* He erected not only this wooden emblem of Astarte, but also a stone Baal-pillar (2 Kin. 10. 27).——*Did more.*] Note the descending scale; Jeroboam sinned; Omri 'did worse' than Jeroboam or Baasha; Ahab 'above all,' 'more than all' his predecessors. It is as though the Historian commenced the story of each reign with a sigh over an opportunity lost of reversing past policy and initiating a better and more blessed course; but still, 'in the lowest deep a lower deep opens wide,' till Ahab and Jezebel are reached. The Hope, that revives with Jehu, meets only with disappointment in him and in his specially-protected dynasty. The descent cannot be checked. The end reached at last is not only the captivity of the ten tribes, but their total disappearance as a distinct nation. **34.** *In ... in, &c.*] *Rather,* at the cost of Abiram his firstborn, &c. The same concise expression was used by Joshua (6. 26) 500 years before, meaning loss by death; and the word *build* (*banah*) was used in the same sense, *rebuild, fortify.* Jericho existed as *the city of palm trees* in the days of Othniel (Judg. 3. 13), and David's ambassadors, whom Hanun insulted, tarried there while their beards grew (2 Sam. 10. 5). This unbelieving age undertook to defy God's command, and brave his curse, which was literally fulfilled. At this time, apparently, Jericho belonged to Israel; it was however in the bounds of Benjamin, and later reverted to Judah (2 Chr. 28. 15).

[JUDAH.] 1 K. XV.—**23.**] Asa's recorded *acts* were of a very mixed character. Glory and oppression, steadfastness and faithlessness, reformation and relapse, each occupy a page of their history (2 Chr. 15 & 16); but good predominates (*v.* 11; *ch.* 22. 43).——*All his might.*] The expression, now used for the first time of a king of Judah (cf. *ch.* 16. 5), indicates the growth of the military power of the kingdom.——*Built.*] *Rather,* restored. He refortified the cities which Rehoboam had at the disruption fortified, but Shishak had dismantled.——*Old age.*] Two years before his death. Solomon is called *old* (*ch.* 11. 4) at 50 or 55, and Asa was pro-

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JEHOSHAPHAT—(*Jehu*).

Nevertheless in the time of his old age he was diseased in his feet.

[24] And Asa slept with his fathers, and was buried with his fathers in the city of David his father: [c] and [d] Jehoshaphat his son reigned in his stead.

AHAB—(*Elijah*).

[12] And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he [a] sought not to the LORD, but to the physicians.

[13] And Asa slept with his fathers, and died in the one and fortieth year of his reign. [14] And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled [b] with sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made [c] a very great burning for him.

113.—Jehoshaphat.—Prosperity of Judah.

1 KINGS XXII. 41-43.

[41] AND Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

[42] Jehoshaphat *was* thirty and five years

2 CHR. XVII. 1-6; XX. 31-33; 1 K. XXII. 46.

[1] And [a] Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

[2 C. xx.] [31] And Jehoshaphat reigned over Judah: *he was* thirty and five

[a] Jer. 17. 5.
[b] Gen. 50. 2; Mark 16. 1; John 19. 39, 40.
[c] 2 Chr. 17. 1.
[d] Matt. 1. 8.
[e] ch. 21. 19; Jer. 34. 5.
[a] 1 Kin. 15. 24.

bably scarcely so much.——*Diseased.*] It is noticeable, how his very name (Asa=*the Lord is a healer*) fought against his misplaced confidence. **24**. *Buried.*] With his fathers, as regards the ground, but in *sepulchres* (Chr. r. 14) of his own, *i.e.* in one of the cells honeycombed into the rock behind an ornamental structure erected by himself. His people's respect was shown (cf. Jer. 34. 5) in even more than the usual twofold way, *i.e.* burial among the kings and a great burning (contrast 2 Chr. 21. 19 & 24. 25 & 28. 27), and no doubt the customary wailings, which were the third mark of regard for the departed, were not omitted (cf. Jer. 22. 18, 19).

2 C. xvi.—**12**. *Until.*] Omit. Ital. *e la sua infermità fu strema;* Vulg. *ægrotavit dolore pedum vehementissimo.* —— *Yet.*] Probably *Vulg.* is correct, *et nec, i.e.* placed full reliance on God *no more* than he had done when seeking Syrian aid against Baasha; Germ. *auch;* Ital. *ancora.* —— *Physicians.*] Lit. *healers.* The first mention of them, as a class, among the Hebrews. The feeling seems to have been (except in Egypt and Greece) generally prevalent, as it is still in the East, that medical and human agencies are unavailing. Similarly in N. T., maladies are viewed constantly as Satan's work or a judgment from God, and the finger of God is the remedy. Ewald sees in the course, which Asa adopted and the Chronicler reproves, an evidence that a high state of civilization had been maintained since Solomon's days. It is possible, however, that the majority of these were pretenders to magical powers, as was the case in Assyria. 'It is not to be supposed that Israel was more enlightened in such matters than the nations to which it owed so large a share of its civilization, or indeed than Christian England of the 17th century.'—*Ball.* 'But' is an emphatic word in this sentence; there is no *opposition* between the true healer's art and reliance on God's blessing. **14**. *Bed.*] It may be that on which he lay in state, or it may be a costly bier.——*Prepared.*] *Rather,* compounded, as in Ex. 30. 25.——*Great.*] In quantity and costliness of spices, and perhaps also by the burning of the furniture he had ordinarily used. This last was the custom only among the high and wealthy, but the other (myrrh and aloes) was included, for all ranks, in 'the manner of the Jews to bury.' 'An hundred pound weight' was the amount provided by Nicodemus (John 19. 39; cf. Gen. 50. 2).

1 K. xxii.—**41**.] Hostility to Israel marked the opening of Jehoshaphat's reign. Israel might be expected to retaliate on him the injuries done by Benhadad at Asa's instigation (2 Chron. 16. 4), and precautions must be taken. It had been well for him had the feeling never changed (Ps. 139. 22).

2 C. xvii.—**1**. *Strengthened himself against Israel.*] The end of Asa's reign seems to

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JEHOSHAPHAT—(*Jehu*). AHAB—(*Elijah*).

old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

Jehoshaphat's Reformation.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless [d] the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD. 33 Howbeit [b] the high places were not taken away: for as yet the people had not [c] prepared their hearts unto the God of their fathers.

Jehoshaphat Established.

[2 C. xvii.] 2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, [e] which Asa his father had taken. 3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; 4 but sought to the *LORD* God of his father, and walked in his commandments, and not after [f] the doings of Israel. 5 Therefore the LORD stablished the kingdom in his hand; and all Judah [g] brought to Jehoshaphat pre-

[b] See ch. 17. 6. [c] ch. 12. 14 & 19. 3. [e] ch. 15. 8. [f] 1 Kin. 12. 28.
[d] ch. 14. 23 & 15. 14; 2 Kin. 12. 3. [g] 1 Sam. 10. 27; 1 Kin. 10. 25.

have been less successful than the beginning, but his relations with Omri and Ahab (until the fatal 'affinity') are not recorded.

1 K. xxii.—**43**. *Asa his father.*] So also Chr. 20. 32; but Chr. 17. 3 has *David* (omitted however in *Sept.*).——*High places.*] Cf. 1 Sam. 9. 12, *note*. Whether these high places were used for the worship of God or of idols is not stated. We should be disposed to assume that it was for the former, and that the sin was error in judgment, or a yielding to popular prejudice in favour of long-established, though unlawful, custom, and not breach of the second commandment, and to take Chr. *v.* 6 to mean that the high places connected with asherah-worship (Astarte's emblems) were removed. Thus a seeming contradiction would disappear; only, however, to reappear in 2 Chr. 20. 33, where the expression *had not prepared their hearts unto the God of their fathers*, might indeed mean, were not (in spite of national religious education, 2 Chr. 17. 9) yet trained to worship Him on His holy hill *only*; but in general (cf. 2 Chr. 12. 14 & 19. 3) it seems, certainly, to refer to a forsaking God for idols. It is stated, however (Chr. *v.* 3), that none of the Baals received worship, and the expression *doings of Israel*, seems rather to apply to Astarte-worship than to the calf-worship, which could little attract any king of *Judah*. The comment aptly illustrates the saying, that 'In Kings we have the annals of the *nation*, in Chronicles, the history of the *national religion*; the inspired lesson is, that so long as the Hebrews sought the Lord, He made them to prosper' (*Green*).

2 C. xx.—**33**. *Prepared.*] *Rather*, directed their hearts, &c.

2 C. xvii.—**2**. *Garrisons.*] *N'tsibim* may mean *commandants*; Syriac, *rulers*. **3**. *In the first ways.*] The expression awakens sad thoughts concerning falling away; though, possibly, the words should be rendered *the ancient ways*.——*David.*] A few MSS. and the *Sept.* have not this word; the reading in Kings, 'Asa,' is probably correct and is appropriate.——*Baalim.*] *Rather*, the Baals ('lords'), and so elsewhere (1 Kin. 18. 18, *note*). **5**. *Therefore.*] This addition to Kings is strong confirmation of two truths: A government which answers the end of government will be supported; True religion is the best friend to outward prosperity.——*Stablished the kingdom.*] It is merely said (1 Kin. 2. 46 & 2 Kin. 14. 5) of Solomon and Amaziah, that the thing was done; the Chronicler points to the Hand that did it.——*All Judah brought presents.*] At his accession. Contrast this unanimous acceptance with the omission by the malcontents in Saul's case (1 Sam. 10. 27).

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sents; [h] and he had riches and honour in abundance. [6] And his heart was lifted up in the ways of the LORD: moreover [i] he took away the high places and groves out of Judah.

[1 K. xxii.] [46] [k] And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

114.—Jehoshaphat provides National Religious Education.

2 CHRONICLES. XVII. 7-19.

[7] ALSO in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, [a] to teach in the cities of Judah. [8] And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests. [9] [b] And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

Jehoshaphat 'waxes greater and greater.'

[10] And [c] the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat. [11] Also *some* of the Philistines [d] brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

[12] And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. [13] And he had much business in the cities of Judah:

[h] 1 Kin. 10. 27; ch. 18. 1.
[i] 1 Kin. 22. 43; ch. 15. 17 & 19. 3 & 20. 33.
[k] 1 Kin. 14. 24 & 15. 12.
[a] ch. 15. 3.
[b] ch. 35. 3; Neh. 8. 7.
[c] Gen. 35. 5.
[d] Sam. 8. 2.

6. *His heart was lifted up.*] This points to an event sadly unusual: Prosperity did not injure; did not impede, but oiled, the wheels of obedience. His natural energy was increased and hope quickened. He 'was encouraged' (*margin*). —— *Groves.*] *Rather,* asherahs. His efforts to *extirpate* (Kin. v. 46) the impurity always connected with Ashtaroth-worship were more successful than his father's; cf. *ch.* 19. 3 and 1 Kin. 14. 24, *note.*

2 C. xvii.—7. *Third year.*] He lost no time in setting about such reforms as (Ps. 82. 5) were sorely needed, desiring to walk in 'the first ways' of Asa, and complete what he had begun, and fully persuaded that there was no security for the permanence of any reforms, but that general growth of moral tone which springs from religious education. Cf. Ezra 7. 10; Neh. 8. 8; *ch.* 19.——*To his princes.*] Omit *to* throughout.——*Ben-hail.*] = *son of valour.* Of his name only does God's name not form part (cf. Acts 6. 3). It may be a surname only; *Sept.* and *Syr.* have the plural, descriptive of the four others. ——*To teach.*] *i.e.* to arrange, each in his own district, for instruction by the appointed *teaching priests* (*ch.* 15. 3) and Levites. These five secular persons were as an Educational Council. 8. *Shemaiah.*] Again each name contains the sacred Name, except Shemiramoth, for which *Syr.* and *Arab.* read *Natûra* (they also omit Tob-adonijah). 9. *Taught.*] Cf. Mal. 2. 4-7.——*The law.*] *i.e.* the five books of Moses. Between the reigns of Jehoshaphat and Josiah the Law was lost; its contents were unknown to Josiah and his advisers. 10. *Fear,* &c.] The light shining before men results ever in *both* God's glory and man's prosperity. 11. *Presents.*] Solomon had in the same way received tribute from surrounding nations. —— *Tribute.*] The word *massa* is so rendered here only. It means literally *burden,* a load of silver.——*Arabians.*] *i.e.* nomad tribes roving between Philistia and Arabia, 'having affinity with the Cushites' (*ch.* 21. 16).——*Brought flocks.*] Mesha paid larger tribute of this kind to Ahab (2 Kin. 3. 4). 12. *Castles.*] In *ch.* 27. 4, where king Uzziah acts similarly, and the only other place where the word occurs, it is coupled with *towers.* Probably it means fortresses standing alone, as distinguished from castles forming the citadels of towns (*marg.* follows *Targums*). In *the forests,* watchtowers rising above the trees would be necessary. The *cities of store,* or magazines, would also be fortified. 13. *Business.*]

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JEHOSHAPHAT—(*Jehu*). AHAB—(*Elijah*).

And the men of war, mighty men of valour, *were* in Jerusalem. 14 And these *are* the numbers of them according to the house of their fathers:
Of Judah, the captains of thousands;
Adnah the chief, and with him mighty men of valour three hundred thousand.
15 And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.
16 And next him *was* Amasiah the son of Zichri, [e] who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.
17 And of Benjamin;
Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.
18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.
19 These waited on the king, beside *f those* whom the king put in the fenced cities throughout all Judah.

115.—Elijah.—The Three Years' Drought and Famine.

1 KINGS XVII.

1 AND Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, [a] *As* the LORD God of Israel liveth,

[e] Judg. 5. 2, 9. [f] ver. 2. [a] 2 Kin. 3. 14.

Rather, work; *Sept.* ἔργα πολλὰ; Vulg. *multa opera*; mainly probably building. The word *melâkâh*, however, may mean *goods* (rendered *stuff* in Exod. 22. 7), *i.e.* stores (*ch.* 11. 11).——*The..were.*] Omit both words. **14.** *These . . . numbers.*] *Rather*, this is the ordering, or *enumeration*. No doubt various causes had led to an influx of inhabitants into Judah. This will scarcely explain, however, the fact that though the area is so much smaller than that of David's kingdom, this muster-roll (and that too of the Jerusalem force alone, *vs.* 13, 19) exceeded his by 30,000 men (2 Sam. 24. 9). Probably the numbers are a confused copy of *ch.* 14. 8. The expression *according to* their fathers' houses, *i.e.* their clans, dates from the early census of Num. 1, and points to a methodical way of arriving at the sum of the men of military age, liable to service in war.——*Chief.*] *Rather*, captain, *i.e.* of the host, commander in chief; the word is constantly rendered *prince*. **17.** *Bow.*] Continually mentioned as the weapon of Benjamin. **19.** *Waited.*] Apparently (*v.* 13) the commandants were only required to do duty in their several fortresses in time of war; at other times they and the generals of division were in attendance at court. The word for 'waited' = *were in waiting*.

[ISRAEL.] 1 K. xvii.—1.] A change in the style of the narrative is noticeable; it becomes more graphic, more like a series of passages from stirring biographies, less like extracts from official annals. Very probably the writers quoted belonged to some School of the Prophets.——*Elijah.*] Heb. *Eliyahu*; *Sept.* Ἠλιοὺ; N. T. Ἠλίας. A name well borne out by the life, if its meaning be *Jehovah is my God*; but it would be perhaps more after the rule of such words (Eldad, *God is a friend*; Eliab, *God is a father*; Eliud, *God is majesty*; Ellmelech, *God is king*; Elisha, *God is welfare*, &c.) if it meant *God is Jehovah*. (Cf. however Hezekiah, *the Lord is strength*; Elioenai, *mine eyes are towards God*; Daniel, *God is judge*; Ezekiel, *God will strengthen*.) 'The distinctive inspiration of Elijah was religious conviction and sentiment, and not mere patriotism. Against all the organised powers and social forces of his age, he stands in the simple might of his religious convictions.'—*Allon.* Both sacred and secular history furnish many examples (Moses and Paul, Athanasius, Mahomet, and Luther, 'the solitary monk that shook the world,' &c.) of weak solitary men becoming revolutionary powers in society simply through strong sense of Divine supremacy, depth of religious feeling, strength of religious conviction, and fixed consciousness of a Divine commission. Elijah is the supreme instance. We are left in uncertainty as to the scene of his bringing up, as to whether he was a native of Gilead (the tract on the east of the Jordan, from the Dead Sea to the sea of Chinneroth), or migrated thither; what is said is that he was a *toshab* of the *toshabim* of Gilead, *i.e.* either *stranger of the strangers*, or *Tishbite of Tishbi* (site unknown). His dress, his strength, his endurance, his solitary habits, his wanderings in

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[b] before whom I stand, [c] there shall not be dew nor rain [d] these years, but according to my word.

Elijah at Cherith.

2 And the word of the LORD came unto him, saying,
3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan. 4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

[b] Deut. 10. 8. [c] Jam. 5. 17. [d] Luke 4. 25.

the wilderness, all are characteristics of the wild and hardy Gileadite; cf. Luke 1. 80. His coming *seems* sudden as a flash of lightning. There had been previous steps. He had watched the growing sinfulness; and, seeing no hope of remedy but through tribulation (under strong compulsion, Jer. 20. 9), had *prayed earnestly that it might not rain* (Jas. 5. 17). From God had come the assurance, that so it should be, and the bidding, which he was now fulfilling. Tradition says that Elijah pointed Ahab to the judgment on Hiel, and warned him in vain.——*Inhabitants.*] *Rather*, sojourners in; though the root-verb means simply *dwell*, the noun means *foreign-dweller.* —— *Gilead.*] Gilead means *rocky region*, and the wild grandeur of its scenery, 'unequalled in any other part of Palestine' (*Tristram*), seems from the first (Judg. 11. 1) to have influenced the character of its people (Gen. 49. 19). It was, also, as a forest-clad region of mountains lying between the settled lands of Palestine and the Arabian desert, the natural resort of the refugee and the outlaw. Such incongruous characters as a fugitive king (2 Sam. 17. 24), an Elijah, a Jephthah, or a conspirator, might be found there (cf. 1 Chr. 12. 8).——*LORD.*] *Rather*, Jehovah; the A.V. very frequently, but notably here, rendering *Jehovah* by LORD, keeps out of view that emphasis was intended to be laid on the fact that, since the revelation on Horeb that Jehovah was to be their God's distinctive name, every use of it was a reminder that Israel was a Covenant-people. Cf. 1 Sam. 17. 26, *note.*——*Before whom I stand.*] There is no higher, nobler title than that by which Elijah announces himself. Elisha also claimed it (2 Kin. 3. 14 & 5. 16), and St. Paul (Acts 27. 23). It is applied to Moses in Deut. 34. 5, who is associated with Elijah in Matt. 17 (where note, in *vs.* 1, 3, the association of 3 classes of 'servants of God'). Isaiah perhaps stands out as the prophet most mighty in word; certainly Elijah and Elisha in deed; Moses in both. —— *There shall not be.*] Hope (dwelling on Solomon's prayer in *ch.* 8. 35) might utter this as a call (cf. Lev. 26. 18, 19) to repentance. It might be the saving of Israel, now hovering between precept and example, between the Law and the Court, between obedience to revealed religion and the attractions of that vice on which natural religion imposed no check. To us there seem no signs of indecision; Israel seems '*wholly* given to idolatry;' but it was not altogether so (*ch.* 18. 21); there was a leaven of saints and prophets (*ch.* 18. 13 & 19. 18). Such hope, however, was not at present in Elijah's breast (Jas. 5. 17). —— *Rain.*] Of the four words for rain (*matar; geshem*, a pouring rain; *malkesh*, the 'latter rain,' and *yoreh*, the 'former rain') he used the last, and unlikeliest, for the failure of the early rain was a very rare occurrence.——*These years.*] Three and a half (Luke 4. 25; cf. *ch.* 18. 1). 3. *Brook.*] *Rather*, torrent-bed, and so in *v.* 5, &c.; Vulg. *in torrente*; Heb. *nachal*, not to be confounded with *nahar* = river (perennial; from the verb to *flow*). *Nachal* (from the verb *chalal*, to perforate) is (like Arab. *wâdy*, and Ital. *fiumara*) commonly rather the course of the summer-dry stream (*Sept.* χειμάρρους) than the stream itself.——*Cherith.*] The position of Cherith is unknown; apparently it was beyond Jordan, which is fed by numberless small streams on either side.——*Before.*] *i.e.* E. of Jordan. The quarters of the heavens, in Biblical language, are named from the position of a spectator facing E.; hence 'the backside of the desert' in Ex. 3. 1 means the W. side of it. 4. *Ravens.*] Cf.—

'He by the brook of Cherith stood,
And saw the ravens with their horny beaks
Food to Elijah bringing, even and morn;
Though ravenous, taught to abstain from what they brought.'—*Milton.*

Not the only instance of the inferior creation's employment in carrying out God's purposes; witness the locusts, flies, lice, serpents, quails, Balaam's ass, Jonah's whale, the disobedient prophet's lion, Elisha's bears, &c. The raven was an unclean bird; but Elijah's *legal* scruples might well be set aside, as David's were in the matter of the shew-bread. The name means *black.* It is worth notice how frequently the raven is cited as illustrating God's good providence (Job 38. 41; Ps. 147. 9; Luke 12. 24). 'The critical period of the great Baal apostacy, and of the struggle of Elijah and Elisha against it, is the second great epoch of recorded miracle in O. T.—the still more criti-

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5 So he went and did according unto the word of the LORD: for he went and
dwelt by the brook Cherith, that *is* before Jordan. 6 And the ravens brought
him bread and flesh in the morning, and bread and flesh in the evening; and he
drank of the brook. 7 And it came to pass after a while, that the brook dried
up, because there had been no rain in the land.
8 And the word of the LORD came unto him, saying,
9 Arise, get thee to [e] Zarephath, which *belongeth* to Zidon, and dwell there:
behold, I have commanded a widow woman there to sustain thee.

Elijah in Sidonia.

10 So he arose and went to Zarephath. And when he came to the gate of the
city, behold, the widow woman *was* there gathering of sticks: and he called to
her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.
11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray
thee, a morsel of bread in thine hand. 12 And she said, *As* the LORD thy God
liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a
cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for
me and my son, that we may eat it, and die.
13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make
me thereof a little cake first, and bring *it* unto me, and after make for thee and for
thy son. 14 For thus saith the LORD God of Israel,
The barrel of meal shall not waste, neither shall the cruse of oil fail, until
the day *that* the LORD sendeth rain upon the earth.
15 And she went and did according to the saying of Elijah: and she, and he,

[e] Obad. 20; Luke 4. 26.

cal epoch of Moses and Joshua being the first.'—*Barry.* **7.** *A while.*] How long Elijah's food was miraculously supplied cannot be determined. *At the end of days* is literal. It may mean at the year's or at the week's end (as, not improbably, in Gen. 4. 3); it may be indefinite (see *v.* 4. *note*, and *ch.* 18. 1). **9.** *To Zarephath.*] Possibly for security (though it was daringly near to Jezebel's father); but doubtless also to teach the lesson that Gentiles also may be members of the household of faith (Luke 4. 25); and it may be, as well, that otherwise than in praying against Israel and executing judgment, elsewhere than in the solitudes, he might learn lessons of sympathy. Sarepta lay between Tyre and Sidon, not far therefore from the spot where a similar lesson was taught later (Mark 7. 24-31). Again, *I have commanded* was an assurance on which Elijah's faith could rest. The unlikelihood was scarcely less. It is recorded in the life of Bp. Gobat, that once, when in a desolate part of Abyssinia, he thought he must prepare his companions' minds for a fast next day, but refrained, lest he might be showing want of faith in God. At noon next day a young man, a stranger, met him and presented a basket of provisions and a cruse of beer. He explained his coming thus:—'My master could not rest last night; he rose at length, and bade me carry this gift to the wanderer who would come along this road; you are the first stranger I have met.' Whether the God of the dreams of Joseph, Pharaoh, and of Pilate's wife used *such* means to influence this widow's mind, we cannot tell.——*Which .. to Zidon.*] *Rather*, in Sidonia, as *Sept.* here, and as the true reading is in Luke 4. 26. It must have been a startling bidding; 'the stern witness against Phœnician idolatries was to become the blessing of a Phœnician home.'—*Green.* **10.** *The widow.*] *Rather* (as *Sept.*) a widow. **12.** *Thy God.*] Whether *hers* also, we are left to guess. Certainly her conduct passed the bounds of all *mere* human kindness. Of her heroic faith it might well be said, 'I have not found the like, no, not in Israel.' Acts 12. 20 (with Ezek. 27. 17) would lead us to expect that Phœnicia also would be suffering from famine, and Menander, a Phœnician historian, mentions a great drought, closing with thunderstorms, in the reign of Ethbaal.——*Cruse.*] Cf. 2 Kin. 2. 20, *note.*——*Two.*] Similarly Germans frequently use *two* for *a few* (but here *ein holz oder zwei*), and Lancastrians *a two-three.* **13.** *Go.*] *Rather* (as *Sept.*), go in. **15.** *She went*, &c.] Cf.—

'She bounteous gives; but hard he seems of heart,
Who of such scanty store would crave a part.
Haply the child his little hand holds forth,
That all his own may be.
Nay, simple one, thy mother's faith is worth
Healing and life to thee.
That handful given, for years ensures thee bread;
That drop of oil shall raise thee from the dead.'
Keble.

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and her house, did eat *many* days. 16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

17 And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. 18 And she said unto Elijah, *f* What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. 20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 *g* And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. 22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he *h* revived. 23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this *i* I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

f See Luke 5. 8. *g* 2 Kin. 4. 34, 35. *h* Heb. 11. 35. *i* John 3. 2 & 16. 30.

—— *Many days.*] Cf. v. 7. **16.** *Wasted not.*] Nothing but the acknowledgment of the presence of creative power can explain this miracle and those of 2 Kin. 4. 42; Matt. 14. 15 & 15. 32. Receiving a prophet in the name of a prophet, she received also a prophet's reward. **17.** *Breath.*] *Sept.* πνεῦμα; Vulg. *halitus.* The word occurs in Gen. 2. 7 (πνοή, *spiraculum*). Frequently rendered *spirit*, Prov. 20. 27; Job 26. 4 (πνοή, *spiraculum, spiramentum*), it is rendered *soul* in Isa. 57. 16 (πνοή, *flatus*); but it does not mean, what we commonly mean by those words, the immaterial, incorruptible part of man. **18.** *What*, &c.] Equivalent to, Why didn't you leave me alone? why did you come to trouble me? Probably Elijah's leisure had been employed in instructing her and her son. Cf. 'He taught me all the mercy, for he showed me all the sin.' It may be that the memory of some such lesson came back upon her mind; but to connect sin with suffering, transgression with trouble, is natural all the world over—and not altogether an error; cf. 1 Cor. 11. 30; John 9. 2. It is in the transition from the general to the particular that misjudging is likely. She uses the recognized title for God's messenger (Judg. 13. 6, &c.). Her sin may have been the marriage with a heathen, being herself an Israelite. For us, trouble need not always be a reminder of a special sin, but always of a sinful rebellious nature, that needs discipline, of general short-coming and unworthiness (cp. Gen. 32. 10). But never should we suffer the bewilderment of trouble to lead us to think that it were better to be further from God's presence (Luke 5. 8) or God's interference. Cf.—

> 'E'en though it be a cross
> That raiseth me,
> Still all my song shall be,
> Nearer, my God, to Thee.'

19. *Give me*, &c.] Elijah must have been less than man in sympathy had he not been moved by pity now. It had been less sad if both had died together the day he came, than that the mother's hope, revived that day, should now be crushed, and she be left alone with only 'sorrow's crown of sorrow.'—— *Loft.*] *Rather*, the upper chamber. Heb. and Arab. *'ăliyâh* (so in v. 23 and 2 Kin. 4. 10); the ground-floor is *ardiyeh* or simply *beit*=house. *Sept.* ὑπερῷον (cf. Acts 1. 13); Vulg. *cenaculum*; Germ. *saal*; Ital. *camera.* It means a good first-floor room, more commonly a sitting-room than a bed-room, specially one set apart for state occasions and for guests. **20.** *Brought evil*, &c.] His words seem to betoken the presence already in Elijah's heart of the germs of that dissatisfaction with the wisdom of God's dealing, and, perhaps, that feeling of self-importance, which burst into unlovely flower in *ch.* 19. 4. **21.** *Stretched.*] With Elisha (2 Kin. 4. 34), as here, prayer was the main effectual cause (cf. Acts 9. 40); but apparently *he* was directed to use means such as *might* restore suspended animation. Elijah's action was different. It was solemn, but not necessary for the result, like Christ's taking Jairus' daughter by the hand. Prophets and apostles (Acts 19. 12) seem at times to have possessed a share of that 'virtue,' the fulness of which, as of all else, resided in Christ

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116.—Elijah's Sacrifice.—Decision for God.

1 KINGS XVIII.

1 AND it came to pass *after* [a] many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and [b] I will send rain upon the earth. 2 And Elijah went to shew himself unto Ahab.

And *there was* a sore famine in Samaria. 3 And Ahab called Obadiah, which *was* the governor of *his* house. (Now Obadiah feared the LORD greatly: 4 for it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) 5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. 6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah? 8 And he answered him, I *am*: go, tell thy lord, Behold, Elijah *is here*. 9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? 10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not. 11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*. 12 And it shall come to pass, *as soon as* I am gone from thee, that [c] the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee,

[a] Luke 4. 25; James 5. 17.
[b] Deut. 28. 12.
[c] 2 Kin. 2. 16; Ezek. 3. 12, 14; Matt. 4. 1; Acts 8. 39.

(Mark 5. 30).——*Three times.*] In the spirit of Jacob's *I will not let thee go except thou bless me.*——*Soul.*] Here, and in *v.* 22, a different word to that in *v.* 17. *Sept.* ψυχὴ (cf. 1 Sam. 26. 21. *note*); Vulg. *anima.*

1 K. xviii.—1.] The Jewish Lectionary appoints this narrative to be read with Ex. 30–34. Moses at Sinai, Elijah at Carmel are well compared; also cf. Josh. 24. 15; Deut. 30. 19. Similarly, the next chapter is read with Num. 25–30.——*Third year.*] From his coming to Zarephath; the drought lasted 3½ years. See *refs.* and *ch.* 17. 4, 7, *notes.* 3.] *Obadiah* means *worshipper of Jehovah*, a title of no little honour, when such worship was the likeliest road to death. It is to Ahab's credit, that, knowing Obadiah's stanchness, he yet, despite imperious Jezebel's rancour, retained him as οἰκονόμος, dispensator, steward (*ch.* 16. 9 & 4. 6), *hofmeister.* 4. *Prophets of the Lord.*] We have no clue to their *number*, either before or after this persecution. Their *character* we are left to infer from one or two prominent examples. Some, doubtless, were no better than the old Bethel prophet; others were endued, more or less, with the spirit and power of Elijah. It is of the few, however, rather than of the many that Milman's glowing words are true:—'At this period the prophets act their most prominent and important part in Hebrew history, particularly in that of Israel, where, the Levites having been expelled, and the priesthood degraded, they remained the only defenders of the law and religion of the land, a separate and influential class in the state, constitutional patriots, champions of virtue, liberty, justice, and the strict observance of the civil and religious law, against the iniquities of the kings and people. They boldly rebuke, but never factiously insult, their kings; they defend, but never flatter, the people.' 5. *Fountains, &c.*] *i.e.* all perennial and summer-dry brooks.——*That . . all.*] *Rather*, and not have to destroy a part of. 7. *That.*] *Rather*, here; *Sept.* εἰ σὺ εἶ αὐτός; Vulg. *num tu es*; Germ. *bist du nicht.* 9. *Servant.*] *Rather*, slave (so *v.* 12), in the humility of reverence and Orientalism. 12. *Carry, &c.*] Similarly the sons of the prophets thought Elijah had been spirited away (2 Kin. 2. 16). Such a thing would be readily believed in Norway now. Cf. Ezek. 3. 12, 14 & 8. 3; Acts 8. 39. Probably, during Elijah's life of concealment and rapid movements, such a thing had many times seemed to happen. The rendering *wind of the Lord*,

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he shall slay me: but I thy servant fear the LORD from my youth. 13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? 14 And now thou sayest, Go, tell thy lord, Behold, Elijah is *here*: and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day. 16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

Elijah meets Ahab.—The Test.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, [d] *Art* thou he that [e] troubleth Israel? 18 And he answered, I have not troubled Israel; but thou, and thy father's house, [f] in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount [g] Carmel, and the prophets of Baal four hundred and fifty, [h] and the prophets of the groves four hundred, which eat at Jezebel's table. 20 So Ahab sent unto all the children of Israel, and [i] gathered the prophets together unto mount Carmel.

[d] ch. 21. 20.
[e] Josh. 7. 25; Acts 16. 20.
[f] 2 Chr. 15. 2.
[g] Josh. 19. 26.
[h] ch. 16. 33.
[i] ch. 22. 6.

i.e. a mighty wind, would not be inadmissible. **13.** *Told.*] If Jezebel had done this in anger at Elijah's prophecy, it might not have come to Elijah's ears at Cherith. **16.** *To meet.*] Probably between Jezreel and Carmel.——*Ahab went.*] Whether in anger or in hope, is not said; to ask his prayers (*ch.* 13. 6) or take his life. **17.** *He*, &c.] So *Sept.* and *Vulg.*; *rather*, here, O troubler of. Cf. Josh. 7. 25. 'The agitator of Israel.' —*Ewald.* **18.** *Thou*, &c.] Cf.—

'Non vultus instantis tyranni
Mente quatit solidâ.'—*Hor. Od.* iii. 3.

Elijah's tone reminds of the poet's description of Daniel's approach—

'His spirit failed him not—his quiet eye
Lost not its light for earthly majesty;
His lip was steady and his accent clear—
"The king hath needed me, and I am here.
* * * * * *
"Could not thy father's crime, thy father's fate,
Teach thee the terror thou hast learnt too late—
Hast thou not read the lesson of his life,
Who wars with God shall strive a losing strife?"'

——*Baalim.*] They were many; Baal *berith*, *gad*, *hamon*, *Hazor*, *meon*, *zebub*, *zebul*, *zephon* = Lord of the covenant, of fortune, of mercy, of Hazor, of the heavenly habitation, of flies, of the height, of the north. It was the same with Zeus and Jupiter. Cf. 2 Kin. 1. 2, *note*. **19.** *Carmel.*] The spot was admirably chosen for a national gathering. On the eastern bluff of Carmel, where, 18 miles from Jezreel, and 16 miles inland from the cape *Ras el Kerun*, the mountain breaks off suddenly, the culminating precipice is 1,750 feet above the sea, and falls for 1,000 feet, first sheer for 300 feet, and then by a steep but grassy slope to the plain of Jezreel, the Kishon washing its foot. On the crest were heaped the stones of an ancient altar of Jehovah, overthrown by Jezebel. At the foot of the cliff, nestled under it, is an ancient fountain, with a reservoir partially roofed which receives the supply of the perennial spring. It is 8 feet deep, and the old steps are still in place. It is '*the water of the fountain*' spoken of by Josephus. Writers ignorant of the topography have suggested *water of the sea*, which was a day's journey distant. At the bottom and on the sides of the tank are molluscs (*Neritina michonii*), of a species never found except where the water is perennial (as at Engedi and Jericho). All other wells were dry; Kishon had shrunk to a string of pools, and then disappeared entirely; *here* was water still to fill Elijah's trench (*Tristram*). Around are oak and brushwood which would supply the wood. Many a historic scene is visible calculated to awaken wholesome recollections, a panorama of three quarters of a circle; distant Tabor, down which once poured the hosts of Barak; Gilboa, whence the gleam of Gideon's 300 spears flashed on startled Midian; where, too, the shield of the mighty but God-forsaken Saul was vilely cast away. The Mohrakah (*place of burning*) is like an amphitheatre in shape. The lower slopes would accommodate many thousand witnesses. Just below, on the bank of Kishon, is a flat-topped artificial green knoll, Tell Cassis (*mound of the priests*), marking the burial-place of the slaughtered priests. Carmel is still called Mar-Elias. ——*Groves.*] *Rather*, asherah, or emblem of Astarte, which Ahab had set up (*ch.* 16. 33). About 400 was the number of prophets at the

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JEHOSHAPHAT—(*Jehu*). AHAB—(*Elijah*).

21 And Elijah came unto all the people, and said, [k] How long halt ye between
two opinions? if the LORD *be* God, follow him: but if Baal, [l] *then* follow him.
And the people answered him not a word.
22 Then said Elijah unto the people, [m] I, *even* I only, remain a prophet of the
LORD; [n] but Baal's prophets *are* four hundred and fifty men. 23 Let them there-
fore give us two bullocks; and let them choose one bullock for themselves, and
cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the
other bullock, and lay *it* on wood, and put no fire *under:* 24 and call ye on the
name of your gods, and I will call on the name of the LORD: and the God that
[o] answereth by fire, let him be God.
And all the people answered and said, It is well spoken.
25 And Elijah said unto the prophets of Baal, Choose you one bullock for your-
selves, and dress *it* first; for ye *are* many; and call on the name of your gods,
but put no fire *under.* 26 And they took the bullock which was given them, and
they dressed *it,* and called on the name of Baal from morning even until noon,
saying, O Baal, hear us.
But *there was* [p] no voice, nor any that answered. And they leaped upon the
altar which was made.
27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud:
for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or*
peradventure he sleepeth, and must be awaked.
28 And they cried aloud, and [q] cut themselves after their manner with knives
and lancets, till the blood gushed out upon them. 29 And it came to pass, when
midday was past, [r] and they prophesied until the *time* of the offering of the
evening sacrifice, that *there was* [s] neither voice, nor any to answer, nor any that
regarded.

[k] 2 Kin. 17. 41; Matt. 6. 24.
[l] See Josh. 24. 15.
[m] ch. 19. 10, 14.
[n] ver. 19.
[o] ver. 38; 1 Chr. 21. 26.
[p] Ps. 115. 5; Jer. 10. 5; 1 Cor. 8. 4 & 12. 2.
[q] Lev. 19. 28; Deut. 14. 1.
[r] 1 Cor. 11. 4, 5.
[s] ver. 26.

time of Ahab's death (*ch.* 22. 6). **21.** *Came.*] R.V. *Came near,* as *v.* 30 bis.—— *Halt.*] Vulg. *claudicatis in duas partes;* Germ. *hinket ihr auf beiden seiten.* 'Go lame upon both knee-joints.'—*Ewald.* Cf. 'God crowneth no divided heart.'—*Lahr.* 'Baal religion, which is a worship of nature, as contrasted with worship of a personal God, above nature, though manifesting Himself through it, has not yet died out; religious oscillation, our young men know it still.'—*Calthrop.* **24.** *Gods.*] *Rather,* god.—— *Fire.*] They could themselves propose no fairer test. If Baal was the sun personified, answer by fire should be no hard task to him. Sun-images (p. 13 and 2 Chr. 34. 4, *note*) were hung over his altar. Cf. Lev. 9. 24; Judg. 6. 21; 1 Chr. 21. 26; 2 Chr. 7. 1. **25.** *Many.*] *Rather,* the greater number; Vulg. *plures;* and therefore will require less time to make your preparations. **26.** *Called.*] Cf. Acts 19. 34; Matt. 6. 7. So Mussulman dervishes excite themselves to frenzy by shouting *Allah,* till the cry becomes a mere gasp. And so Eastern Christians shout the *Kyrie Eleison.* ——*Leaped.*] Probably, danced wildly round, 'danced . . . over,' would better express the meaning (Vulg. *transiliebant; Sept.* διέρεχον ἐπί; the same word is rendered *pass over* in Exod. 12. 23, *halt* in *v.* 21, *be lame* in 2 Sam. 4. 4); danced in halting-wise by (*Variorum*). R.V. *leaped,* marg. *limped about.* **27.** *For.*] To supply *surely* would make the irony more plain in English. Cf. Ps. 50. 21. The blazing sun, looking down unveiled by any cloud, was a withering refutation of all his suggestions.——*Pursuing.*] *Rather,* gone aside. **28.** *Cut, &c.*] The custom, as an act of propitiatory worship (as distinct from mortification of the body, from human sacrifice, from frenzied exhibition of grief, cf. Lev. 19. 28, and from tattooing), no doubt, arose from the latent knowledge that without shedding of blood is no remission. It prevailed in all quarters of the globe; Herodotus (ii. 61) says of the Carian worshippers of Isis, τὰ μέτωπα κόπτονται μαχαίρῃσι; 'their arms and tongues.' Lucian says of the Syrian priests; *de femore,* Tertullian (*Apol.* 9); cf. Elphinstone's *India,* i. 116. —— *Knives . . lancets.*] *Rather,* swords . . lances (generally rendered *spears*). *Sept.* ἐνμαχαίραις καὶ σειρομάσταις (barbed lances, used to probe treacherous ground); Vulg. *cultris et lanceolis;* Germ. *messern und pfriemen* (awls). **29.** *And they.*] *Rather,* that they.—— *Prophesied.*] The word is used of pretenders to religious ecstacy, as well as of those really carried out of themselves by God's Spirit; cf. 1 Sam. 10. 6. 10 &

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30 And Elijah said unto all the people, Come near unto me. And all the people
came near unto him.
[t] And he repaired the altar of the LORD *that was* broken down. 31 And Elijah
took twelve stones, according to the number of the tribes of the sons of Jacob,
unto whom the word of the LORD came, saying, [u] Israel shall be thy name: 32 and
with the stones he built an altar [x] in the name of the LORD: and he made a
trench about the altar, as great as would contain two measures of seed.
33 And he [y] put the wood in order, and cut the bullock in pieces, and laid *him* on
the wood, and said, Fill four barrels with water, and [z] pour *it* on the burnt
sacrifice, and on the wood. 34 And he said, Do *it* the second time. And they
did *it* the second time. And he said, Do *it* the third time. And they did *it*
the third time. 35 And the water ran round about the altar; and he filled [a] the
trench also with water.
36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that
Elijah the prophet came near, and said,
LORD [b] God of Abraham, Isaac, and of Israel, [c] let it be known this day that
thou *art* God in Israel, and *that* I *am* thy servant, and *that* [d] I have done all these
things at thy word. 37 Hear me, O LORD, hear me, that this people may know
that thou *art* the LORD God, and *that* thou hast turned their heart back again.
38 Then [e] the fire of the LORD fell, and consumed the burnt sacrifice, and the
wood, and the stones, and the dust, and licked up the water that *was* in the
trench.
39 And when all the people saw *it*, they fell on their faces: and they said, [f] The
LORD, he *is* the God; the LORD, he *is* the God.
40 And Elijah said unto them, [g] Take the prophets of Baal; let not one of them
escape. And they took them: and Elijah brought them down to the brook
Kishon, and [h] slew them there.

[t] ch. 19. 10.
[u] Gen. 32. 28 & 35 10; 2 Kin. 17. 34.
[x] Col. 3. 17.
[y] Lev. 1. 6, 7, 8.
[z] See Judg. 6. 20.
[a] ver. 32, 38.
[b] Ex. 3. 6.
[c] ch. 8. 43; 2 Kin. 19. 19; Ps. 83. 18.
[d] Num. 16. 28.
[e] Lev. 9. 24; Judg. 6. 21; 1 Chr. 21. 26; 2 Chr. 7. 1.
[f] ver. 24.
[g] 2 Kin. 10. 25.
[h] Deut. 13. 5 & 18. 20.

18. 10; *ch.* 22. 12. —— *Time.*] 3 p.m. was the hour in Josephus' day; cf. Matt. 27. 45. —— *Sacrifice.*] *Rather*, meat-offering, and *v.* 36. R.V. *oblation.* —— *That.*] *Rather*, but. **31.** *Twelve.*] Probably at another time they would have resented this. The Ten arrogated to themselves the title of Israel. Elijah dares to tell them thus that it belongs of right equally to Judah. Cf. Rev. 21. 14 & 7. 4. 'In that supreme hour Elijah will not own a divided kingdom. Israel is still ideally one, and Jehovah is God of all.'—*Green.* Generally, however, what Ewald says is true of Elijah, as of most of the prophets. The northern kingdom alone is viewed as the field of their activity. For them Israel is comprised in that. 'So far as he is described to us, Judah never enters into Elijah's thoughts.' But cf. 2 Chr. 21. 12. **32.** *Measures.*] The word *cor* is sometimes so translated (8 bush.); here it is *seah* (2 gals.). A trench to hold 6 galls. would be of no great size. *Sept.* θάλασσαν. Vulg. (*aquæductum quasi per duas aratiunculas*) probably points to the true meaning, *viz.* a furrow large enough for the ordinary sowing of that quantity of seed. **33.** *Barrels.*] *Rather*, earthen jars. The word is commonly rendered *pitchers.* —— *Water.*] Cf. *v.* 19, *note.* **36.** *Known.*] *Sept.* adds, ἐν πυρί. Cf. Gen. 15. 17 (4. 4); *v.* 38. **38.** *Fire.*] Possibly *like* lightning; but not lightning, for the sky was cloudless. The falling on their faces was through fear of being blinded, or in the uncontrollableness of Oriental excitement, or in reverence (Lev. 9. 24; 2 Chr. 7. 3). **39.** *The Lord.*] *Rather*, Jehovah, and *v.* 37. That it was the very name, as well as argument, of him who stood before them would tend to win them to his side. **40.** *Kishon.*] Still called Nahr el Mukatta, *river of slaughter.* —— *Slew.*] *Fecit per alium* chiefly, doubtless (cf. 1 Sam. 15. 33); not by stoning, as Deut. 17. 5 enjoined, but by the sword (*ch.* 19. 1); king and priest failing in their duty, the prophet (who was in a sense above both) might assume the functions of either. Apparently Astarte's 400 prophets had declined answering to the summons. 'The deed was a solemn, terrible execution, not a fanatical massacre. It was needful at any cost to repress idolatry. Prophets of the Lord and priests of Baal could not co-exist (cf. *v.* 21). Idolatry was no mere religious error, it was treason, direct and defiant, against Israel's supreme King. It was better that these 450 priests should die

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JEHOSHAPHAT—(*Jehu*). AHAB—(*Elijah*).

The Prayer answered.

41 And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound
of abundance of rain. 42 So Ahab went up to eat and to drink.
And Elijah went up to the top of Carmel; [i] and he cast himself down upon
the earth, and put his face between his knees, 43 and said to his servant, Go
up now, look toward the sea. And he went up, and looked, and said, *There is*
nothing. And he said, Go again seven times. 44 And it came to pass at the
seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like
a man's hand.
And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down,
that the rain stop thee not.
45 And it came to pass in the mean while, that the heaven was black with
clouds and wind, and there was a great rain.
And Ahab rode, and went to Jezreel. 46 And the hand of the LORD was on
Elijah; and he [k] girded up his loins, and ran before Ahab to the entrance of
Jezreel.

[i] Jam. 5. 17, 18. [k] 2 Kin. 4. 29 & 9. 1.

than that the nation should become apostate and lost.'—*Green.* 'It is better that the wicked should be destroyed a hundred times over than that they should tempt those who are as yet innocent to join their company.'—*Arnold.* But the rightful sense of burning indignation against moral evil must for the Christian be tempered by the recollection of Luke 9. 55. It may be they had instigated, or shared in Jezebel's crime (*v.* 4). Even Gospel condemnation of misleaders of others is stern (Matt. 18. 6).——*There.*] For who would bury these 450 corpses? Cp. Judg. 5. 21—

'The white-foaming waters of Kishon swept them away in its might,
Kishon, the onward-rushing, swoln with the storm of the night.'

41. *Abundance.*] *Rather*, the noise (*Var.*, so *marg.* 'a noise'; the word, however, does not seem to have that meaning in Isa. 60. 5, and cannot in Gen. 17. 4, 5). Vulg. *multæ*; *Sept.* τῶν ποδῶν τοῦ ὑετοῦ. **42.** *Went up.*] Ahab returned from Tell Cassis (*v.* 19) to the Mohrakah to enjoy the sacrificial feast, which usually accompanied sacrifice, though here we might hardly have expected it. Elijah's mind was to finish his Master's work. The rain was promised; already, the sound of its coming had reached *his* ears—yet he prays, πάλιν προσηύξατο (James 5. 18). So after the 3½ years of Christ's prayers came the gracious rain of His Spirit on his inheritance. ——*The top.*] The spot where the ruined altar was. The place whence the western sea could be viewed would be about 200 yards further.——*Cast.*] R.V. *bowed.*——*Put*, &c.] The usual Oriental attitude for lengthened prayer. Cf. 2 Sam. 7. 18, *note.* **44.** *Hand.*] Jos. *sole of foot*, cf. Josh. 1. 3.——*Stop.*] 'The Kishon and its tributaries drain the plain of Jezreel; its floods are sudden, and its fords treacherous.' — *Variorum Teacher's Bible*, p. 64. Cf. Judg. 5. 21. **45.** *Mean while.*] *Rather*, instantaneously, as is usual still in the Levant. *In the swing of a pendulum* would express in English the phrase, which *Sept.* renders literally, ἕως ὧδε καὶ ὧδε; Vulg. *cumque se verteret huc atque illuc.* **46.** *Ran.*] The ordinary Runner (*shatir*) is always expected to keep up with a horse. This 18 miles would be over the *plain* of Esdraelon; but Elijah's strength was supernatural. His purpose probably was to prevent its being said that he had lowered the king in his people's eyes. The effect on the court, however, was nevertheless only exasperation. Ahab's capital was still Samaria (*ch.* 22. 10, 37), but his favourite palace at Jezreel (*ch.* 21. 1).——*Entrance.*] No further could he safely venture. Jezebel was there.——*Jezreel.*] The modern *Zerin* occupies the site, but not a vestige of the ancient city remains, except some broken marble sarcophagi with the crescent-moon of Ashtaroth upon them; cp. 2 Kin. 9. 35. 'No destruction has been more complete and utter, even in this land of ruins, than that of Jezreel.'—*Tristram.* It lay on a gentle swell (having on one side a steep descent of 100 feet) under Mt. Gilboa, near the centre of Esdraelon, the east portion of which was known as 'valley of Jezreel.' Its name, *seed-plot of God* (in which sense the word occurs in Hos. 1. 11), testifies to the fertility of its soil. Its beauty now lies in its commanding views (towards Jordan, and Tabor, and Carmel) and verdant landscape. Its importance was limited to the reigns of Ahab and Ahaziah. In Hos. 1. 4 its name is used as synonymous with Ahab's house; cf. 2 Kin. 9. 35, *note.*

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117.—Elijah's Despair.—The Revelation.

1 KINGS XIX.

1 AND Ahab told Jezebel all that Elijah had done, and withal how he had [a] slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, [b] So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time.

Elijah's Flight into the Wilderness.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there. 4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper

[a] ch. 18. 40.

[b] Ruth 1. 17; ch. 20. 10; 2 Kin. 6. 31.

1 K. xix.—The portion of Elijah's story which closes with this chapter is one of marked transitions; from the quiet obscurity of Zarephath to the prominence and tumultuous scenes of Carmel; from prayer against Israel to prayer for Israel; from sublime confidence to distrustful cowardice; from ardour to dejection; from being champion of God's honour to dishonouring God by doubting his wisdom and his power; from doing the king service to receiving commission to (indirectly) destroy him and all his house; from pinnacles of Hope to abysses of Despair.——2. *Sent a messenger.*] Either, in the impulsiveness of her anger, forgetting that would be the very means of making the accomplishment of her threat impossible; or (and the absence of the priests under her special patronage from the test-sacrifice rather points to this) in her heart afraid of one who had such power to sway the people and who dared to stand alone defying royal or priestly power, and hoping for the very thing which did happen, namely, Elijah's flight.——*So let, &c.*] *Sept.* εἰ σὺ εἶ Ἠλιοὺ καὶ ἐγὼ Ἰεζάβελ, τάδε κ.τ.λ. Benhadad swore the same oath (*ch.* 20. 10; cf. 1 Sam. 25. 22; 2 Kin. 6. 31). 3. *Saw, &c.*] The Hebrew is almost as terse as Cæsar's *Veni, &c.*; he saw (*Sept.* ἐφοβήθη; so *Vulg.*, R.V. marg.), he rose, he went. The life of Elijah has been compared to that of Athanasius, full of sudden reverses. *Sept.* adds, κατὰ τὴν ψυχὴν αὐτοῦ; Vulg. *quocunque eum ferebat voluntas*; *i.e.* taking no counsel with God.——*For his life.*] And yet his wish was to die; at least, so he said. The worse side of the character of him, whom St. James describes as 'subject to like passions as we are,' is not concealed from us. We admire his human sympathy at Zarephath, but even there his tone (*ch.* 17. 20) seems a misjudging of God after the manner of men; we admire, we covet, his manly outspoken fearlessness before Ahab; but we cannot see anything to admire in flight from the path of duty and usefulness, in forsaking his post, in peevishness, in loss of confidence in God, in displeasure with God, in presumptuously arraigning His method of dealing with sinners and establishing the Kingdom of righteousness and truth. The explanation of it all is this—Elijah was a man, subject to human passions and infirmities. It was not (as perhaps it was with Jonah), that 'last infirmity of noble minds,' the love of fame; his reputation was not at stake, the threat he had uttered had been fulfilled; it was simply bodily and mental exhaustion, the reaction after over-strain. Humanity knows it well; it leads to many an inconsistency, which must not be too hastily judged; and added to this was a strong, an overwhelming sense of loneliness. Certainly these three chapters prove the truth of St. James' statement.——*Came.*] Beer-sheba (the *well of the oath* betwixt Abraham and Abimelech, the scene of Hagar's despair and comforting, and of the revival of Jacob's hope) belonged to Simeon, now united to Judah. It was little short of 100 miles S.E. of Jezreel, a good two days' journey even to one going 'for his life.' Judah was too friendly now with Israel to allow of any permanent safety within its bounds (*ch.* 22. 4; 2 Kin. 8. 18), even at a border-town like Beersheba.——*Left, &c.*] Jewish tradition says it was the youthful Jonah. Cf. Gen. 22. 5; Exod. 24. 2; Mark 8. 23. 4. *A juniper tree.*] *Rather*, a broom-plant. Modern travellers have done the same and found good shelter from wind, and sun, and rain. The *rôthem* (Arab. *retem*; Alger. *retama*) is not a juniper, but the Retama (or genista) retam, a desert broom, bearing delicate pink and white flowers in February. It forms a thick bush 10 or 12 feet high. Its massive roots produce the finest charcoal (= the hottest fire, Ps. 120. 4). The roots are bitter,

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tree: and he [c] requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat. 6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee. 8 And he arose, and did eat and drink, and went in the strength of that meat [d] forty days and forty nights unto [e] Horeb the mount of God.

Elijah at Horeb.

9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

[c] Num. 11. 15; Jonah 4. 3, 8. [d] So Ex. 34. 28; Deut. 9. 9, 18; Matt. 4. 2. [e] Ex. 3. 1.

but might be eaten in extremity (Job 30. 4). ——*Said*, &c.] The despair of Moses and of Jonah found vent in similar words. We are to learn to believe that our prayer is heard even if the answer be something quite different from what we hoped or expected. Cf. 'So find we profit by losing of our prayers.'—*Shaks.* It was answer sufficient here that his depression of spirits was removed, and he led to feel no longer that he was a useless being in the world; cp. 2 Cor. 12. 9; Heb. 5. 7. We are to learn to add in *every* case, 'Let the answer be of what kind Thou seest best;' even with a prayer which we know to be for the right thing, 'And in the world to come life everlasting,' to add, 'Yet bring me to that by whatsoever road seems best to Thee, by a pathway of flowers or thorns, through a day of clouds or sunshine, over a sea of calm or storm.' Cf.—

'Oh teach Him not
When and how to hear thy prayers.'—*Ulrich.*

——*Not better.*] Perhaps, in his elation a short while before, he had been thinking otherwise, and that he was about to work such reformation as never man had wrought. He had passed, as is common, from one extreme of feeling to the other. No command for this journey is mentioned, as to Cherith and Zarephath; and the question of *v.* 9, repeated *v.* 13, and the *return* of *v.* 15 imply censure. See *v.* 11, *note*, and cf.—

'Back then, complainer; loath thy life no more,
Nor deem thyself upon a desert shore,
Because the rocks the nearer prospect close.
Yet in fallen Israel are there hearts and eyes
That day by day in prayer like thine arise,
Thou knowest them not, but their Creator knows.

'Go, to the world return, nor fear to cast
Thy bread upon the waters, sure at last
In joy to find it after many days.
The work be thine, the fruit thy children's part:
Choose to believe, not see: sight tempts the heart
From closer walking in true Gospel ways.'
Keble.

5. *Slept.*] Mentally and bodily exhausted.——*Angel.*] *Maleac* is not *necessarily* an angel. *Sept.* τις, but ὁ ἄγγελος in *v.* 7; as messengers from God, angels but seldom appeared in the prophetic epoch. 6. *Cake.*] An ember-cake; very much resembling Australian *damper*. Geneva Vers. *a loaf of broiled bread.* —— *Coals.*] *Rather*, (hot) stones. 7. *Because . . . is.*] *Rather*, or . . . will be. The command, however, is somewhat inexplicable. Only by a miracle could this food sustain him 40 days. It would seem immaterial whether he ate once or twice. Cf. Ex. 34. 28; Matt. 4. 2. 8. *Forty days.*] From Horeb to Kadesh was 11 days' journey (Deut. 1. 2) for Israel; to Beersheba would be perhaps 20 miles further, some 200 miles in all. Elijah's journey therefore was leisurely or indirect; it was part of the discipline, may be, that he needed; his 'nets' needed 'mending,' though he was all unconscious of it. ——*Horeb.*] Horeb is the N. part of Sinai, called, apparently by anticipation, *the mountain of God* as early as Exod. 3. 1. Horeb probably means *mountain of the dried-up ground*; Sinai, *mountain of the thorn.* It is remarkable that neither name now survives. 'Transfigured mount' it has been called (*Disraeli, Tancr.*, vii.). Cf. 'In the wilderness of Sinai, as on the Mount of the Transfiguration, the three dispensations met in one. Here Moses received the tables of the law, amid fire, and tempest, and thick darkness. Here Elijah, the typical prophet, listened to the voice of God, and sped forth refreshed on his mission of righteousness. Here, in the fulness of time, the greatest preacher of Him of whom both the law and the prophets spoke, was strengthened and sanctified for his great work, was taught the breadth as well as the depth of the riches of God's wisdom, and transformed from the champion of a bigoted and narrow tradition into the large-hearted apostle of the Gentiles.'—*Lightfoot.* 9. *A cave.*] *Rather*, the; *Sept.*

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JEHOSHAPHAT—(*Jehu*). AHAB—(*Elijah*).

10 And he said, [f] I have been very [g] jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and [h] slain thy prophets with the sword; and [i] I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand [k] upon the mount before the LORD. And, behold, the LORD passed by, and [l] a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake: 12 and after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice. 13 And it was *so*, when Elijah heard *it*, that [m] he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.

[n] And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 [o] And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

Elijah's Mission.—Call of Elisha.

15 And the LORD said unto him, Go, return on thy way to the wilderness of

[f] Rom. 11. 3. [g] Num. 25. 11, 13; Ps. 69. 9. [h] Ex. 24. 12. [i] Ezek. 1. 4 & 37. 7.
[k] ch. 18. 14. [l] ch. 18. 22; Rom. 11. 3. [m] So Ex. 3. 6; Isa. 6. 2. [n] ver. 9. [o] ver. 10.

εἰς τὸ σπήλαιον; some well-known cave, possibly the reputed spot where Moses saw God's glory (Ex. 33. 22); cf. *Keble, 13th Sun. Trin.*——*Lodged.*] *i.e.* passed the night; cf. 2 Sam. 17. 8, *note.*——*Came to him.*] Apparently in a dream, and the answer of *v.* 10 is part of it. The actual question and answer occurred in the still moments named in *v.* 12. *Sept.* reads in *v.* 11, 'Go forth *tomorrow* ... the Lord *shall* pass by.' **10.** *Jealous.*] And to what purpose, he would say, when God is so remiss concerning His own honour? Such also was the tone of Christ's brethren, 'If thou do these things, show thyself to the world' (John 7. 4), and of the Baptist's question, 'Art thou he that should come, or look we for another?' (Matt. 11. 3).——*Lord God of hosts.*] The title Jehovah Elohi Sabaoth is here first used, specially, no doubt, to mark the contrast with Baal and Astarte, the pretended sun and moon deities, and others of the host of heaven (Acts 7. 42, 43). We find the shorter title Jehovah Sabaoth both earlier and later. Idolatry was unknown after the Captivity. **11.** *Behold, &c.*] It is difficult to explain the purpose of this vision without admitting that there is gentle censure on Elijah's fierce fiery methods of reformation. Probably Keble rightly points out its purpose—

'Hark! a still small voice
Steals on the ear, to say, Jehovah's choice
Is ever with the soft meek tender soul;
By soft meek tender ways He loves to draw
The sinner, startled by his ways of awe;
Here is our Lord, and not where thunders roll.'

He looked for the God of judgment; he found the God of mercy. He was taught (comp. Exod. 19. 16 with 34. 6) that the gentleness of God (1 Cor. 1. 25) is more influential than his wonders, that God's forbearance *leadeth* to repentance (Jer. 31. 3; Zech. 4. 6). Probably, in a sense, Elijah also, like James and John, *knew not what manner of spirit he was of.* Here only, Gospel prophecy comes through Elijah. In no storm, earthquake, or fire of vengeance, wrath and might, 'would God be brought so near to man, as in the still small voice of the Child at Bethlehem, as in the ministrations of Him whose cry was not heard in the streets, in the awful stillness of the Cross, in the never-failing order of Providence, in the silent, insensible influence of the good deeds and good words of God and of man' (*Stanley*). **12.** *Voice.*] Lit. *a sound of soft stillness*, coming like the Gospel after the Law. **13.** *Mantle.*] 'A hairy man (which *might* apply to his cloak, but *Sept.* has δασύς, and cf. 2 Kin. 2. 23), girt with a girdle of leather' is the description of Elijah in 2 Kin. 1. 8. His mantle was of sheepskin (*Sept.* μηλωτής; cf. Zech. 13. 4), not a linen gown; his belt of leather, not soft linen (cf. Matt. 3. 4); and he wore no large shawl, or *abba*, with which he might cover his head (cf. Ex. 3. 6; Isa. 6. 2). **14.** *I only.*] 'Among the faithless, faithful only he' (*Milton*), Elijah thought, as many another has done; but wrongly. **15.** *Go, &c.*] *Sept.* εἰς τὴν ὁδόν σου; Vulg. *in viam tuam*: as though recall-

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Damascus: [p] and when thou comest, anoint Hazael *to be* king over Syria:
16 and [q] Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and
[r] Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be*
prophet in thy room. 17 And [s] it shall come to pass, *that* him that escapeth
the sword of Hazael shall Jehu slay: and him that escapeth from the sword of
Jehu [t] shall Elisha slay. 18 [u] Yet I have left *me* seven thousand in Israel, all
the knees which have not bowed unto Baal, [x] and every mouth which hath not
kissed him.
19 So he departed thence, and found Elisha the son of Shaphat, who *was*

[p] 2 Kin. 8. 12, 13.
[q] 2 Kin. 9. 1—3.
[r] Luke 4. 27.
[s] 2 Kin. 8. 12 & 9. 14, &c. & 10. 6, &c., & 13. 3.
[t] See Hos. 6. 5.
[u] Rom. 11. 4.
[x] See Hos. 13. 2.

ing that he was even now a wanderer from Duty's path. Cf.—

'Perhaps our God may of our conscience ask,
What doest thou here, frail *wanderer from thy task?*'—*Keble.*

'Vengeance is mine;' 'Tarry thou the Lord's leisure;' these seem to be the lessons behind this command; and tenderly God removes the root of that sense of loneliness which had driven Elijah to flee from his allotted sphere (*v.* 18). He must have left two of the commands unfulfilled, because he thought the fit time had not come. Whether rightly or wrongly, we cannot tell; but there is this further message for us, Go; in the face of impossibilities, go forward; as the fire came down from heaven at the prayer of Elijah, and consumed the sacrifice, licking up even the water in the trench, so shall acceptance from above honour your weak yet hearty desire to glorify God's name, shall dry up the very tears with which you have mourned over the worthlessness of your offering; Go forward in prayer, in praise, in self-denial, in devotedness, in holy confidence. Cf.—

'An answer—not that you ask for,
But diviner—will come one day.
Your eyes are too dim to see it,
Yet strive, and wait, and pray.'
Procter.

——*Damascus.*] By the same 'way' did the Divine Will afterwards lead St. Paul.——*When thou comest.*] Geneva Vers. renders, *that thou mayest.* 16. *Jehu.*] Perhaps Ahab's penitence caused postponement of judgment, and consequently of Jehu's anointing. —— *Son.*] Commonly so called; really grandson (2 Kin. 9. 2).——*Shaphat.*] The name means *judge.* Cf. 1 Sam. 8. 1, *note.* ——*Abel-meholah.*] Near Bethshan (*ch.* 4. 12); in the Jordan valley, on Elijah's road to Damascus.——*Anoint.*] Anointing is recorded of priests and kings, not of prophets. It may be that 'anoint' was used simply with the meaning 'set apart for God.' Ps. 105. 15 points to this—*Touch not mine anointed* (*i.e.* the patriarchs, one of whom was, in Gen. 20. 7, called *prophet*) = my chosen ones. ——*In thy room.*] 'Their work was continuous, but their linked missions differed as their names.—Elijah (*Jehovah is God*) proved to the lost sheep of Israel God's unity and his mastery of the universe by a few miracles of *power*, by a ministry of indignant condemnation and austere holiness, relieved by gleams of personal tenderness, on which the N. T. dwells. He lived in the storm, and was translated. His work was *destructive.* Elisha (*God is help* or *salvation*) illustrated his name to Judah, Israel, and the surrounding heathen by many miracles of mercy and of *moral* influence, by a ministry of personal pitifulness tempered by flashes of avenging severity. He lived in the calm, and died the death of all men. Elijah, the desert-mountaineer, the solitary Nazarite, by dress, mien, and habits, protested (like John) against Israel's sinful luxury; Elisha, the denizen of cities and courts, the statesman and counsellor of the least, living (like Christ) in the world, yet not of it, leavened society by consistent example and calm piety, as only livers therein can.' His work was *constructive*, raising an edifice on ground which Elijah had cleared, as one clears a backwood allotment with axe and fire. 17. *Come to pass.*] The fulfilment is to be found in 2 Kin. 8. 28 & 10. 32 & 13. 3 & 9. 24–33 & 10. 1–7, 18–25. In the three names, Hazael, Jehu, Elisha, is contained the history of the next generation of Israel.——*Shall Elisha slay.*] Not however after the manner of Elijah's late slaughter. To pronounce God's decree is spoken of as equivalent to executing it. Ezekiel (43. 3) says 'when I came to destroy the city.' The expression would accord well with Elijah's present temper. 18. *I have left.*] *Var.* will I leave (so R.V.), *i.e.* spare; the swords that execute this wrath shall not fall on them. ——*Kissed.*] 'They kiss calves' is in Hosea 13. 2 equivalent to *worship* them. 'Kiss the Son' is in Ps. 2. 12 equivalent to *Do him homage* (cf. 1 Sam. 10. 1). To 'kiss the hand to sun or moon' is said by Job (31. 27) to be denying God. Images of the Virgin worn away with kisses may be seen in many foreign churches. Cf. *Attenuari sæpe salutantum tactu* (*Lucret.* i. 318); *Simulacrum*

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plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. 20 And he left the oxen, and ran after Elijah, and said, [y] Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee? 21 And he returned back from him, and took a yoke of oxen, and slew them, and [z] boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

118.—Syrian Invasion.—Samaria Besieged.

1 KINGS XX. 1-25.

1 AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad, 3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

[y] Matt. 8. 21, 22; Luke 9. 61, 62. [z] 2 Sam. 24. 22.

osculari solent (*Cicero*). **19.** *Plowing.*] David from the sheepfold, Amos from the herd, Elisha from the furrow. Truly agriculture is not without her honourable men. It does not appear that Elijah had to break family-ties to enter on God's service. He was the Melchizedek of prophecy. Elisha would readily understand the meaning of the symbolic act (which formed part of the ceremony of adoption), *viz. Follow me* and *succeed me.* His seven years' service extended to the most menial offices (2 Kin. 3. 11), though he had been master of 12 ploughs.——*He with the twelfth.*] A touch of accuracy. Had he been anywhere but last, all behind must have stopped. Often a dozen ploughs may be seen in one field, following one another, making no proper furrow, only parallel scratches close together. Each day one sower can sow each day's ploughing, following behind. Sometimes the sowing is done first. Then ploughing is practically harrowing with a number of ploughs. Harrows are unknown, though hoes are sometimes used in a similar way to break the clods.——*By.*] *Rather*, over unto. **20.** *Go back.*] *i.e.* if thou wilt. The lesson of *ch.* 18. 21 must be learnt in *some* way by every man. We can only surmise that he forbore to risk a visit to his home in deference to the gentle rebuke of Elijah. Cf. Luke 9. 61. **21.** *Instruments.*] *i.e.* plough and yoke (cf. 2 Sam. 24. 22); the sacrifice took place upon the spot, not at home, or this would have been unnecessary.——*Ministered.*] Apparently Elisha did not leave Elijah, but by a constant ministry and constant companionship with Elijah underwent a training for his future office. Compare and contrast Gehazi, the personal attendant on Elisha.

1 K. xx.—Both *Sept.* and Josephus (perhaps rightly) place the Syrian invasion later, *i.e.* after the episode of Naboth.——**1.** *Ben-hadad.*] Son of Benhadad, Omri's foe (*v.* 34), who was bribed by Asa (*ch.* 15. 19) to break his league with Baasha; cf. *ch.* 11. 14, 25, *notes*, and Jer. 49. 27 (a quotation from Amos 1. 4). The kings were subject-kings (*v.* 24), once probably Solomon's Hittite vassals, and in his days supplying themselves with horses and chariots from Egypt; cf. *ch.* 10. 29; the Syrian kingdom was a confederacy, owning the suzerainty of successive Benhadads. The present invasion is apparently an attempt to force Ahab to join it.——*Besieged.*] That he first overran the entire country is indicated by the absence of all mention of an Israelite army in the field, and by the presence of all the provincial 'governors' in the capital. **3.** *Goodliest.*] The word means *good* in its widest sense; as eunuchs or concubines he would desire the good-looking, as hostages the most esteemed and influential.——*Are mine.*] The tone is that of Xerxes' demand for 'earth and water.' The demands even of Nadir on Delhi were more moderate, and he conquered it first. Refusal was looked for, as a ground for violence, as an excuse for sacking the city; cf. 2 Kin. 5. 7. Ahab's submissiveness puts Benhadad in a difficulty (reminding of the fable of the wolf and the lamb). He next declares that he meant by

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5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; 6 yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. 8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do.

And the messengers departed, and brought him word again. 10 And Ben-hadad sent unto him, and said, [a] The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. 11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this message, as he *was* [b] drinking, he and the kings in the pavilions, that he said unto his servants, Set *yourselves in array*. And they set *themselves in array* against the city.

God interposes in favour of Ahab.

13 And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, [c] I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the young men of the princes of the provinces. Then he said, Who shall order

[a] ch. 19. 2. [b] ver. 16. [c] ver. 28.

thy, not Ahab's personal property only. Then the abject Ahab consults before replying. **6.** *Thine eyes.*] Vulg. *omne quod eis placuerit.* **7.** *Called . . elders of the land.*] Cf. 1 Sam. 8. 4, *note.* We first hear of a senate in Ex. 3. 16, of *Israel's* senate here (its existence *may* be implied in 'took counsel' in *ch.* 12. 28). Whether the elders in towns were these members of the national senate, when at their several homes, or members of town senates, cannot be determined; cf. *ch.* 21. 8. The people would take refuge from the invaders in 'fenced cities,' and especially in the capital. **8.** *Him.*] *i.e.* Ahab. The message they brought back follows. **10.** *Shall suffice.*] So multitudinous should be his army, and so utter the demolition of Samaria. Comp. 2 Sam. 17. 13; Mic. 1. 6; such bombastic language is thoroughly Oriental. **11.** *Said.*] One flash of kingly spirit, one gleam of fading belief that Jehovah was indeed something better than their gods. A prophet came to fan the smoking flax, but it was in vain. Cp. *vs.* 13 and 42.——*Let, &c.*] No doubt a proverb. *Sept.* ὁ κυρτὸς ὡς ὁ ὀρθός; *Vulg.* tersely, *accinctus æque ut discinctus. Harness*, Fr. *harnois*; Germ. *harnisch*, is probably derived from the Runic *hiern* (Welsh, *haiarn*) for iron. Cf. *ch.* 10. 25, *note.* **12.** *Pavilions.*] *Rather* (and in *v.* 16), booths (of branches of trees). The English word means merely large tent. The Hebrew *Succoth* means rather booths, or any temporary building other than a tent, less moveable; *hut* has a military, but not a kingly, sound; *in their quarters* would express the meaning. Vulg. *in umbraculis*; *Sept.* ἐν σκηναῖς.——*Set, &c.*] *Rather*, Plant simply, *i.e.* the besieging engines. Vulg. *circumdate civitatem*; *Sept.* οἰκοδομήσατε χάρακα. His amazement and wrath are too great for more words. His phrase is even more terse than Shakspeare's 'Off with his head.' **13.** *Prophet.*] Possibly Micaiah. Ahab's statement (*ch.* 22. 8) may not have been accurately true. Cf. *v.* 41, *note.*——*Multitude.*] Not less than 127,000 men (*vs.* 25–30). **14.** *Young men.*] These 232 *governors' armour-bearers* were comparatively a far more feeble force than Gideon's 300. The answer is practically a bidding to trust wholly in God, whose gift of success should be conditional on an act of faith. Cf. 1 Sam. 14. 6, *note*——*Order.*] *Rather*, begin, *or*, join. The word means *to bind*; Lat. *conserere*; *Sept.* τίς συνάψει τὸν

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the battle? And he answered, Thou. [15] Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand. [16] And they went out at noon.

But Ben-hadad *was* [d] drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. [17] And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. [18] And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

[19] So these young men of the princes of the provinces came out of the city, and the army which followed them. [20] And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen. [21] And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

[22] And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: [e] for at the return of the year the king of Syria will come up against thee.

[23] And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. [24] And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: [25] and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they.

And he hearkened unto their voice, and did so.

[d] ver. 12; ch. 16. 9. [e] 2 Sam. 11. 1.

πόλεμον; Vulg. *quis incipiet prœliari?* Germ. *wer soll den streit anspannen?* Ital. *chi atacchera la zuffa?* **15.** *Numbered.*] *Rather*, mustered; and so (of Israel) in *v.* 27. 7,000 could be only the garrison of Samaria, not the Israelite army. **16.** *At noon.*] When all would be divested of their armour ('naked,' *Joseph.*) and reposing.—— *Drunk.*] *Rather*, very drunk; cf. *ch.* 16. 9. Belshazzar did the same at an equally critical moment; *soff sich voll*, Luther correctly renders Dan. 5. 1. **17.** *And Benhadad*, &c.] καὶ ἀποστέλλουσι καὶ ἀπαγγέλλουσι τῷ βασιλεῖ. **20.** *Every ... man.*] It reads as though (cp. Macaulay's *Horatius*) an equal number of Syrians advanced to check the sally, which these youths headed, and then their complete destruction spread panic among the Syrian host.—— *The horsemen.*] *Rather*, some. **22.** *Mark*, &c.] Vigour and caution were needful. The *time when kings go forth to battle* (2 Sam. 11. 1) was ever April. Winter campaigns (if we except sieges) were almost unknown, if not impossible with the then commissariat arrangements. **23.** *Gods.*] R.V. *god.*—— *Hills.*] *Rather*, mountains (and *v.* 28). The Syrians themselves were dwellers in the 'highlands' (*Aram*, cf. 2 Sam. 8. 5, *note*), a table-land, 2,000 ft. above the sea, stretching to the N.E. of Palestine.—— *Plain.*] *i.e.* the *table-land* (Deut. 3. 10) at a lower level than Syria generally, but less mountainous than the neighbourhood of Samaria. *Mishor* is the word always used of the trans-Jordanic downs. The Syrian generals naturally desired a battle on comparatively level ground (see *v.* 26, *note*), for they were strong in chariots. There were, and still are, no roads in Palestine. The strength of Israel was always infantry; and this by God's command, lest they should be tempted into wars of aggression (Deut. 17. 16). It may be that the Syrian counsellors here express their real belief, and think they are giving the real cause of defeat, *or* they may be merely seeking to inspire their men with hope. Either way, the Almighty is insulted by being called *gods*, and being limited. The belief in *local* gods is common to all polytheists. Tales of Sinai, Nebo, Carmel would strengthen the notion that Israel's gods were gods of the hills. The Romans had their Collina and Vallina, their Jupiter Olympius, Capitolinus, &c.; the Greeks their Pan ὀρειάρχης.——*Surely we shall.*] *Sept.* renders the positive asseveration of the Hebrew by εἰ μή (or in some MSS. μήν) = there is no fear but that we shall. **24.** *Captains.*] *Rather*, governors. It is not plain whether they considered the 32 subject-kings wanting in loyalty, ability, sobriety, or unity. The Eng. *captains* would lead to the supposition that they meant competent military men

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119.—The Syrian Invasion.—The Ungodly Alliance.

1 KINGS XX. 26-43.

26 AND it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to [a] Aphek, to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore [b] will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. 30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left.

And Ben-hadad fled, and came into the city, into an inner chamber.

31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, [c] put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. 32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

[a] Josh. 13. 4. [b] ver. 13. [c] Gen. 37. 34.

('simple lieutenants,' *Ewald*), as likely to yield a stricter obedience; but these *pachôth* (pashas) were civil governors, though they might also lead in war; cf. *ch.* 22. 31; the kings were something lower than vassals if they could be so dealt with.

1 K. xx.—26. *Up.*] This Aphek, now *Fik* (the name means *strength*, and there were several Apheks, Josh. 12. 18 & 19. 30; 1 Sam. 4. 1 & 29. 1), was on a high table-land 6 miles E. of the Sea of Chinneroth, on the road from Damascus to Samaria (near the supposed scene of the destruction of the herd of swine). Here, later, Joash was promised victories over Syria (2 Kin. 13. 17). 27. *Numbered.*] *Rather*, mustered (as in v. 15).—— *Present.*] *Rather*, victualled. The primary meaning of the word is *sufficed*. Vulg. *et acceptis cibariis profecti ex adverso*; Germ. *und versorgeten sich*; Ital. *provvedutisi di vittuaglia.*——*Two.*] *Possibly* points to the presence of auxiliaries from the south kingdom (?). 28. *Man of God.*] Probably not the former *prophet*; perhaps a resident beyond Jordan. It was arrogant scorn of God which brought down destruction on Sennacherib also (2 Kin. 19. 28).——*Shall know, &c.*] A formula constantly uttered by God's messengers; God, condescending to human ideas, will give proof of his power, of his very existence. However, 'the providential success of his arms neither reconciled Ahab to the worship of the true God (cf. v. 43, *note*), nor taught him reverence for the institutes of his country' (*Milman*). 30. *A wall.*] *Rather*, the wall. An earthquake would account for such destruction. One at Naples destroyed 40,000; at Lisbon, 50,000; at Pekin, 300,000. No doubt the whole wall, and the space left clear for fighting purposes, would be one dense mass of men. There would be no escape from the fall of it and its towers.——*Chamber.*] Vulg. *in cubiculum quod erat intra cubiculum*; *Sept.* εἰς τὸν οἶκον τοῦ κοιτῶνος, εἰς τὸ ταμιεῖον. Many Eastern houses have secret chambers (*ch.* 22. 25). But probably, rather, dejection than hope of concealment led Benhadad thither. 31. *Merciful.*] No testimony, such as strangers to God's influence have sometimes been constrained to bear, to the beauty of character discernible in God's people; rather a condemnation of their sympathy and friendliness with idolaters.——*Ropes.*] In Egyptian and Persian sculptures both suppliants and prisoners of war appear (like the burghers of Calais before Edward III.) with ropes round their necks, indicating readiness for death or bondage. 32. *Bro-*

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JEHOSHAPHAT—(*Jehu*). AHAB—(*Elijah and Micaiah*).

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, [d] The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab,* I will send thee away with this covenant. So he made a covenant with him, and sent him away.

Ahab's false generosity is reproved.

35 And a certain man of [e] the sons of the prophets said unto his neighbour [f] in the word of the LORD, Smite me, I pray thee. And the man refused to smite him. 36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, [g] a lion found him, and slew him. 37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded *him.*

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. 39 And [h] as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then [i] shall thy life be for his life, or else thou shalt pay a talent of silver. 40 And as thy servant was busy here and there, he was gone.

And the king of Israel said unto him, So *shall* thy judgment *be;* thyself hast decided *it.*

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets. 42 And he said unto him, Thus

[d] ch. 15. 20. [e] 2 Kin. 2. 3, 5, 7, 15. [g] ch. 13. 24. [h] See 2 Sam. 12. 1, &c.
[f] ch. 13. 17, 18. [i] 2 Kin. 10. 24.

ther.] Patronage is pleasant to one naturally vain and cringing. **33.** *The men, &c.*] By Oriental custom one word of friendly speech, even an inadvertent utterance of a deadly foe, entitles to all the privileges of friendship.——*Diligently observe ... catch it ... Benhadad.*] Lit. *divined, i.e.* took it as a good omen, and hastened and made him declare whether this word was from him, whether he really did say *brother; or* (according to the Versions and the Babylonian Hebrew text) and hastened to take him at his word. And they said, Thy brother is Benhadad. They had said before, 'thy slave.' They would fasten him now to the implied recognition of amity, knowing that 'the Oriental laws of honour would forbid the retractation of a pledge' (*Newman*). *Sept.* οἰωνίσαντο; Vulg. *acceperunt pro omine.* —— *The chariot.*] *Rather,* his. Cf. 2 Kin. 10. 15. **34.** *Cities ... streets.*] Cf. *ch.* 16. 27, *note.* Thenius interprets *streets* to mean bazaars for trade; they occupy whole streets, a trade to a street (cp. the Greek bazaar, and Christian quarter, in Damascus). Ahab's covenant, like Joshua's with Gibeon, was made without consultation with God, and with a marvellous want of precaution; no hostages were required of Benhadad to insure his fulfilling his promises. It was in attempting to recover by force Ramoth, which Benhadad failed to surrender, that Ahab met his death. **35.** *Sons of the prophets.*] *i.e.* scholars; so *called* for the first time here, though referred to before. Cf. 1 Sam. 10. 5, *note.* His manner of teaching reminds of Nathan and the woman of Tekoah (2 Sam. 12. 1 & 14. 5). Ahab is led to condemn himself before he is aware. This was no case for private generosity. Ahab held a public, a divine trust; cf. 1 Sam. 15. 9. Even politically it was folly, great as would have been (however magnanimous in seeming) the liberation of Napoleon after Waterloo. —— *In the word.*] *Rather,* by the word. Cf. 1 Thess. 4. 15, where Beza comments, *quasi Eo ipso loquente.* **36.** *A lion.*] *Rather,* the lion (*bis*), as if in reference to *ch.* 13. 24. **38.** *Ashes.*] Evidently *apher,* a head-band (so R.V.), has been misread *epher,* ashes. *Sept.* τελαμών; Ital. *con una benda in su gli occhi.* **39.** *A man ... brought.*] Vulg. *quidam;* French, *quelqu'un.* Probably an officer. **41.** *Discerned.*] *Rather,* recognized; implying that he had known him before; cf. v. 13. Josephus says it was Micaiah. **42.** *A man ... destruc-*

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saith the LORD, [k] Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel [l] went to his house heavy and displeased, and came to Samaria.

120.—Sentence on Ahab and Jezebel.

The judicial Murder of Naboth.

1 KINGS XXI.

1 AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria. 2 And Ahab spake unto Naboth, saying, Give me thy [a] vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money. 3 And Naboth said to Ahab, The LORD forbid it me, [b] that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give

[k] ch. 22. 31—37. [l] ch. 21. 4. [a] 1 Sam. 8. 14. [b] Lev. 25. 23; Num. 36. 7; Ezek. 46. 18.

tion.] Literally, *a man of* (*under*) *my ban.* 43. *Heavy.*] *Rather, discontented,* sullen; cf. *ch.* 21. 4; *or*, as some interpret, *mutinous* (with respect to the prophet). Ahab was not that *wise man* into whom *reproof enter-eth more than an hundred stripes into a fool.* A look sufficed for Peter; terror only could work penitence in Ahab, and that slowly (*ch.* 21. 27). In Ahab, as in Pharaoh, Eli's sons, Judas, we may find a corroboration of Prov. 29. 1. The three years' space intervening between the announcement and the doom was marked by no bettered spirit, rather by the grossest crimes of his life (*ch.* 21. 19 & 22. 27); he continued to the last to merit the character Hervey graphically depicts—'Weak, pliable, and therefore fickle; good-natured, but thoughtless; brave, but unstable; easily elated or depressed; emotional in religion, but without principle; vain and cruel; capable of rule, but from circumstances, influence, want of conscientiousness or force of character, a bad man and a bad king.' Comp. Tacitus' description of Felix, '*jus regium servili ingenio exercuit.*'

1 K. xxi.—1. *After.*] *Sept.* and Josephus transpose *chs.* 20 & 21.——*Which, &c.*] *Sept.* omits the clause, and places the vineyard παρὰ τῇ ἅλῳ Ἀχαάβ (cf. 'floor,' *ch.* 22. 10, *marg.*).——*Jezreel.*] Now *Zerin*, on a low spur of Mt. Gilboa; a lovely situation for a capital. No vestige of it remains above-ground, except perhaps a marble sarcophagus used as a horse-trough, or other such relics, serving their purpose, like Jezebel's skull and feet and palms. Still, the *position* is certain—the rocky slope where Naboth's vineyard stood; wine-presses (*Besant*); the road along which Jehu drove; and Jenin, the garden-house (2 Kin. 9. 27), to which Ahaziah fled. As a residence (in summer at any rate) it superseded Samaria and Tirzah for Ahab and two generations after him, though at present the court was at Samaria (*ch.* 20. 43). The whole plain bore its name. 2. *Of herbs.*] *i.e.* a garden, distinguished from a park of trees, or paradise. Kitchen gardens are mentioned in Deut. 11. 10 ('wateredst it with thy foot'); a cucumber garden in Isa. 1. 8. The irrigated gardens of Egypt, with their 'melons, leeks, onions, and garlic' (Num. 11. 5), probably illustrate this passage. The Hebrew flower garden is illustrated by Song 6. 2 & 4. 12. 15 (*render*, a garden-fountain). See *Variorum Teacher's Bible*, 'PLANTS—*Gardens.*'——*Money.*] *Rather*, silver. Coins were unknown till the Captivity. 3. *Inheritance.*] No doubt Naboth's refusal was not mere sturdy independence, but a matter of conscience. He felt it a religious duty not to part with his family's inheritance; all the more that now the year of jubilee, when all lands returned of right to their owners, was no longer observed. It was as if he asked the question of Acts 4. 19, for God's command was plain (Lev. 25. 23), sale in perpetuity was forbidden. 4. *Heavy.*] *Rather*, sullen. Cf. *ch.* 20. 43. Ahab's weakness, which made him ever the tool of Jezebel's unscrupulous and daring will, shows itself even in his wickedness. He sulked: Jezebel made haste to murder. He asked no questions; but his mouth watered for the blood-

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thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? 6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard. 7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth. 9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: 10 and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst [c] blaspheme God and the king. And *then* carry him out, and [d] stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the

[c] Ex. 22. 28; Lev. 24. 15, 16; Acts 6. 11. [d] Lev. 24. 14.

bought fruit.——*Bed.*] *Rather*, couch. It would not be in his bed-chamber. 5. *Sad.*] *Rather*, sullen, same word as in v. 4, A.V. 'heavy.' 7. *Dost.*] *Sept.* Σὺ νῦν οὕτω ποιεῖς βασιλέα ἐπὶ Ἰσραήλ. It is the language of scornful taunt. 'So Jezebel tried to "screw his courage to the sticking point;" told him it was "shame to wear a heart so white," and "laid the daggers for him."'—*Allon.* —— *Arise*, &c.] Like Elijah (*ch.* 18. 41), she seems to view him as incapable of anything serious, a mere child.——*I will.*] For Ahab was even more 'infirm of purpose' than Macbeth or Ægisthus. 8. *Letters.*] *Rather*, a letter; and so in *vs.* 9, 11. —— *Seal.*] Job speaks of *seal-clay* (38. 14). Seals are frequently and early mentioned (Gen. 38. 18). Egyptian seals 4000 years old exist. Orientals carry them suspended by a string from the neck or arm, wrapped (cf. Cant. 8. 6) in the dress-folds on the bosom (sometimes on the finger also, cf. Jer. 22. 24), and regard them with greatest veneration (cf. Hag. 2. 23). A scribe is employed to pen a letter, but the author himself signs it by solemnly affixing a seal, which none dare copy. 'On it is engraven the name of the owner, and to duplicate a seal which he once made would cost a seal-cutter his life.'—*Perkins' Residence in Persia.* Their use as emblems of authority is instanced by Pharaoh, Ahasuerus, Darius, &c.; as evidence of a covenant, in Jer. 32. 10, &c.—— *To the elders.*] Unlike that of Nebuchadnezzar (Dan. 5. 19), the monarchy was a constitutional one, with a written code (1 Sam. 10. 25); the forms of law must be observed outwardly; the corruption of the municipal courts, the subornation of witnesses, these must be kept out of sight; as she hoped, perhaps, even the fact of court instigation as well. 9. *A fast.*] As though the whole city needed purging from Naboth's flagrant wickedness (cf. 2 Chr. 20. 3; Jer. 36. 9); or, it *may* be, without any assigned reason, but merely as a pretext for a public assemblage, from which a God-fearing man like Naboth would not absent himself. The forms of the ancient religion lingered still; it may be there had been something of a revival. Jezebel might scorn the religion and its sanctions, but not herself for using it to serve her wicked purposes.——*On high.*] *i.e. forward* or conspicuous, but whether as a man against whom they had a charge to bring (so Wordsworth) or simply (so Stanley) as an honoured citizen, is not stated. 'At the head of them, because he was of an illustrious family.'—*Jos. Ant.* viii. 13. 8. 10. *Sons of Belial.*] *i.e. worthless* hirelings. Cf. 1 Sam. 10. 27, *note.* The law required two witnesses (Deut. 17. 6; cf. Matt. 26. 60), and enjoined stoning (Lev. 24. 16; cf. John 10. 33; Acts 6. 13).——*Blaspheme.*] The word *barac* seems to have a double meaning, *bless* and *curse* (comp. ἀνάθημα, that wherein, ἀνάθεμα, that whereon, God is glorified, *i.e.* the holy offering and the accursed thing). It is rendered *curse* in Job 1. 5, which is perhaps there too strong: *forget to bless* might be better; or it may mean there, Go the length of saying, 'Depart from us, for we desire not the knowledge of thy ways.' But not so in v. 11. The way it came to have these two opposite meanings was probably this; it might mean *salute*, whether at meeting or parting; to part is to turn one's back on, and so to renounce, reject, abandon, abhor, curse. There is a similar Greek usage. Cf. τὴν σὴν δὲ κύπριν πολλ' ἐγὼ χαίρειν λέγω (bid a long farewell to).—*Eur. Hipp.* 112. Possibly the prime meaning of the word is to *kneel*, and so to *pray* and to *imprecate*. Or possibly it may strictly have no meaning but *bless*, but be used by the Jews as a euphemism for *curse*, a word they shrank from using. Vulg. *bene-*

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inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them. 12 [e] They proclaimed a fast, and set Naboth on high among the people. 13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. [f] Then they carried him forth out of the city, and stoned him with stones, that he died. 14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. 16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

Elijah pronounces God's Sentence on the Murderers.

17 [g] And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, [h] which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it. 19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, [i] In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

[e] Isa. 58. 4. [f] See 2 Kin. 9. 26. [g] Ps. 9. 12. [h] ch. 13. 32; 2 Chr. 22. 9. [i] ch. 22. 38.

dixit; Sept. εὐλόγησε. 13. *Two.*] *Rather,* the two (*v.* 10).——*Then,* &c.] Cf.—

'Assailed by slander and the tongue of strife,
His only answer was a blameless life.'

Probably he knew his townsmen, 'corrupt and cravenly subservient,' had no ears for truth, that 'departing from evil' was only 'making himself a prey;' his only appeal was to God; 'the Lord saw it, and it displeased Him that there was no judgment' (Isa. 59. 14, 15).——*Forth.*] That the city might not be polluted with blood (Num. 35. 34).——*Stoned.*] They stoned his sons also, and the property escheated (*v.* 13) to the crown (2 Kin. 9. 26; 2 Sam. 16. 4). Cursing the king was of itself considered worthy of death (cf. *ch.* 2. 8); but the double charge against Naboth insured the complete attainment of the object, undisturbed possession procured by seemingly legal, even pious, means. 16. *When,* &c.] Bidkar and Jehu rode with him, and it was the very next day (2 Kin. 9. 25, 26, where for 'yesterday' read *yesternight*). Cf.—

'Timor et Minæ
Scandunt eodem, quo dominus; neque
Decedit ærata triremi, et
Post equitem sedet atra Cura.'

Nemesis (rightly named Adrastia, deity whom none can escape) was already following after him. 'If he turn not, He will whet his sword; He hath bent his bow and made it ready; He hath also prepared for him the instruments of death; He ordaineth his arrows against the persecutors.' *Sept.* adds, *he rent his clothes and clothed himself in sackcloth,* as though shocked at the crime, and desirous to prove his own innocence of it (cf. 2 Sam. 3. 28, 31). Perhaps Shakspeare's language best describes his feelings: 'full of scorpions;' reasoning against his conscience and his fears, 'Thou canst not say I did it;' and feeling—

'Better be with the dead
Whom we, to gain our peace, have sent to peace,
Than on the torture of the mind to be
In restless ecstasy.'

18. *Which,* &c.] Vulg. *qui est in Samaria, ecce! ad vineam Naboth descendit;* but the meaning *may* be, king of (that part of) Israel (in its proper sense) which is in Samaria, *i.e.* that country (not town) called Samaria; cf. 2 Kin. 1. 3; Jer. 31. 5. 19. *Dogs.*] *Rather,* the dogs; the scavengers of Eastern cities (cf. 1 Sam. 17. 43, *note*). They still prowl round the mounds and hovels here. *Sept.* prefixes *al ὕες,* which were not suffered *within* any Jewish city, adding, *and the harlots shall wash in thy blood* (cf. *ch.* 22. 38, *note*). This doom was most exactly accomplished in his son Jehoram, to whom it was transferred on Ahab's penitence (2 Kin. 9. 25); to some extent also, when they washed his blood-stained chariot in the pool at Samaria. Jezebel shewed no penitence. There was no mitigation of her doom. Grotius reads *propterea quod* for 'in the place where.'

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20 And Ahab said to Elijah, [k] Hast thou found me, O mine enemy? And he answered, I have found *thee:* because [l] thou hast sold thyself to work evil in the sight of the LORD. 21 Behold, [m] I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab [n] him that pisseth against the wall, and [o] him that is shut up and left in Israel, 22 and will make thine house like the house of [p] Jeroboam the son of Nebat, and like the house of [q] Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And [r] of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. 24 [s] Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But [t] there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, [u] whom Jezebel his wife stirred up. 26 And he did very abominably in following idols, according to all *things* [x] as did the Amorites, whom the LORD cast out before the children of Israel.

Ahab's Repentance.—Execution of the Sentence on him postponed.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and [y] put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying, 29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* [z] in his son's days will I bring the evil upon his house.

[k] ch. 18. 17.
[l] 2 Kin. 17. 17; Rom. 7. 14.
[m] ch. 14. 10; 2 Kin. 9. 8.
[n] 1 Sam. 25. 22.
[o] ch. 14. 10.
[p] ch. 15. 29.
[q] ch. 16. 3, 11.
[r] 2 Kin. 9. 36.
[s] ch. 14. 11 & 16. 4.
[t] ch. 16. 30, &c.
[u] ch. 16. 31.
[x] Gen. 15. 16; 2 Kin. 21. 11.
[y] Gen. 37. 34.
[z] 2 Kin. 9. 25.

Ital. *come.* Cp. the curse of Tiresias, *Soph. Ant.* 1074. **20.** *Hast,* &c.] 'A blustering reply, half defiance, half whimper: a feeble endeavour to suggest a persecution of personal enmity.'—*Allon.*——*Enemy.*] Cf. Gal. 4. 16; John 3. 20. —— *Sold thyself.*] A metaphor suitable in times when men sometimes sold themselves as slaves; cf. Rom. 6. 16. **21.** *Behold.*] So he introduces God's own declaration: equivalent to, 'Thus saith the Lord.' **23.** *By.*] *i.e. beside,* if *cheyl* means *wall* here; but it may mean neither wall nor ditch, but the open space (*pomerium*) within the wall, betwixt wall and habitation, or the waste ground just without it, the refuse-place, the Tophet of her Windsor. **25.** *None.*] There were 20 kings; none good, except perhaps Jehu. Cf. *ch.* 16. 30, *note.* **26.** *Idols.*] The root of the word *gillûlim* is uncertain; it expresses either that which is senseless, stocks; or that which is filthy and loathsome.—— *The Amorites.*] They (the name means *dwellers on the summits*) were descended from Canaan's fourth son, and dwelt in the mountains both E. and W. of Jordan. They were, like the Hittites (Ezek. 16. 3), a leading nation. Amos (2. 10) calls Canaan 'the land of the Amorite.' Homer makes a like use of 'Achæans,' as representative of all Greeks. Similarly 'Canaanite' is sometimes used for the lowland tribes generally; but (cp. Num. 14. 45 with Deut. 1. 44) Israel's knowledge of the various tribes to be exterminated was very inexact (as was likely, since intercourse was forbidden); and it has been supposed (*Grove*) that 'Amorite' was rather a 'local term, and not the name of a distinct tribe' at all. Iniquity is specially connected with their name; cf. Gen. 15. 16; 2 Kin. 21. 11. We are left to guess that Baal and Ashtaroth were objects of their worship. **27.** *Rent,* &c.] Cp. Jonah 3. 5, where penitence deferred judgment, not for a generation, but for a century. God's threatenings, like his promises, are conditional, the condition being rarely expressed in either case; cf. 2 Kin. 20. 1, 11. Ahab lived to repent of his repentance.—— *Lay.*] *i.e.* slept; *Vulg.*, rightly, *dormivit.*—— *Softly.*] As sorrow and reverence are wont to make men do; 'barefoot' (*Joseph.*). Vulg. *demisso capiti.* 'On every anniversary of Naboth's death he wore the Eastern signs of mourning.'—*Stanley.* **28.** *Because,* &c.] Certainly his repentance was only temporary; in man's judgment, perhaps, only outward; but God is that Love which 'hopeth all things,' sees the penitent afar off, quenches no smoking flax.

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JEHOSHAPHAT [JEHORAM]—(*Jehu*). AHAB [AHAZIAH]—(*Elijah*).

121.—Ahaziah associate-king with Ahab.

1 KINGS XXII. 51-53.

51 [a] AHAZIAH the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

Summary of Ahaziah's reign.

52 And he did evil in the sight of the LORD, and [b] walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: 53 for [c] he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

122.—Joint-Expedition to recover Ramoth.—Death of Ahab.

2 CHRONICLES XVIII.

1 Now Jehoshaphat [a] had riches and honour in abundance, and [c] joined affinity with Ahab.

[a] ver. 40. [b] ch. 15. 26.
[c] Judg. 2. 11; ch. 16. 31.

1 KINGS XXII. 44, 1-40.

44 And [b] Jehoshaphat made peace with the king of Israel.

1 And they continued three years without war between Syria and Israel.

[a] ch. 17. 5. [b] 2 Chr. 19. 2; 2 Cor. 6. 14.
[c] 2 Kin. 8. 18.

1 K. xxii.—51. *Seventeenth.*] Jehoram became king of Israel in the eighteenth (his brother Ahaziah being dead); which year is also called (2 Kin. 1. 17) the 2nd year of Jehoram of Judah. This points to the conclusion that Ahaziah of Israel and Jehoram of Judah both began to reign *in the same year*, both their fathers being still on the throne. The year was Jehoshaphat's 17th, in which (cp. *v.* 41 with *ch.* 16. 29) the joint expedition to Ramoth took place. Each king would naturally appoint a *pro-rex* before starting. Here, however, ought to be quoted the remark of Huxtable: 'The various conjectures, either of interregnums, or of coregnums, or of repeated accessions, have become in a serious degree discredited by the records of Assyrian history which have lately come to light;' and the reader ought to be referred to his valuable note, *Speak. Com.* vi. p. 399. ——*Two years.*] Probably but little more than one year (2 Kin. 3. 1); cf. (words equally applicable to Ahaziah of Israel and to his nephew Ahaziah of Judah, whose brief reigns were alike evil enough to become dread memories in eternity) Τοῖσι μὲν εὖ πράττουσιν ἅπας ὁ βίος βραχύς ἐστι· τοῖς δὲ κακῶς μία νὺξ ἀπλετός ἐστι χρόνος.—*Lucian.* 52. *The way of his mother.*] The mention of a man's mother's name is frequent. Sometimes perhaps merely to indicate by which wife he was his father's son. The phrase, 'way of his mother,' occurs here only. If Ahab was the worst of kings, certainly Jezebel, who influenced him, deserves record as the worst of women (2 Kin. 3. 2), though truly her daughter Athaliah vied with her. The prominence of some women in ancient times is the more noticeable owing to the position of nonentity which Mahometanism has assigned to woman. These two, like 'blood-stained threads in the woof of Jewish history,' wielded a power for evil not surpassed by any of the kings; each (and even more as king's-mother than as queen) opened wide the door whereby the doom of national extinction (cf. 'when he offended in Baal, he *died*,' Hos. 13. 1) found entrance. During the later years of Ahab's reign Baal-worship seems to have somewhat languished; it revived now in Israel, and was very shortly to obtain footing in Judah.

1 K. xxii.—44. *Peace.*] Chr. 'affinity,' *i.e.* a matrimonial connection, cementing a political alliance. He (eight years before this, *i.e.* in his 9th year) married his son Jehoram to Athaliah, daughter of Ahab and Jezebel. By this fatal error the religion and corrupt morality of Ahab's house infected Judah also. This first alliance between the two kingdoms may have been prompted by a common dread of the growing power of Assyria, and even also by a hope of reuniting the kingdoms. The political alliance lasted some years. 1. *Three years.*] *i.e.* probably one complete year (when Syria and Israel alike were watching the threatening

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Jehoshaphat Visits Ahab.

2 And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. 3 And the king of Israel said unto his servants, Know ye that [d] Ramoth in Gilead *is* our's, and we *be* still, *and* take it not out of the hand of the king of Syria?

The Expedition proposed.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 And Jehoshaphat said unto the king of Israel, [f] Enquire, I pray thee, at the word of the LORD to day. 5 Therefore the king of Israel gathered together of prophets four

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, [e] I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. 6 Then the king of Israel [g] gathered the prophets together,

[d] Deut. 4. 43. [e] 2 Kin. 3. 7. [f] 1 Sam. 23. 2, 4, 9; 2 Sam. 2. 1. [g] ch. 18. 19.

aspect of Assyria, perhaps encountering Shalmaneser II. together), + part of the year in which Benhadad was defeated, + part of the year in which Ahab and Jehoshaphat went to Ramoth. *Syr.* and *Arab.* read *after two years* in Chronicles. The inscription on the black obelisk in the British Museum states that Shalmaneser II. warred from about the 6th to the 21st year of his reign against 'Bin-idri of Damascus' (Benhadad II.) and 'Khaza-il, king of Damascus' (Hazael). It speaks of his chariots and his vassal kings (cf. *ch.* 20. 1); and of 'Ahab of Jezreel' (? Israel, cf. Hos. 1. 4) as Benhadad's ally. The Assyrians, without doubt, were unsuccessful, though the obelisk alleges that they were victorious; and Ahab's claim on Hazael was a double one, *viz.* Benhadad's promise, and effectual aid rendered. The obelisk records no further help given to Syria by Israel, but, on the contrary, an attack on Syria, while engaged in repelling Assyria (cf. 2 Kin. 8. 29). Then it was that Ramoth was recovered (2 Kin. 9. 14). An interesting account of how it further depicts the submission of Jehu, and his consenting to pay tribute to Assyria, is given by Rawlinson, *Bib. Educ.* i. 128. 3. *Is our's.*] Only not in their possession, because of Benhadad's breach of covenant (*ch.* 20. 34). It was a city of refuge in the lot of Gad. It was taken 13 years later by Joram and Ahaziah; cf. 2 Kin. 8. 28. 4. *Wilt thou.*] He could hardly refuse, though probably he had come on a mere friendly, non-political visit. Yet acquiescence was reprehensible (2 Chr. 19. 2); the hard, the seemingly uncourteous, the distasteful, the dangerous, may be the right.

5. *At the word.*] Omit *at.*——*To-day.*] *i.e.* without delay, and before taking any step, *or* seek once more guidance such as you had before (*ch.* 20. 13). But, either way, Jehoshaphat's conscientious scruples were roused too late. This step should have preceded those (*v.* 4) rash words of politeness, which on a later occasion also (2 Kin. 3. 7) rose too readily to his lips. Compare the case of Joshua and Gibeon. It is painful, but instructive to note the injury which Jehoshaphat's character sustained from his sinful (2 Chron. 19. 2 & 20. 37) friendships. It is a warning against ill-assorted or thoughtless marriages, which necessarily are unblessed, and the evils of which descend to successive generations. The sword of Jehu was needed, supplemented by that of Athaliah, to purge Judah from the taint of the 'affinity' with Ahab's house. 6. *Prophets.*] It is not stated whether these were prophets of Baal, Ashtaroth, the Calf (so Barry, Venables, Rawlinson), or Jehovah (so Jackson, Patrick). Possibly these had been the steps of their downward progress: at first, prophets of the Lord (*i.e.* holy men, teachers, and at times truly inspired); then, pretenders to inspiration, while still worshippers of God, 'prophesying lies' in God's name, unauthorized (Jer. 14. 14); then, avowedly connected with idol rites (Jer. 2. 8), neither seeking to know, nor professing to make known, God's mind. They never use Jehovah's name till (*v.* 12) they hear Micaiah has been summoned. The fact that Zedekiah, who appears to be their leader (*v.* 24), has a name meaning *Jehovah is righteousness* is not enough to prove him a prophet of Jehovah,

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hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him? 7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. 8 And the king of Israel called for one *of his* officers, and said, Fetch quickly Micaiah the son of Imla.

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about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver *it* into the hand of the king.

7 And [h] Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him? 8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. 9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah.

'The Inquiry of the Lord.'

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed. 11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper:

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. 12 And all the prophets prophesied so, saying, Go up to Ramoth-

[h] 2 Kin. 3. 11.

There could not be 400 such, and any would, more likely, be found in prison or exile than at Ahab's court. We hear no mention in this reign of calf-prophets. They are called 'thy prophets' (*v.* 23; Chr. *v.* 22; cf. 2 Kin. 3. 13). Only 8 or 9 years before, all the Baal-prophets had been slain; 400 was then the number of Ashtaroth-prophets, 'which ate at Jezebel's table.' Their sentence is almost as enigmatical as that of the Oracle to Crœsus: Κροῖσος Ἅλυν διαβὰς μεγαλὴν ἀρχὴν καταλύσει. It states neither what city, nor to which king.——*Lord.*] Not (as *v.* 12) Jehovah, but *Adonai* (Chron. *Elohim*), equivalent here to *Providence.* 7. *Besides.*] *Rather*, as well. A prophet of *Jehovah* was what he had asked for (cf. *Jos. Ant.* viii. 15. 4). Ahab had put him off with Ashtaroth-prophets. Had they been, or had he been cheated into believing them to be, God's prophets, surely 400 would have sufficed. 8. *Micaiah.*] Cf. *ch.* 20. 13, 35. His name was appropriate, *Who is like Jehovah?* The cause of his imprisonment was the same as that of John Baptist's. Where Elijah was, is unknown. He was not one to be sent for, but appeared when God 'listed.' At Naboth's vineyard was his last meeting with Ahab.——*Doth not prophesy, &c.*] Cf. Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπες! αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι. —*Hom. Iliad.* i. 106. 9. *Officer.*] *Rather*, chamberlain, literally, *eunuch.* Such were likely enough to be introduced in Solomon's reign; cf. 2 Kin. 9. 32 and 1 Sam. 8. 15, *note.* 10. *Their.* Not in the Hebrew. The *Peshito* (Chr. *v.* 9 also) reads, *clad in striped robes.*——*Void place.*] *i.e.* empty space. Vulg. *in area.* *Sept.* omits, and reads in Chr. ἐν τῷ εὐρυχώρῳ. An open court or small *place d'armes* is usually found behind the gate in Oriental cities.——*Gate.*] Cf. 2 Sam. 15. 2 & 19. 8. 11. *Horns.*] Emblems of strength; cf. Deut. 33. 17. Perhaps he adopts symbolic action as characteristic of a prophet (*ch.* 11. 31; Isa. 20. 2; Jer. 13. 1 & 28. 10; Ezek. 4. 1 & 12. 4; Acts 21. 11). 12. *So.*] As regards the tenor of what they

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for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good. 13 And Micaiah said, *As* the LORD liveth, [i] even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

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gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, [k] what the LORD saith unto me, that will I speak.

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

Micaiah's Vision and Message.

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil?

18 Again he said, Therefore hear the word of the LORD;

I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left. 19 And the LORD said, Who shall entice Ahab king of

17 And he said, I saw all Israel [l] scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD:

[m] I saw the LORD sitting on his throne, [n] and all the host of heaven standing by him on his right hand and on his left. 20 And the LORD said, Who shall persuade

[i] Num. 22. 18, 20, 35 & 23. 12, 26 & 24. 13.
[k] Num. 22. 38. [l] Matt. 9. 36.

[m] Isa. 6. 1; Dan. 7. 9.
[n] Job 1. 6 & 2. 1; Ps. 103. 20, 21; Dan. 7. 10; Zech. 1. 10; Matt. 18. 10; Heb. 1. 7, 14.

said, and their now professing to speak in Jehovah's name, cp. Ezek. 13. 3, 7, 16; and—

> 'And with one voice the thirty
> Have their glad answer given;
> Go forth, go forth, Lars Porsena;
> Go forth, beloved of heaven;
> Go, and return in glory.'—*Macaulay.*

13. *Let, &c.*] The messenger held the popular notion (which, no doubt, false prophets would encourage), that a prophet had official power, even influence enough with God to induce Him to change his purpose: cf. Num. 22. 16; Isa. 30. 10; Acts 8. 19. 15. *Go, &c.*] He adopts the very sentence of the 400, but in so ironical a tone, that Ahab sees at once that he speaks in mockery and rebuke. Cf. *Hom. Il.* ii. 110. 17. *Saw.*] Ahab could not fail to apply the parable rightly (cf. Num. 27. 17), and he clearly understands that Micaiah means to say exactly the opposite of the 400; but he begs Jehoshaphat to pay no attention to him. Micaiah proceeds to explain the cause of the contradiction, apparently speaking no more in parable, but describing a real vision, such as no mortal eyes, but those of Isaiah (6. 1), Ezekiel (1. 26), Daniel (7. 9), Stephen (Acts 7. 56), Paul (2 Cor. 12. 1), and John (Rev. 4. 2), have ever beheld (so Wordsworth and Rawlinson; Barry calls it 'a symbolic vision,' borrowing its imagery from the scene before him).——*Hills.*] *Rather*, mountains. 20. *Persuade.*] Lit. *entice*, and so in *vs.* 21, 22

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JEHOSHAPHAT [JEHORAM]—(*Jehu*).

Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. 20 Then there came out a [o] spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith? 21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so. 22 Now therefore, behold, [r] the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and [s] smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? 24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the

[o] Job 1. 6.
[p] Judg. 9. 23; Job 12. 16; Ezek. 14. 9; 2 Thess. 2. 11.
[q] Ezek. 14. 9.

AHAB [AHAZIAH]—(*Elijah*, *Micaiah*).

Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. 21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him. 22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, [p] Thou shalt persuade *him*, and prevail also: go forth, and do so. 23 [q] Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? 25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon

[r] Isa. 19. 14.
[s] Jer. 20. 2; Mark 14. 65; Acts 23. 2.

and Chr. *vs.* 2, 31 (A.V. 'moved'). **21.** *A.*] *Rather*, the (and so *Sept.* in Chr.); which *may* mean the spirit suited to this work of 'enticing.' Since, however, that word has usually a bad sense, *i.e.* persuading by flattery or deceit; since also Christ said, that, whenever a man speaketh a lie, he speaketh of his own (makes his parentage plain), for his father also is a liar, it seems more likely that the spirit is Satan. So Milton—

'What but thy malice moved thee to misdeem
Of righteous Job, then cruelly to afflict him
With all inflictions? but his patience won.
The other service was thy chosen task,
To be a liar in four hundred mouths;
For lying is thy sustenance, thy food.'

How Satan became evil and a liar, no man may venture even to guess (cf. Waterland, *Scrip. Vindic.*, p. 199). We only know that God made him otherwise. God permits Satan to range the earth; therefore let us beware. God controls him; therefore let us not be terrified. To Satan's presence in heaven, or having permission to enter there, we have no post-Incarnation allusion (cf. Zech. 13. 2; Luke 8. 31 & 10. 18; 2 Pet. 2. 4; Jude 6). The *air* to which his rule extends (Eph. 2. 2) is no more than *τὴν ὑπ' οὐρανὸν* of Job 1. 7, *i.e.* the sub-celestial region. The 'god of this world' he shall not always be; cf. 2 Cor. 4. 4; Rev. 11. 15. **22.**] *Thou shalt persuade him* is best illustrated by 2 Thess. 2. 9-12. Ahab was one by whom 'the love of the truth' had never been received, 'for this cause God sent him (*ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτὸν τῷ ψεύδει*) strong delusion, that he should believe a lie;' for 'I the Lord have deceived that prophet' (Ezek. 14. 9) means more than merely 'have permitted him to be deceived;' evil, no less than good, is God's servant, and can execute ultimately no purpose but His. Always disingenuous inquiry of God leads to deception in the direction of the inquirer's own wishes; always also the true prophet suffers contradiction from the time-serving and the false (Jer. 27. 14 & 29. 31, 32). **23.** *Spoken.*] It was truly the Lord's word he had spoken in *v.* 17. **24.** *Smote.*] Cf. Luke 22. 64; 2 Cor. 11. 20. According to Josephus, Zedekiah argued, 'Elijah foretold your death at Jezreel; Micaiah must be a liar, for he says Ramoth; and Elijah is greater than he. I will strike him, and see if my hand will wither as Jeroboam's did.'—*Which way.*] Implying, 'I deny his coming to thee at all, or that thou hast had any such vision;' and seeming to show that he at least did not understand Micaiah to be speaking symbolically. **25.** *Shalt see.*] *i.e.* which is the true spokesman of God, when, dreading Jezebel's vengeance on thee, as cause of Ahab's death, thou hidest in a secret chamber (cf. *ch.* 20. 30). **26.** *Amon.*] Governor and elders appear to correspond pretty nearly with mayor and corporation. Joash (Theodore), *God-given*,

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JEHOSHAPHAT [JEHORAM]—(*Jehu*).

governor of the city, and to Joash the king's son; 26 and say, Thus saith the king, [t] Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

AHAB [AHAZIAH]—(*Elijah, Micaiah*).

the governor of the city, and to Joash the king's son; 27 and say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, [u] the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

The Expedition undertaken.—The Battle.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. 29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel. 31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him. 32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. 30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel [x] disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. 32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat [y] cried out. 33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

[t] ch. 16. 10. [u] Num. 16. 29; Deut. 18. 20, 21, 22. [x] 2 Chr. 35. 22. [y] Prov. 13. 20.

was a strange name for a son of Ahab. Cf. Ahaziah (*Jehovah helps*), Jehoram (*Jehovah is exalted*).——*King's son.*] Cf. 2 Chr. 28. 7. The title is seemingly not equivalent to heir-apparent, but points to some official position, possibly that of regent during the king's absence. 27. *Prison.*] Imprisoned he had been before ('back,' v. 26); now he was to be placed on a lower scale of prison diet.——*Of affliction.*] *Rather*, in scant quantity; or (so Ball) *with stint*; from a root = to be squeezed, straitened; it implies *restriction* generally. Syr. *bread to keep life.* 28. *O people, &c.*] Vulg. *populi omnes*: the prophet of 'the Judge of all the earth' invokes all dwellers thereon; R.V. *ye* peoples; so Micah (1. 2), whose words Nöldeke thinks are interpolated here. 29. *So.*] Influenced by family ties (Jehu says *love* in 2 Chr. 19. 2), and his promise rashly given (v. 4), before inquiry of the Lord had been made. 30. *Said.*] We must suppose a rumour of Benhadad's purpose (v. 31) to have reached Ahab. That order shows keen desire for personal vengeance on the man before whom he had been so humbled. Such orders (similar to that which proved fatal to Nelson) have been held dishonourable in every age.——*Disguise.*] In the fond hope (cp. Herod, Matt. 2. 8, and Joseph's brethren, Gen. 37. 20), secretly cherished, but of course not disclosed, that he can defeat the purpose of God! Ahab believed Micaiah sufficiently to take a vain precaution; not enough to stay at home, or abandon the expedition.——*Robes.*] *i.e.* royal robes over his armour. It would seem like a complimentary resignation to his ally of the ordering of that day's battle. *Sept.* has τὸν ἱματισμόν μου. So Josephus. The word is the same in v. 10, where *Sept.* has ἔνοπλοι; Chron. ἐνδεδυμένοι στολάς. 31. *Captains.*] Cf. *ch.* 20. 24, *note.* 32. *Turned aside.*] *Sept.*, probably correctly, ἐκύκλωσαν, *i.e.* surrounded. —— *Cried out.*] We should infer, using a rallying war-cry, or a dialect, known to the Syrians. Chr. (v. 31) characteristically suggests that his *cry* was a prayer to God, and was heard and answered; but the next verse in no way explains what led the captains to perceive that it was not

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JEHOSHAPHAT [JEHORAM]—(*Jehu*). AHAB [AHAZIAH]—(*Elijah, Micaiah*).

Prophecy fulfilled by Ahab's Death.

33 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

34 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 So the king died, and was brought to Samaria; and they buried the king in Samaria. 38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according [e] unto the word of the LORD which he spake.

Summary of Ahab's Reign.

39 Now the rest of the acts of Ahab, and all that he did, and [a] the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel? 40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

[e] ch. 21. 19.

[a] Amos 3. 15.

Ahab. **34.** *A certain man.*] Josephus says it was Naaman (cf. 2 Kin. 5. 1). Josiah met his death at Megiddo under somewhat similar circumstances (2 Chr. 35. 22, 23).——*At a venture.*] Formerly written *at aventure* (Fr. *aventure*, chance)=at random. Cf. 'A mind floating at all adventures, without choice and without direction.'—*Locke.* Vulg. *in incertum sagittam dirigens et casu percussit regem.* The same expression is rendered 'in their simplicity' (2 Sam. 15. 11). Perhaps *casually* would suit both places, though it may mean here (so Fr. Vers.; *Sept.* εὐστόχως) *with his full strength* (Job 21. 23).——*Joints of the harness.*] *Rather*, joints and, &c.; *i.e.* between the lower and the upper armour, the lower consisting of moveable parallel plates (cf. 1 Sam. 17. 5, *note*), called 'the (things) attached.' Vulg. *inter pulmonem et stomachum; Sept.* ἀναμέσον τοῦ πνεύμονος καὶ ἀναμέσον τοῦ θώρακος.——*Hand.*] *Rather*, hands. It was usual, as all sculptures show, to drive with two hands apart in Egypt and Assyria, and indeed it is common in every country but England, universal in Russia, and indeed almost a necessity with any other rule of the road than ours. **35.** *Stayed.*] *Sept.* ἦν ἑστηκὼς (so *Vulg.* and *Peshito*), *i.e.* remained standing. To *stay* (Fr. *estayer*) is to *prop.* Cf. 'To *stay* thy vines.'—*Dryden.* 'This union of desperate physical bravery with moral feebleness and cowardice is common enough in history, and (cp. Macbeth) most true to nature.'—*Barry.*——*Midst.*] *Rather*, hollow; lit. *bosom*, as *Sept.*, *Vulg.*; R.V. *bottom.* **36.** *Proclamation.*] *Sept.* adds, ὅτι τέθνηκεν ὁ βασιλεύς, thus calling our attention, as Josephus also, to the fact that he died at Ramoth; cf. *v.* 28. R.V. *cry.*——*Every*, &c.] Equivalent to the dismissal, 'To your tents, O Israel.' **38.** *Washed his armour.*] At Jezreel, Josephus says. *Vulg. habenas laverunt;* but *Sept.* (and so R.V.) rightly, αἱ πόρναι (probably those connected with the lewd rites of Ashtoreth) ἐλούσαντο ἐν τῷ αἵματι. So low was public feeling, so unconcerned were Ahab's people, that everything went on as usual; even the royal blood made none forsake, even for a day, their common bathing-pool. So Josephus. Germ. *es wuschen ihn aber die huren.* 'The dog and the harlot are the animal and human types of uncleanness'—*Barry.*——*Which he spake.*] Cf. *ch.* 21. 19, *note.* **39.** *Ivory.*] Cf. *ch.* 10. 22, *note.* This is specially named in the doom pronounced by Amos (3. 15). It would be ivory-panelled or inlaid; a kind of work in which Jezebel's countrymen excelled (Ezek. 27. 6), and still practised in Lebanon. The green bay-tree flourished; cf. 2 Kin. 3. 4, 5; and *v.* 49.——*Built.*] *Rather*, repaired, *i.e.* renewed, beautified, and it may be fortified; cf. *ch.* 20. 34.

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JEHOSHAPHAT [JEHORAM]—(*Jehu*). AHAZIAH—(*Elijah, Micaiah*).

123.—Jehoshaphat Rebuked.—Moab Rebels against Israel.

2 CHRONICLES XIX. 1-3.

1 AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani [c] the seer went out to meet him, and said to king

2 KINGS I. 1 & III. 4, 5.

1 Then Moab [a] rebelled against Israel [b] after the death of Ahab.

[2 K. iii.] 4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand

[a] 2 Sam. 8. 2. [b] ch. 3. 5. [c] 1 Sam. 9. 9.

[JUDAH.] 2C.xix.—1. *In peace.*] Lit. *whole*; as we should say, 'safe and sound.' Ital. *sano et salvo*; Fr. *sain et sauf*. Contrast 1 Kin. 22. 28. 2. *Said.*] It required a brave man to utter rebuke, even tempered by commendation, at a moment when reproof must have been specially galling. Jehu was (so Ball, Stanley, &c.) the seer who reproved Baasha (1 Kin. 16. 1) and wrote a chronicle (*ch.* 20. 34). His father reproved Asa, and was imprisoned in consequence (*ch.* 16. 7-10). Union of the two kingdoms against Syria might seem expedient, but it could not be right (2 Cor. 6. 15).——*Help . . . love.*] To what extent this abstinence from aiding, this checking of anything approaching to affection, this disassociation from, the ungodly, is to be carried, will ever be a perplexing question. It was the apostle of love who said, 'He that biddeth him God-speed is partaker of his evil deeds;' it was the man after God's own heart who uttered, many times over, such sentences as this: 'I hate them with perfect hatred, I count them mine enemies;' it was Nehemiah (4. 4), who certainly enjoyed the 'closer walk with God,' who prayed, 'Give them for a prey in the land of captivity.' Should any brother-man be able to fling at the Christian words such as those of Orestes (*Æsch. Cho.* 293, *Plumptre*), 'Wouldst drive me from all altars; and would none, None take me in, or lodge with me?' Or is it sufficient explanation to say, It is their own human feelings merely, which God, in his wisdom, is in such places suffering inconsistent men to record? Surely not. This, however, is not the place that calls for a justification of the language of all the imprecatory psalms (see Hessey's *Moral Difficulties*, ii. 1, 2). It will suffice to remind the reader that 'two cannot walk together except they be agreed,' nay, that it would be wrong to make the attempt; that 'Come out from among them, be separate' is no unmeaning phrase; that 'This man receiveth sinners and eateth with them' tells of no mere worldly association, for every-day purposes, still less for possible personal advantage; that, though wheat and tares, good fish and bad, are to be together till the end, one name is not to include all. When we do indeed love God with 'all our heart and all our mind,' then will this question cease to perplex, not before; when we are able fully to identify ourselves with God, to have no interests, no feelings but His, then will the warning of Jehu's reproof be unneeded by us.——*Wrath.*] Showing itself, not, as in David's case (1 Chr. 27. 24 & 21. 14), by visitation of pestilence, but in an inglorious return home; in invasion, from which only prayer and fasting delivered; in disappointed commercial hopes.

2 KINGS.—To divide the book at this point (in the midst of Ahaziah's reign) is a manifest error on the part of the Greek-speaking Jews of Alexandria, who are responsible for it (as they were also for the division of the Law, as the Greek names of the books, Genesis, &c., testify). They followed what had become the customary Greek treatment of all books (*e.g.* Homer, Herodotus, &c.), but every Hebrew MS., up to Jerome's day, gives one 'Book of Kings' only. The Compiler of both parts is one, and the same. Records are quoted in both parts, *viz.* those Annals of the two kingdoms which sprang out of the earlier, briefer, less systematic Records of Iddo, Shemaiah, Hanani, &c. What is (almost) identical in 2 Kin. and Isaiah is, probably, quotation from Isaiah's contribution to those Annals. The reflections on the causes of Israel's fall (*ch.* 17), and the closing chapters of the book, are supposed to be of Jeremiah's composition. It is to be remembered, when such authorities and sources of information are named, that the same Hand guides all pens throughout; the inspiration, which at one time is shown in wisdom of selection, at another in original description or comment, is all of one and the same Spirit. Cf. 1 Kin. 1, *note.*

[ISRAEL.] 2 K. i.—1. *Rebelled.*] Moab was subject to Israel and tributary (*ch.* 3. 4) from the days of David (2 Sam. 8. 2) to the death of Ahab, with (as appears from the Moabite Stone, a monument recording mainly Mesha's account of his own successes, discovered near Dibon in 1868) an interval of independence from the Disruption to Omri.

2 K. iii.—4. *Mesha.*] According to his Inscribed stone (to which palæography assigns as date the century between 850 and 950 B.C.;

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Jehoshaphat, Shouldest thou help the ungodly, and [c] love them that hate the LORD? therefore *is* [f] wrath upon thee from before the LORD. 3 Nevertheless there are [h] good things found in thee, in that thou hast taken away the groves out of the land, and hast [i] prepared thine heart to seek God.

[d] lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when [g] Ahab was dead, that the king of Moab rebelled against the king of Israel.

124.—Jehoshaphat's Royal Progress.—Further Reforms.

2 CHRONICLES XIX. 4-11.

4 AND Jehoshaphat dwelt at Jerusalem:

Religious Reformation.

And he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

Judicial Reforms.—The Local Courts.

5 And he set judges in the land throughout all the fenced cities of Judah, city by city, 6 and said to the judges, Take heed what ye do: for [a] ye judge not

[d] See Isa. 16. 1. [c] Ps. 139. 21. [h] ch. 17. 4, 6; see ch. 12. 12.
[f] ch. 32. 25. [g] ch. 1. 1. [i] ch. 30. 19; Ezra 7. 10. [a] Deut. 1. 17.

cf. *ch.* 1. 1, *note*) he was son of Chemoshgad, king of Moab, the Dibonite; built a high place for Chemosh in Karkhah; submitted to Omri; rebelled successfully against Ahab, spoiling him of his city, Ataroth (Num. 32. 34, 38), also Nebo (there are ruins of a town, Nebbeh, ¼ mile W. of Mt. Nebo), slaughtering all the inhabitants and carrying away vessels of Jehovah; defeated also Ahaziah and expelled him from his city, Jahaz.——*Sheep-master.*] Heb. *noked*; lit. *marker, i.e.* a shepherd who marks his flocks, to distinguish his own, and also to distinguish their breeds (cf. Amos 1. 1, *note*). Tribute was rarely paid otherwise than in kind, indeed, could not be, except by commercial peoples like the Phœnicians and the Jews. Strabo mentions a similar tribute paid by Cappadocia to Persia, 1,500 horses, 2,000 mules, 50,000 sheep. Sheikhs of the present day in those parts own sometimes flocks of 30,000. —— *Rendered.*] *Rather*, used to render. The word implies as yearly tribute; Isaiah (16. 1) appears to claim this from Edom as well. ——*Rams.*] *Rather*, wethers.—— *With the wool.*] *Rather*, in wool. The value lay in the fleeces, and the Hebrew seems to mean *ram's fleeces* (so Ewald); the lambs were 'fatted lambs' (Heb. *karim*) for food. 5. *Rebelled.*] *i.e.* ceased to pay the oppressive tax. Vulg. *prævaricatus est fœdus.*

[JUDAH.] 2 C. xix.—3. *Good.*] Therefore his life was providentially preserved (*ch.* 18. 31; cf. *ch.* 12. 12. *note*).—— *Prepared.*] The word points to firm resolve. It is the same which David uses in Ps. 57, 'My heart is fixed.'——*Seek God.*] This means, maintain his worship in its purity, his law in its rightful place, be 'Fidei defensor' indeed.

2 C. xix.—4. *Dwelt.*] *i.e.* after his return from Ramoth, and Jehu's rebuke, which roused no wrath (contrast *ch.* 16. 10), but brought forth 'fruit meet for repentance,' as here recorded.——*Again.*] On the former occasion he had sent out a commission of sixteen (*ch.* 17. 7).——*From*, &c.] The diminished kingdom.——*Brought*, &c.] As Asa had done before (*ch.* 15. 12); as the prophets whom Joash sent out (*ch.* 24. 19) failed to do. The nation was not at present given over to the worship of Baal and Ashtaroth (cp. *ch.* 24. 18 with *ch.* 14. 4 & 17. 3, 6). It was against irreligion, rather than false religion, that Jehoshaphat's present efforts were directed; against ignorance of, against want of appreciation, want of love for God's service, rather than against idolatry. Yet, perhaps, not altogether so; for, since many of Jehovah's high places were on Canaanitish holy spots, since open-air worship was likely to tend to the worship of Nature and her Powers, and was generally combined with festivities calculated to turn the thoughts away from God (Isa. 5. 12), there was, up to the Captivity, ever-recurring danger, that forms of natural religion would mingle with revealed religion, that the title Baali (*my lord*), rightfully belonging (Hos. 2. 16) to Jehovah, the alone Owner and Proprietor of all, would be misapplied. 5. *Judges.*] Local magistrates, probably Levites; cf. *v.* 8 and 1 Chr. 23. 4 & 26. 29.

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for man, but for the LORD, [b] who *is* with you in the judgment. 7 Wherefore now let the fear of the LORD be upon you; take heed and do *it:* for [c] *there is* no iniquity with the LORD our God, nor [d] respect of persons, nor taking of gifts.

Supreme Court of Appeal at Jerusalem.

8 Moreover in Jerusalem did Jehoshaphat [e] set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies,

when they returned to Jerusalem. 9 And he charged them, saying, Thus shall ye do [f] in the fear of the LORD, faithfully, and with a perfect heart. 10 [g] And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judg-

[b] Ps. 82. 1; Eccles. 5. 8.
[c] Deut. 32. 4; Rom. 9. 14.
[d] Deut. 10. 17; Job 34. 19; Acts 10. 34; Rom. 2. 11; Gal. 2. 6; Eph. 6. 9; Col. 3. 25; 1 Pet. 1. 17.
[e] Deut. 16. 18; ch. 17. 8.
[f] 2 Sam. 23. 3.
[g] Deut. 17. 8, &c.

—— *Fenced.*] No doubt, all the chief centres of population were fortified; the law enjoined the presence of judges in all these (Deut. 16. 18).——*City by city.*] Lit. *for city and city;* Vulg. *per singula loca.* 6. *Who is with you.*] 'God with us' is the true watchword for all circumstances, as well in duty's difficult or dangerous (*ch.* 20. 17) path, as in the matter of salvation (Matt. 1. 23).——*The judgment.*] *i.e.*, in passing sentence, He would have them mindful that (as Bacon says) their place was *jus dicere*, not *jus dare*, that their utterance must be in conformity with God's Word; 'the judgment is God's' (Deut. 1. 17). To forget this would be to 'trespass' (*v.* 10), *i.e.* fail in duty, and so incur guilt. *Vulg.* reads (wrongly) *quodcumque judicaveritis in vos redundabit* (cf. Matt. 7. 2), and *Sept.* καὶ μεθ' ὑμῶν λόγοι τῆς κρίσεως. 7. *Let the fear*, &c.] Cf. 'Fearing no man dare your God to fear.' The true fear of God is the doing, saying, thinking all as in his presence, in the consciousness of his observance, and the constant sense of responsibility to Him. 'Without fear or favour,' as regards man, is only attainable by dreading in the highest degree the grieving of God's love, by craving above all other things the light of God's countenance.——*Take heed and.*] An application (cf. *v.* 11, *note*) of the figure hendiadys (*Virg. Georg.* ii. 192) to verbs, not uncommon in N. T. (cf. John 7. 4) = be conscientiously careful in executing your office.——*Iniquity.*] *i.e.* unrighteous dealing (Prov. 29. 2). Cf. 'The righteousness or iniquity of the cause.'—*Smalridge.* The way in which the judge's righteousness will chiefly be shown is (next to probity) in guarding against *iniquity*, in the prime meaning of the word, *unequalness.* The principles on which he acts will be uniform (cf. Jas. 1. 17), and likewise his conduct towards all comers. God's vice-gerents must, beyond all other men, be God-like, true *Elohim* (Ps. 82. 1). To the judge under the Hebrew monarchy Bacon's words are not inapplicable: he is 'a mortal God on earth, unto whom the living God has lent his own name as a great honour; but withal told him that he should die like a man, lest he should be proud and flatter himself that God hath, with his name, imparted unto him his nature also.' 8. *Chief of the fathers.*] *Rather*, heads of the fathers' houses.——*Judgment of the Lord.*] It cannot be too often noted that the godly Hebrew monarch always had sounding in his ear the key-note which David had struck, 'the throne of the kingdom *of the Lord* over Israel' (1 Chr. 28. 5). To this thought Jehoshaphat refers in *vs.* 6, 7; here the expression seems to have a different meaning (cf. *v.* 11, *note*).——*Controversies.*] Lit. *strifes* (cf. 2 Sam. 15. 2), *i.e.* cases of injury to life or limb (Deut. 17. 8 & 21. 5), slander (Deut. 19. 17), personal quarrels (Deut. 25. 1), or disputed inheritance (*v.* 10, *note*), any 'matter,' where, not the Lord, but man is the plaintiff. *Sept.* εἰς κρίσιν Κυρίου καὶ κρίνειν τοὺς κατοικοῦντας.——*When.*] *Rather*, and (so R.V.); the verse ends with 'controversies.' Apparently the Jerusalem judges had accompanied the king when he went the circuit of (*v.* 4) all the cities of the land; or perhaps 'they' = simply king and suite, and the clause (omitted in *Sept.* and *Vulg.*) is parenthetic. 9. *With a perfect heart.*] *i.e.* with integrity, conscientiously. *Sept.* ἐν πλήρει καρδίᾳ. 10. *Cause.*] *Rather*, controversy, as in *v.* 8.——*Come.*] *i.e.* in the way of appeal to the high court at Jerusalem.——*Between blood and blood.*] *i.e.* in cases involving the distinction between murder and manslaughter (so Cheyne). Vulg. *inter cognationem et cognationem* (blood-relationship, and inheritance or kinsman's rights depending thereupon).——*Law*, &c.] It seems scarcely possible to distinguish with exact certainty between these four words,

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ments, ye shall even warn them that they trespass not against the LORD, and so [h] wrath come upon [i] you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest *is* over you [k] in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you.

Deal courageously, and the LORD shall be [l] with the good.

125.—Jehoshaphat's Commercial Alliance with Israel.

1 KIN. XXII. 47-49. 2 CHRON. XX. 35-37.

47 [a] *THERE was* then no king in Edom: a deputy *was* king.

[h] Num. 16. 46. [i] Ezek. 3. 18. [k] 1 Chr. 26. 30. [l] ch. 15. 2. [a] Gen. 25. 23; 2 Sam. 8. 14; 2 Kin. 3. 9 & 8. 20.

All seem embraced elsewhere in the term 'the charge of the Lord' (cp. Gen. 26. 5 with 1 Kin. 2. 3). Probably Law = God's teaching generally, the 'ways,' the mind of God; *Sept.* πρόσταγμα; Vulg. *lex;* Commandment = that which is placed, constituted, including unwritten law, ἐντολή, *mandatum;* Statute = that which is engraven, written law, δικαίωμα, *cæremonia;* Judgment =, as in *v.* 6, the sentence, κρίμα, *justificatio.*——*Warn.*] Lit. *enlighten, i.e.* instruct. Ps. 82 seems to describe Jehoshaphat's injunctions, which echo those of Moses (Deut. 1. 16 & 17. 8; cf. 1 Tim. 5. 21). 11. *Amariah.*] = *the Lord hath promised.* The name occurs (fifth after Zadok) in the list in 1 Chr. 6, which omits his successor as H. P., Jehoiada. Ball notes that Jehoshaphat also was fifth from David.——*Matters.*] Causes ecclesiastical and civil—the 'judgment of Jehovah' and 'controversies,'—'matters of Jehovah' and 'of the king'—were in distinct hands, both deriving their authority from the king. Both Amariah and Zebadiah alike were to reckon themselves as judging 'for Jehovah' (Jehoshaphat's very name taught that—*Jehovah judgeth*) and to look for his aid. Grotius distinguishes the different 'matters' as those concerning which the law of God had spoken, and those where, it being silent, the king's will was law. Hildebrand's doctrine would not find sanction in this passage:—'As man consists of soul and body, so human affairs consist of spiritual and earthly; and as the body is ruled by the soul, so ought the world to be governed by the church. As there are two great lights in heaven, the sun and the moon, so are there two mighty rulers on earth, the pope and the emperor. Now, as the moon derives her light from the sun, so is all the power of the emperor derived from the pope. The pope is through God and instead of God upon earth, and therefore all things temporal as well as spiritual are subject to his power.' Hooker's view is apposite; after naming the example of Moses, he says (*E. P.* viii. 3. 1), 'Jehoshaphat appointing one to be chief in the affairs of God and another in the king's affairs, did this as having himself dominion over them in both;' and he asks (viii. 4. 2), 'That which lawfully princes are, what should make it unlawful for men by special styles or titles to signify? If the having of supreme power be allowed, why is the expressing thereof by the title of Head condemned?' and he adds (viii. 4. 6), lest he should be thought to be robbing Christ of His honour, 'Christ being Lord or Head over all, doth by virtue of that sovereignty rule all; so he hath no more a superior in governing his Church, than in exercising sovereign dominion upon the rest of the world besides. All authority, as well civil as ecclesiastical, is subordinate to His.'——*Zebadiah.*] = *the Lord hath bestowed,* according well with the name of his coadjutor.——*Ruler, &c.*] *i.e.* the emir of the tribe of Judah (*Ball*) is appointed president of the court of appeal in civil causes. Moses occupied a somewhat similar position (Ex. 18. 19-22).——*Officers.*] *i.e.* either officials in your court, or local magistrates sitting in courts of first instance, called *judges* in *v.* 6.——*Courageously.*] Lit. *be strong and act* (cf. *v.* 7, *note*). The same word is rendered *be strong* in the charge to Joshua (1. 1-9), coupled with another implying fearless vigour.——*Shall be.*] Whether a pious wish, or an assurance (so *Sept.* and *Vulg.*), this is highly characteristic of the Chronicler's tone of mind (1 Chr. 9. 20; *ch.* 15. 2 & 20. 17); cp. *Dominus vobiscum,* Pr. Bk.——*The good.*] *i.e.* judges, whether ecclesiastical or civil; cf. Ps. 4. 3; Vulg. *in bonis;* or perhaps *Sept.* is correct, μετὰ τοῦ ἀγαθοῦ. Cp. 'God defend *the right.*'

1 K. xxii.—47. *A deputy.*] Since *Sept.* stated that Hadad, on his return from Egypt in Solomon's reign, ἐβασίλευσεν ἐν γῇ Ἐδώμ, Edom has not been named. In Jehoram's reign it

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JEHOSHAPHAT [JEHORAM]—(*Jehu*). AHAZIAH—(*Elijah, Micaiah*).

48 Jehoshaphat [b] made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at [c] Ezion-geber.

35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly; 36 and he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go [d] to Tarshish.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

[b] ch. 10. 22. [c] ch. 9. 26. [d] ch. 9. 21.

revolted from under the hand of Judah, and had a king once more (2 Kin. 8. 20). Whether it was Asa who subdued it or Jehoshaphat we are not told, only that *now* its ruler was a Jewish viceroy. Such rulers were as yet rare. Later, Darius Hystaspis extended the system; his whole empire was a union of viceroyalties under one king. Solomon's system was to make the existing kings tributaries. Edom's vassalage is chiefly important as connected with the attempted revival of trade with Ophir, which an independent Edom, commanding the Arabian caravan-routes and the approach to Ezion-geber, might have hindered. 48. *Ophir.*] Cf. *ch.* 9. 28, *note.*——*Went not.*] He states, as is the wont of Hebrew historians, the result of the attempt immediately after naming the attempt itself. ——*Ezion-geber.*] It took its name (*backbone of the hero*) from a ridge of rocks at the harbour mouth, which, no doubt, were the instrument of this disaster. Of how Elath became in consequence the port for this trade, and how the trade fell into the hands of Tiglath-pileser, and later of the Tyrians, being finally engrossed by the Ptolemies' rival ports, an interesting account may be found in Prideaux (*Conn.* i., p. 7); cf. *ch.* 9. 26, *note.* 49. *Then, &c.*] Apparently Ahaziah—for 'the wicked, through the pride of his countenance, will not seek after God; God is not (2 Kin. 1. 2) in all his thoughts'—judged the calamity to be due only to unskilful seamanship, and to be avoided in further attempts by the employment of Northern seamen from Asher or Dan (Judah had no sea coast), or it may be of Tyrians in his service. Jehoshaphat had learnt the true cause (Chr. *v.* 37).

2 C. xx.—35. *After this.*] A man's foes may be those of his own household; for the second time does his 'affinity' with Ahab's house lead Jehoshaphat to incur a prophet's reproof (*ch.* 19. 2). Again he is conscience-stricken and receives rebuke meekly, if, at least, we may judge by the fact that his punishment was not severe, and by his refusing Ahaziah's second solicitation (Kin. *v.* 49); nevertheless, shortly after he is as ready as ever to 'touch pitch' (2 Kin. 3. 7, *note*).——*Who did, &c.*] Thus incidentally the Chronicler, as is his wont, points us to the moral of his tale. This is one of the many instances by which Murphy's remark is justified: 'Chronicles is *continuous* history, is *supplementary* history, but the leading characteristic of the book is its raising into conspicuous prominence the *religious* aspect of the Kingdom of God.' That it is so, is not due to the personal leanings, the caste feelings, of the Writer, as some allege, but to the condition of his times. Prominence is given to ecclesiastical influence because the civil administration had, when he wrote, ceased to be sacred at its fountain head; God is for ever put prominently before our notice because forgetfulness of God was the prevailing feature of his day.——*Wickedly.*] By supporting Calf-worship and Baal-worship (1 Kin. 22. 52, 53), to the exclusion of Jehovah-worship, which seems to have gained a better footing in the closing years of Ahab's reign. 36. *To go to Tarshish.*] No doubt (*see* 1 Kin. 9. 28, *note*) *ships of Tarshish, i.e.* merchant ships for Ophir trade, is intended; for even if transporting small vessels overland (so Keil) were a possibility (as Greek historians state), ships for Mediterranean commerce would not be likely to be built at Ezion-geber. Germ. (*v.* 37 also) *auf das meer.* 37. *Mareshah.*] It lay on the E. of the Shephelah. It was fortified by Rehoboam. There Asa defeated Zerah (*ch.* 14). Cf. Micah 1. 15.——*Broken . . broken.*] *Rather,* overthrown (the prophetic perfect = will certainly overthrow) . . . shattered. *Sept.* ἔθραυσε . . . συνετρίβη; Vulg. *percussit . . . contritæ.*——*To go to Tarshish.*] So *Vulg., Sept., Arab., Syr., Ital., Fr.*: yet, apparently, the meaning must be *the Tarshish-ships were unable to go* (Kin. *v.* 48). 'Either the word "ships of Tarshish" had become a technical term for sea-going ships fitted for long voyages; or (which seems more probable) the O. T. writers spoke of distant regions yielding strange commodities as Tarshish; just as "The Indies" were applied by Spaniards and English to all

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JEHOSHAPHAT [JEHORAM]—(*Jehu, Eliezer*). AHAZIAH—(*Elijah*).

126.—Ahaziah Consults Baal-zebub.—Elijah's Sentence.

'I the Lord thy God am a jealous God.'

2 KINGS I. 2-18 & III. 1-3.

2 AND Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of [a] Ekron whether I shall recover of this disease.

[a] 1 Sam. 5. 10.

tropical lands, east or west. Solomon's Tarshish-fleet must have gone to India, for only thence could it have obtained ivory, apes, and peacocks, and Jehoshaphat's intention was to resuscitate that Oriental trade.'—*Tristram.*

[ISRAEL.] 2 K. i.—2. *Lattice.*] Almost the only form of house-lighting before sheet-glass was made. On the street side of the house the window (*challón* = aperture) would always be high up, sometimes over the doorway, and projecting (*ch.* 9. 30) over the street like a balcony; if the lattice were (*ch.* 13. 17) removed, egress would be easy (Josh. 2. 15; Acts 20. 9; 2 Cor. 11. 33). The Heb. *sebácáh* = network (rendered *net* in Job 18. 8; cf. 1 Kin. 7. 17, *note*), is not the word in Judg. 5. 28, or in Cant. 2. 9; it may here (so Wright) mean *rail, viz.* that round the house-top.——*Baal-zebub.*] Cf. 1 Kin. 18. 18, *note.* It means *lord of flies. Sept.* Βάαλ μυῖαν, and so Josephus. If the name were not given in contempt it would mean (like Ζεὺς ἀπόμυιος) *expeller of flies*, or (μυίαγρος) *fly-catcher*, a being likely enough to receive divine honour in hot climates; or, perhaps, *fly-hatcher*, the being who so proves himself author and giver of life. 'Among the Philistines the sun was compared to a great fly (Hug suggests *scarabæus pillularius* = dung-hill beetle; cp. μυιώδης, *Pliny*), and accordingly worshipped under this name. Oracles seem to have been obtained at Ekron (at Babylon also myiomancy was practised) from the hum and motion of flies.'—*Sayce.* Possibly the form Βεελζεβούλ (Matt. 12. 24; cp. Matt. 10. 25), *lord of the* (infernal, or subcelestial, Eph. 2. 2) *dwelling*, is the correct one; or it is a corruption of Baal-samen, *lord of heaven.* Some (comparing the purposely-changed names Sychar and Beth-aven) connect the title with *zebel* = dung, a word used for idols by Talmudists, and so arrive at *lord of false gods*, and 'prince of the demons.' Wherever worshipped, Baal is the personification of the sun. Tyre was under the protection of Baal-melkzah (*king of the earth*), known to the Greeks as Hercules of Tyre (comp. Ps. 19. 4, 5), whose gorgeous temple Herodotus visited. Human victims were never offered to him. His priests officiated with naked feet. His fire burned day and night, as it did also in his temple at Gades. The word itself, *i.e. lord*, had not necessarily any idolatrous connection. It frequently means *husband* (2 Sam. 11. 26). But, lest it might awaken thoughts of the idol, God declares that his people shall no more call him Baali (*my husband*), but Ishi (*my man*), Hos. 2. 16. In connection with sun-worship some interesting discoveries were made in the year 1881 at Abu Hubba. Surippak (*the ark-city*) was, according to Berosus, founded before the Flood, and was the dwelling of Xisuthrus, the Chaldæan Noah; and also *Sippara of the sun*, the sacred city, where the records of antediluvian times were buried. The foundations of the latter have been excavated. One inscription on the temple runs, *To the sun-god, dwelling within the city of Sippara.* Another states that Xisuthrus buried there *the history of the beginning, progress, and end of all things.* Another contains memorials of the reign of Nabupallidina, king of Babylon, contemporary of Shalmaneser. A tablet, 2 ft. by 1 ft., represents him and attendant priests worshipping the sun-god, seated on a throne beneath a baldacchino. He has his beard and hair long, and holds in his hand a ring, emblem of revolving time, and a short stick. Before him, on a small table-altar, is a disc, ornamented with four star-like limbs and four sets of wave-like rays. Over is written, *The disc of the sun-god, and the rays of his eyes.* A table of festivals (wherein it is noticeable that the first and last months have the names of the Jewish April and March, and the fourth nearly resembles Tisri, the Jewish October) follows:—

1. *Nisan*, 7th day, Festival of the Rays (vernal equinox).
2. *Airu*, 10th day, Festival of the Rays.
3. *Ulul*, 3rd day, Festival of the Illumination of the Palace.
4. *Tasritur*, 7th day, ditto (autumnal equinox).

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3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet
the messengers of the king of Samaria, and say unto them, *Is it* not because
there is not a God in Israel, *that* ye go to enquire of Baal-zebub the god of Ekron?
4 Now therefore thus saith the LORD, Thou shalt not come down from that bed
on which thou art gone up, but shalt surely die. And Elijah departed.
5 And when the messengers turned back unto him, he said unto them, Why
are ye now turned back?
6 And they said unto him, There came a man up to meet us, and said unto us,
Go, turn again unto the king that sent you, and say unto him, Thus saith the
LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire
of Baal-zebub the god of Ekron? therefore thou shalt not come down from that
bed on which thou art gone up, but shalt surely die.
7 And he said unto them, What manner of man *was he* which came up to meet
you, and told you these words? 8 And they answered him, *He was* [b] an hairy
man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah
the Tishbite.

God answers Elijah by fire.

9 Then the king sent unto him a captain of fifty with his fifty. And he went
up to him: and, behold, he sat on the top of an hill. And he spake unto him,

[b] See Zech. 13. 4; Matt. 3. 4.

5. *Marchesvan*, 14th day, Festival of the Rays.
6. *Adar*, 15th day, Festival of the Illumination of the Palace.

The great court of the temple is called *Court of the sun-god*, the other, the *Court of Bel*. At the adjoining place, Hubl Ibrahim, or Culta, have been found remains of chambers and corridors of the temple of Nergal (Mars) and his consort Laz, restored by Nebuchadnezzar.——*Ekron.*] The nearest Philistine town to Samaria, 35 miles S.E.; cf. 1 Sam. 5. 10.——*Disease.*] Perhaps, rather, *affliction* or *calamity*; the word is as frequently rendered *grief* as *sickness*; Sept., Vulg., and Ital. *infirmity*. Ahaziah's belief in idols goes far beyond Ahab's. He really desires information and cure. Here was no love of sensuous worship, no yielding to popular desire for pageantry. His heart's trust is set on Baal. This *spretæ injuria formæ* would have deeply offended the representative of any false deity, how much more the *jealous* God! 3. *The angel.*] *Rather*, an (so *Sept.*; *v.* 15 also).——*Samaria.*] Israel, even Ephraim, were too honourable a title at such a time. Cf. Hos. 10. 7.——*Is it not.*] Omit *not* (so *Sept.*; *vs.* 6, 16 also). This was to carry Israelite inconstancy (Ps. 78. 57) to its extreme point, and to justify Jeremiah's language (2. 11), 'Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.' 4. *Therefore.*] There might be a purpose (Mal. 4. 6) of mercy toward Israel (Ezek. 14. 4-8) in this reply, but for Ahaziah himself there could be no hope; for 'they that observe lying vanities forsake their own mercy.'——*Departed.*] Perhaps, rather, *went*, in obedience to the command of *v.* 3. The actual interview is not recorded; Vulg. *abiit*, and so Germ. and Ital., but Sept. ἐπορεύθη καὶ εἶπε πρὸς αὐτούς, and so Fr. *Elie s'en alla donc et fit ainsi.* 5. *Him.*] Vulg. *Ochoziam*, and so *Syr.*——*Why, &c.*] From the time they had been absent he knew they could not have been to Ekron. In fact, they had probably got no further than the city gates, for Samaria stood on a hill, and twice (*vs.* 3, 6) the word 'up' is used. 7. *What manner of.*] Equivalent to *What like man?* so *Syr.*; Vulg. *figura et habitus*; *Sept.* κρίσις (distinguishing mark); *Targ.* νόμος (rank). 8. *An hairy man.*] Lit. *a man an owner of hair*; not precisely the expression used of Esau (Gen. 27. 11), though *Sept.* has in both places δασύς, and Vulg. *pilosus*. Matt. 3. 4 has led many to suppose that his (*addereth*, μηλωτής, not worn by any prophet before Elijah) rough sheepskin mantle (a piece of which is exhibited among the relics at Oviedo!) is referred to; but cf. 1 Kin. 19. 13, *note*, and 'facie squallente, quæ multitudine suorum crinium obumbraretur' (*Gregory of Nyssa*).——*Leather.*] So rendered here only; *rather*, skin (Gen. 3. 21, &c.). 9. *An hill.*] *Rather*, the mountain; so *Sept.* Many have conjectured Carmel, because named as visited by Elisha in *ch.* 2. 25, and because already connected with Elijah's name; the Carmelites reckon St. Elijah their founder. As that, however, was full 30 miles distant, it is more probable that some mountain adjacent to Samaria is meant.——*God.*] *Rather*,

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Thou man of God, the king hath said, Come down. 10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then [c] let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. 12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, [d] be precious in thy sight. 14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. 15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him.

Elijah before Ahaziah.

And he arose, and went down with him unto the king. 16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

Ahaziah dies.—Jehoram succeeds.

17 So he died according to the word of the LORD which Elijah had spoken.

[c] Luke 9. 54.

[d] 1 Sam. 26. 21; Ps. 72. 14.

the God; cp. 1 Kin. 18. 39. **10.** *If.*] *Rather,* And if, as *Sept.*—*Let fire come.*] It was a command (Luke 9. 54) of the nature of a prayer. 'According to my word,' said Elijah (1 Kin. 17. 1); 'Elias prayed,' says St. James. The sending of 50 men was a pretence of power which required signal refutation. There was not in Elijah the Divine majesty of Jesus (John 18. 6 & 7. 46); he must invoke God's interference; and God under the Law was revealed more as terrible sternness than as love; His interference was expected then to be rather for death than for life. That Elijah's request was not wrong under the circumstances we are sure, or it would not have been granted. We may perhaps question whether he would have made it had he fully understood the lesson of Horeb. Elijah, however, was the minister of judgment (cf. 2 Cor. 3. 9); apostles were ministers of mercy, and yet cf. Acts 13. 11 & 5. 9; Heb. 12. 29. **11.** *Said . . . said.*] The former means *utter* merely: the latter, proclaim with authority, *command.* The first captain had not used this peremptory word, nor added 'quickly.' **12.** *The fire of God.*] Omit *the.* Possibly lightning (Job 1. 16; Ps. 105. 32). Perhaps 'of God' may mean *terrible;* it is omitted in most Versions and some MSS.; but cf. 1 Kin. 18. 38. **13.** *Fell, &c.*] 'God giveth grace unto the humble.' The other two captains might not make Ahaziah wholly responsible for their death. They appear to have shared his haughty pride (as the nation that of David in the day of the Census), and probably his unbelief in Jehovah.—*Be precious.*] *Sept.* ἐντιμωθήτω (*i.e.* be held worth something, not counted cheap) ἡ ψυχή μου (rendered *my soul* in 1 Sam. 24. 11). **15.** *Afraid.*] *i.e.* of any treachery on his part, or incapability to restrain his zeal. **17.**] Now, when Jehoram, Ahab's son (Ahaziah's brother), succeeded to the throne of Israel, while Jehoram, Jehoshaphat's son (and father of another Ahaziah), sat on that of Judah, is not the only time when the kingdoms had princes of the same name (cf. Joash 1. and Abijah). That Judah's king should be the one pre-eminent in wickedness is noticeable (*ch.* 8. 18). Never before his day had Judah retrograded so far from God; weakness followed, and for Jehoram (*exalted by Jehovah*), whom Athaliah, Jezebel's daughter, stirred up, a dishonoured grave in the prime of life. A portion of the reign of Jehoram of Israel was perhaps one of the purest periods in Israel's history; Elisha's rebuke (*ch.* 3. 13) bore fruit; Baal-worship was for a time abolished (*ch.* 3. 2). Elisha was admitted to the king's counsels (*ch.* 4. 13 & 6. 21). Apparently Jehoram was now *pro-rex,* or associate-king of Judah, during his father's life. It was his

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JEHOSHAPHAT [JEHORAM]—(*Jehu, Eliezer, Jahaziel*).

JEHORAM (son of Ahab)—(*Elijah*).

[2 K. iii.] [1] Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

[2] And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal [e] that his father had made.

[3] Nevertheless he cleaved unto [f] the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

[18] Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

127.—Moab, Ammon, &c., Invade Judah.—Translation of Elijah.

2 CHRONICLES XX. 1—30.

[1] IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle. [2] Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* [a] in Hazazon-tamar, which *is* [b] En-gedi.

[e] 1 Kin. 16. 31, 32. [f] 1 Kin. 12. 28, 31, 32. [a] Gen. 14. 7. [b] Josh. 15. 62.

second year as such, Jehoshaphat's 18th year. The remark, however, of Rawlinson should be continually kept in mind:—'The chronology is thrown into inextricable confusion by the parenthetic synchronisms (*e.g.* 1 Kin. 16. 22, 23; *ch.* 15. 17, 23), which cannot be reconciled one with another, excepting by a long series of violent and most improbable suppositions, as that the initial year of a king is reckoned differently in different passages, and that long interregna occurred of which the historian says nothing.' This verse should be compared with *ch.* 3. 1 & 8. 16, and 1 Kin. 22. 51.

2 K. iii.—1. *Son of Ahab.*] Ahaziah left no son. Cf. 1 Kin. 22. 41, 51. 2. *Evil.*] The reformation was but slight. Other Baal-pillars remained (*ch.* 10. 19, 26), and the calf-worship retained was no more acceptable to God, whatever self-deceiving there might be in the cry, 'These be thy gods, O Israel, *which brought thee out of the land of Egypt.*' No doubt, to counteract Jezebel's influence, who lived during all his reign, was no easy matter.

[JUDAH.] 2 C. xx.—1. *After this.*] After Jehoshaphat's return in peace from Ramoth, and subsequent measures of reform. —— *Other beside, &c.*] Hebrew text, *meha ammônim;* but probably, *rather*, some of the Maonites, called 'Mehunims' in *ch.* 26. 7, and coupled with Philistines and Arabians. They are named also in 1 Chr. 4. 41, where the word is rendered wrongly 'habitations.' They were probably (*vs.* 10, 22, 23) a clan of the Edomites. In Judg. 10. 12, *Sept.* has *Midianites.*——*Battle.*] 'God is in the midst of her,' sang the Psalmist (Ps. 46), celebrating this occasion. That is the true 'chariot and horsemen' of defence. Both Jehoshaphat and Jahaziel are ready to confess this (*vs.* 12, 15). Elisha is mistaken when he mourns any *man's* departure, as though it were the loss of this. A heathen may say, '*Si fractus illabatur orbis, impavidum ferient ruinæ;*' but *his* only ground of confidence is that he is *justus ac tenax propositi*, conscientious, firmly-purposed; the confidence of God's people has more stable ground. Judah knew, Israel did not; do we? that, as Luther's familiar paraphrase of Ps. 46 runs, *Ein' feste burg ist unser Gott*, that *Er hilft uns frey aus aller noth.* 2. *On this side Syria.*] Perhaps, rather, *from beyond the (Dead) sea from* Edom (cf. Ps. 83. 6), which the Hebrew *Aram* (Syria) very much resembles. —— *Which is.*] Taking the name of the stream on which it stood, Ain Jidy, *fountain of the kid.* Hazazon-Tamar (*the pruning of the palms*), one of the most ancient cities in Syria, perhaps in the world, lay on the middle of the W. side of the Dead Sea; cf. Ecclus. 24. 14. No palms now remain. There are crumbled stone walls, and, in the ravines on either side, trunks of palms incrusted by the lime from the streams. Invaders from the S.E. would still follow the Dead Sea shore up to this point, after which it becomes impassable, and they must turn aside at El-Husasah, *i.e.* Hazziz, and take

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The Appeal to Jehovah.

3 And Jehoshaphat feared, and set himself to [c] seek the LORD, and [d] proclaimed
a fast throughout all Judah. 4 And Judah gathered themselves together, to ask
help of the LORD: even out of all the cities of Judah they came to seek the
LORD.
5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the
house of the LORD, before the new court, 6 and said,
O LORD God of our fathers, *art* not thou [e] God in heaven? and [f] rulest *not*
thou over all the kingdoms of the heathen? and [g] in thine hand *is there not* power
and might, so that none is able to withstand thee? 7 *Art* not thou [h] our God, *who*
[i] didst drive out the inhabitants of this land before thy people Israel, and gavest
it to the seed of Abraham [k] thy friend for ever? 8 And they dwelt therein, and
have built thee a sanctuary therein for thy name, saying, 9 [l] If, *when* evil cometh
upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this
house, and in thy presence, (for thy [m] name *is* in this house,) and cry unto thee
in our affliction, then thou wilt hear and help.
10 And now, behold, the children of Ammon and Moab and mount Seir, whom
thou [n] wouldest not let Israel invade, when they came out of the land of Egypt,
but [o] they turned from them, and destroyed them not; 11 behold, *I say, how* they
reward us, [p] to come to cast us out of thy possession, which thou hast given
us to inherit. 12 O our God, wilt thou not [q] judge them? for we have no might
against this great company that cometh against us; neither know we what to do:
but [r] our eyes *are* upon thee.

[c] ch. 19. 3. [d] Ezra 8. 21; Jer. 36. 9; Jonah 3. 5.
[e] Deut. 4. 39; Josh. 2. 11; 1 Kin. 8. 23; Matt. 6. 9. [f] Ps. 47. 2, 8; Dan. 4. 17, 25, 32.
[g] 1 Chr. 29. 12; Ps. 62. 11; Matt. 6. 13.
[h] Gen. 17. 7; Ex. 6. 7. [i] Ps. 44. 2.
[k] Isa. 41. 8; James 2. 23.
[l] 1 Kin. 8. 33, 37; ch. 6. 28, 29, 30.
[m] ch. 6. 20. [n] Deut. 2. 4, 9, 19.
[o] Num. 20. 21. [p] Ps. 83. 12. [q] 1 Sam. 3. 13.
[r] Ps. 25. 15 & 121. 1, 2 & 123. 1, 2 & 141. 8.

the Tekoah path. **3.** *A fast.*] The valley of Humiliation is the truest 'door of Hope,' leading on to the valley of Blessing; twice Solomon repeats, 'Before destruction the heart of man is haughty, and before honour is humility;' this narrative attests the truth of it. **4.** *All.*] Syr. and Arab. *the distant.* **5.** *Stood.*] The word means, *came and took a position*, be the attitude what it might (*vs.* 9, 13, 23); especially is it used of standing in attendance (1 Kin. 17. 1, *note*), in the attitude of expectation. —*New.*] The outer court, built by Solomon, renewed probably by Asa (*ch.* 15. 8); Syr. and Arab. *new gate.* **6.** *Said.*] Comp. the prayers in 1 Chr. 29. 10; 1 Kin. 8. 23; *ch.* 14. 11; 2 Kin. 19. 15; Neh. 9. 5.—*Art not thou.*] His plea is, Thou art the true God, the Almighty; Thou art our God, giver of our land; Thou art God of this House; Defend it, and us, and so prove Thy power, and fulfil Thy promises to him with whom Thou wert wont to commune as a man with his *friend* (Gen. 18. 17), to him also who built and dedicated this House. See *vs.* 7, 9, *refs.* Intercourse with God leads on to friendship with God. Let us not forget it, when our knees are stubborn, our thoughts wandering (cp. Ex. 33. 11). **7.** *Thy friend.*] If they were truly 'children of faithful (Jas. 2. 23) Abraham,' they might count much on this plea. 'Shewing mercy unto thousands of *them that love Me*' (so the Hebrew for 'friend' is rendered in Ex. 20. 6) is true in all ages. The Arabic name for Hebron, Abraham's burial-place, is el-Khulil, *i.e. the friend.* **8.** *Sanctuary therein.*] The order of *Vulg.* is better, *in illa* (*sc. terra*) *sanctuarium nomini tuo*; for 'sanctuary for thy name' is one word, equivalent to House-of-God; God's Name is Himself as known to his own people. **10.** *Mount Seir.*] Cf. *v.* 1, *note.*—*Not invade.*] As being akin, children of Lot and of Esau. **11.** *Reward.*] = award in return; used in A.V. of requiting evil more often than good (Deut. 32. 41; 2 Sam. 3. 39; Rev. 18. 6, &c.); *award* is the Fr. *guerdon*; cp. Sax. *wither-lean* = wages-again. Cf. 'The due reward of his bad deeds.'—*Spenser.*—*Thy.*] This was to own that, though He had given the land to them (Deut. 32. 49), yet, since they were themselves (Deut. 32. 9) his, his inheritance, his λαὸς περιούσιος, all that belonged to them was his still. Let them so speak of his Heir, and it may be the land shall be their possession once more (Luke 1. 54, 55). God's ownership remains unaffected by any giving or withdrawing (Jer. 2. 7; Hos. 9. 3; Isa. 8. 8; Lev. 25. 23).—*Possession.*] Cp. Ps. 83. 12. **12.**] The eyes of every child of God should be on his Father, in the attitude of expectation and obedience, looking for the fulfilment of 'I will

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JEHOSHAPHAT [JEHORAM]—(*Jehu, &c.*). JEHORAM (son of Ahab)—(*Elijah*).

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

PSALM LXXXIII.

A Song *or* Psalm of Asaph.

1 KEEP not thou silence, O God:
Hold not thy peace, and be not still, O God.
2 For, lo, thine enemies make a tumult:
And they that hate thee have lifted up the head.
3 They have taken crafty counsel against thy people,
And consulted against thy hidden ones.
4 They have said, Come, and let us cut them off from *being* a nation;
That the name of Israel may be no more in remembrance.
5 For they have consulted together with one consent:
They are confederate against thee:
6 The tabernacles of Edom, and the Ishmaelites;
Of Moab, and the Hagarenes;
7 Gebal, and Ammon, and Amalek;
The Philistines with the inhabitants of Tyre;
8 Assur also is joined with them:
They have holpen the children of Lot. Selah.
9 Do unto them as *unto* the Midianites;
As *to* Sisera, as *to* Jabin, at the brook of Kison:
10 *Which* perished at En-dor:
They became *as* dung for the earth.
11 Make their nobles like Oreb, and like Zeeb:
Yea, all their princes as Zebah, and as Zalmunna:
12 Who said, Let us take to ourselves
The houses of God in possession.
13 O my God, make them like a wheel;
As the stubble before the wind.
14 As the fire burneth a wood,
And as the flame setteth the mountains on fire;
15 So persecute them with thy tempest,

guide thee with mine eye.' **13.** *Little ones.*] Strictly, *children*, while under the care of women; here, rather, families, as in Gen. 47. 12.

[Ps. LXXXIII.—Jehoshaphat's prayer ended, this psalm, it can scarcely be doubted, rose from the lips and hearts of the assembled nation, a prevailing Amen, indeed. '*Of*' probably should be *after* 'Asaph,' *i.e.* in his style; or, *to*, *i.e.* assigned to him to be set to music; some think that the title implies that Jahaziel, one of Asaph's 'sons' (Chr. v. 14) was the author. **2.** *Lifted . . head.*] *i.e.* revolted (Judg. 8. 28). **3.**] *Hidden* points to the safe keeping of a stronghold (Ps. 27. 5 & 31. 20). **5.**] *Against thee* shows a feeling akin to David's (1 Sam. 17. 26). Let the Church realize the truth contained in these words (cf. Zech. 2. 8) and she can sing, defiant of all confederacy,—

'The world, with sin and Satan,
In vain our march opposes;
By Thee we shall
Break through them all,
Ere death our conflict closes.'
Decourcy.

6.] *Hagarenes* (cf. 1 Chr. 5. 10 & 27. 31) appear to be distinct from Ishmaelites. Possibly their name is derived from *Hadjar*, the *stone* or *rock*, and not from Hagar. A tract N.W. of the Persian Gulf is still called *Hejer*. **7.**] *Gebal* was part of Edom, not the home of the Giblites near Beirût (Josh. 13. 5). There is no mention of Amalek, Tyre, and Philistia in the history; however, they may have assumed a threatening aspect, enough to justify the psalmist in describing Judah as the centre of a circle of hostility; Tyre and Philistia were allies of Edom (Amos i. 6-9), and Philistia did actually invade Judah in Jehoram's reign (2 Chr. 21. 16). **8.**] *Assur* is the earliest mention of the Assyrian power, apparently on this occasion merely auxiliaries of Lot's descendants, Ammon and Moab.—Both *holpen* and *holp* were used as past participles. Cf. 'Hath holp him.'—*Shaks.*; 'The sound is holpen.'—*Bacon.*—On *Selah*, see p. 52, *note*. **9.**] Nowhere had God's power been more signally manifested than in 'the slaughter of *Midian*' (Isa. 9. 4 & 10. 26); when Barak encountered their 900 chariots near Endor (betwixt Tabor and Megiddo), and the *Kishon's* banks were strewn with their carcases; or, again, when Gideon slew 120,000, two princes as they fled, and two captive kings. **12.** *Who.*] Agrees with *them* in v. 9, the confederates.—*Houses.*] God's dwelling (Exod. 29. 45) is among his people; their possession is the land they occupy for Him (cp. 2 Chr. 20. 11). **13.**] *The whirl* would better present the image than *a wheel*; cp. 'a rolling thing (*marg.* thistledown) before the whirlwind,' Isa. 17. 13. **14.**] After a double similitude for the dispersed foe, comes the same for the destroying Power; the latter part of which is explained to mean *singeing* (lit. licking up) *the mountain tops* (so Jennings), or *swiftly blazing through the brushwood* (so Cook, confirmed perhaps by Deut. 32. 22; Lam. 4. 11).

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JEHOSHAPHAT [JEHORAM]—(*Jehu, &c.*).

And make them afraid with thy storm.
16 Fill their faces with shame;
That they may seek thy name, O LORD.
17 Let them be confounded and troubled for ever;

JEHORAM (son of Ahab)—(*Elijah*).

Yea, let them be put to shame, and perish:
18 That *men* may know that thou, whose name alone *is* JEHOVAH,
Art the most high over all the earth.

The Answer through Jahaziel—'Stand still, and see the salvation of Jehovah.'

14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, [a] came the Spirit of the LORD in the midst of the congregation; 15 and he said,

Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, [b] Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but God's. 16 To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. 17 [c] Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: [d] for the LORD *will be* with you.

18 And Jehoshaphat [e] bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. 19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

The Command obeyed.—The Promise fulfilled.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; [f] Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. 21 And when he had consulted with the people, he appointed singers unto the LORD, [g] and that should praise the beauty of holiness, as they went out before the army, and to say, [h] Praise the LORD; [i] for his mercy *endureth* for ever.

[a] Num. 11. 25, 26 & 24. 2; ch. 15. 1 & 24. 20.
[b] Ex. 14. 13, 14; Deut. 1. 29, 30 & 31. 6, 8; ch. 32. 7.
[c] Ex. 14. 13, 14.
[d] Num. 14. 9; ch. 15. 2 & 32. 8.
[e] Ex. 4. 31.
[f] Isa. 7. 9.
[g] 1 Chr. 16. 29.
[h] 1 Chr. 16. 34; Ps. 136. 1.
[i] 1 Chr. 16. 41; ch. 5. 13 & 7. 3, 6.

16.] *Seek thy name* is equivalent to *own thy majesty.* 17.] *Troubled* = overwhelmed. ——*Perish.*] Not the word in v. 10; render *be perplexed*, and read *they* for *men* in v. 18. 18.] The song closes with the very plea with which the prayer commenced.]

2 C. xx.—14. *Jahaziel.*] It is an undesigned coincidence that he is here stated to be 5th from Asaph, David's contemporary (cf. *ch.* 19. 11, *note*). 15. *The battle.*] Vain would be the title 'Lord of hosts,' if this were not so. 16. *Cliff.*] So rendered here only, usually *going up* or *ascent.*——*Ziz.*] *Rather*, Hazziz; cf. *v.* 2, *note.* Tekoah is some 10 miles S. of Jerusalem. Following this mountain route, many torrent-courses are met with. No one can be identified as 'the brook *before*,' *i.e.* to the E. of, the wilderness, nor is anything known of the name Jeruel. 17. *Set.*] The word means, *take and maintain a position;* rendered *withstand* in *v.* 6, generally *present yourselves.*——*Stand still.*] As Israel had done on the Red Sea shore. In quietness and in confidence, in sitting still, the security of God's people is often to be found. Comp. Ps. 46. 6, 10. ——*The Lord with you.*] Possibly (in *ch.* 19. 6 also) this may be a title, like Immanuel; more probably it is an encouraging watchword, repeated at the end of the verse, whence we may learn how to complete it—*With you is the Lord.* 19. *And . . Korhites.*] *Rather*, namely, &c. Cf. 1 Chr. 6. 22; that they were a family of musicians is shown by the titles of Ps. 46, &c. 21. *And that.*] Omit *and.*——*Praise the beauty.*] 'In the beauty' elsewhere (1 Chr. 16. 29; Ps. 29. 2 & 96. 9 & 110. 3), and rightly. It means in suitable, and beautiful, and emblematic garments. Cf. Ex. 28. 2. *Sept.* αἰνεῖν τὰ ἅγια ('the Holy of holies,' Heb. 9. 12); Vulg. *in turmis suis;* Germ. *im heiligen schmuck;* Ital. *la santa*

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JEHOSHAPHAT [JEHORAM]—(*Jehu, &c.*). JEHORAM (son of Ahab)—(*Elijah*).

22 And when they began to sing and to praise, [d] the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. 23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped. 25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

The Thanksgiving and Return in triumph.

26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had [e] made them to rejoice over their enemies. 28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

[d] Judg. 7. 22; 1 Sam. 14. 20. [e] Neb. 12. 43.

sua Maestà (following *Syr.* and *Arab.*).——*Praise the Lord.*] Hence this has been not inaptly called 'the Hallelujah Victory' (*Green*). The circumstances recall Bannockburn: 'As the Scottish saw the immense display of their enemies rolling towards them like a surging ocean, they were called on to join in an appeal to heaven against the strength of human foes. The abbot Maurice, bare-headed and bare-footed, walked along their lines, and conferred his benediction on the soldiers, who knelt to receive it and to worship the Power in whose name it was bestowed.'—*Scott.* **22.** *Set.*] Possibly means *caused them to set;* but probably God sent legions of angels (evil spirits, *Ewald*), whose sudden appearance, or, it may be, that of a lurking band of Bedouin freebooters, God's unconscious instruments (so Bali and Hervey), caused panic and suspicion of treachery among the allies, and they slew one another; Moab and Ammon (as *v.* 23 explains) first combining against the Maonites, and then exterminating one another. Vulg. *Vertit Deus insidias eorum in semet ipsos.* **24.**] The slaughter took place while Judah made their 10 miles' march (cf. *v.* 16). **25.** *With . . bodies.*] *Var.* and garments (so R.V. marg.); reading *begadim* for *pegarim:* Vulg. *inter cadavera variam supellectilem, vestes quoque;* Sept. ἀποσκευὴν καὶ σκῦλα; Germ. *kleider.*——*Jewels.*] Hannibal sent to Carthage three bushels of rings taken from Roman knights at Cannæ. Camel and horse trappings in the East are sometimes exceedingly costly (cf. Judg. 8. 21), and much gold was lavished on shields, and armour, and earrings.——*So much.*] Similar 'gatherings' (lit. *plunderings*) are recorded in Judg. 8; 1 Sam. 30; 2 Kin. 7. **26.**] Berelkut lies 3 miles W. of Tekoah. It was indeed an occasion (cf. *v.* 25) for saying 'grace,' for thanksgiving for mercies received and good gifts distributed worthy of lasting memorial. This is one of the latest instances mentioned, where a place receives a new name in commemoration of what occurred there; it may be feared that the feeling which prompted the custom has waxed old, and is ready to vanish away. **27.** *Forefront.*] Lit. *in face of them before, i.e.* the very front (*Lumby*); cf. 2 Sam. 11. 15; Exod. 26. 9. **28** *Came.*] Approaching, it is supposed, on the S.E. side, and appropriately naming the valley, down which their songs of praises sounded, Valley of Jehoshaphat, Valley of *Divine Judgment.* It is, however, supposition only which assigns this name to the valley that now bears it, the ravine of the Kedron, betwixt Moriah and the Mt. of Olives, at any date earlier than that of Eusebius and Jerome (about A.D. 350). Its basis, probably, was the fact that Joel (3. 2), depicting God's 'gathering all nations' confederate against Christ and his people for judgment, *did* place the scene of it in *a* 'valley (using however the word *émek*, spacious valley, and not *nachal*, ravine, which alone would suit any wady near Engedi, or that of Kedron) of Jehoshaphat' (whether the real one, or one of his imagination which he so named), and *might* have been borrowing his imagery from the Lord's

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JEHOSHAPHAT [JEHORAM]—(*Jehu, &c.*).

PSALM XLVI.

To the chief Musician for the sons of Korah, A Song upon Alamoth.

1 GOD *is* our refuge and strength,
A very present help in trouble.
2 Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
3 *Though* the waters thereof roar *and* be troubled,
Though the mountains shake with the swelling thereof. Selah.
4 *There is* a river, the streams whereof shall make glad the city of God,
The holy *place* of the tabernacles of the most High.
5 God *is* in the midst of her; she shall not be moved:
God shall help her, *and that* right early.
6 The heathen raged, the kingdoms were moved:
He uttered his voice, the earth melted.
7 The LORD of hosts *is* with us;
The God of Jacob *is* our refuge. Selah.
8 Come, behold the works of the LORD,
What desolations he hath made in the earth.
9 He maketh wars to cease unto the end of the earth:
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire.
10 Be still, and know that I *am* God:
I will be exalted among the heathen, I will be exalted in the earth.
11 The LORD of hosts *is* with us;
The God of Jacob *is* our refuge. Selah.

PSALM XLVII.

To the chief Musician, A Psalm for the sons of Korah.

1 O CLAP your hands, all ye people;

JEHORAM (son of Ahab)—(*Elijah*).

Shout unto God with the voice of triumph.
2 For the LORD most high *is* terrible;
He is a great King over all the earth.
3 He shall subdue the people under us,
And the nations under our feet.
4 He shall choose our inheritance for us,
The excellency of Jacob whom he loved. Selah.
5 God is gone up with a shout,
The LORD with the sound of a trumpet.
6 Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
7 For God *is* the King of all the earth:
Sing ye praises with understanding.
8 God reigneth over the heathen:
God sitteth upon the throne of his holiness.
9 The princes of the people are gathered together,
Even the people of the God of Abraham:
For the shields of the earth *belong* unto God:
He is greatly exalted.

PSALM XLVIII.

A Song *and* Psalm for the sons of Korah.

1 GREAT *is* the LORD, and greatly to be praised
In the city of our God, *in* the mountain of his holiness.
2 Beautiful for situation, the joy of the whole earth,
Is mount Zion, *on* the sides of the north,
The city of the great King.
3 God is known in her palaces for a refuge.
4 For, lo, the kings were assembled,
They passed by together.
5 They saw *it*, *and* so they marvelled;
They were troubled, *and* hasted away.

triumphant battle (v. 15) of Berachah.—*Psalteries, &c.*] Heb. nebel, kinnor, chatzozerah, *i.e. harps, guitars*, and *trumpets*, respectively. See *Var. Tea. Bible*, art. *Music*, by *Stainer*.

[Ps. XLVI.—Heman was one of the 'sons of Korah,' 1 Chr. 6. 33. *For* means probably *for recitation by*. *Alamoth* means *for sopranos* (*almah* = maiden); cf. 2 Chr. 20. 13. 4.] The tranquil *river*, contrasted with the troubled sea (cp. Isa. 66. 12 with 57. 20), is God's spiritual presence. 10. *Still.*] Cf. 2 Chr. 20. 17.]

[Ps. XLVII.—4.] The argument is, 'God *allots* lands at his will, vain are efforts to dispossess.' Cf. 2 Chr. 20. 7. *Excellency* means *pride*. 5.] The victory was God's alone (2 Chr. 20. 17); his therefore the triumph. 7. *With understanding.*] Lit. with *maschil*, *i.e.* in didactic strain. 9.] The gathering of the princes with desire to become as God's people is prophetic. The *shields*, *i.e.* rulers, defenders (so rendered in Hos. 4. 18), are Messiah's of right, and shall at length be proud to own it. Pr. Bk., incorrectly, 'God doth defend the earth as it were with a shield;' Germ. *Denn Gott ist sehr erhöhet bei den schilden auf erden.*]

[Ps. XLVIII.—2.] *Situation* means *elevation*. Zion, until lowered by the Maccabees, rose above Moriah. This verse became proverbial (Lam. 2. 15). The Temple, God's *city*, God's palace, lay on its N. side, whence 'sides

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JEHOSHAPHAT [JEHORAM]—(*Jehu, &c.*).

6 Fear took hold upon them there,
And pain, as of a woman in travail.
7 Thou breakest the ships of Tarshish
with an east wind.
8 As we have heard, so have we seen
In the city of the LORD of hosts, in the
city of our God:
God will establish it for ever. Selah.
9 We have thought of thy lovingkindness, O God,
In the midst of thy temple.
10 According to thy name, O God,
So *is* thy praise unto the ends of the
earth:

JEHORAM (son of Ahab)—(*Elijah*).

Thy right hand is full of righteousness.
11 Let mount Zion rejoice,
Let the daughters of Judah be glad,
Because of thy judgments.
12 Walk about Zion, and go round about
her:
Tell the towers thereof.
13 Mark ye well her bulwarks,
Consider her palaces;
That ye may tell *it* to the generation
following.
14 For this God *is* our God for ever and
ever:
He will be our guide *even* unto death.

God gives Jehoshaphat 'the blessing of Peace.'

29 And [f] the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.
30 So the realm of Jehoshaphat was quiet: for his [g] God gave him rest round about.

The Translation of Elijah.

2 KINGS II.

1 And it came to pass, when the LORD would [h] take up Elijah into heaven by a whirlwind, that Elijah went with [i] Elisha from Gilgal.
2 And Elijah said unto Elisha, [k] Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him, As* the LORD liveth, and [l] *as* thy

[f] ch. 17. 10. [g] ch. 15. 15; Job 34. 29. [h] See Ruth 1. 15, 16.
[h] Gen. 5. 24. [i] 1 Kin. 19. 21. [l] ver. 4, 6; 1 Sam. 1. 26; ch. 4. 30.

of the north' became proverbial for situation most exalted (Isa. 14. 13). **7-9.**] The tale of the disaster of 1 Kin. 22. 48 they had heard, the putting forth of similar irresistible power their eyes had seen, looking from Jerusalem's walls toward Tekoah. *It* (v. 8) the same power will 'uphold' (Pr. Bk.) for ever as they had *thought* (*i.e.* realized) already. **10.**] As wide as is God's name, so wide his praise. **11.**] The metropolis and her daughter-cities are invoked; or it *may* be that here and in v. 13 there is allusion to the women and children named in 2 Chr. 20. 13. **13.**] *Consider* (found here only) means *view singillatim*; R.V. marg. *traverse*. Lit. *cut up, divide*. **14.** *Unto death.*] Hengstenberg renders *in dying*. Probably *al muth* (old Heb. *mth*) is the musical direction, placed exceptionally (cf. Hab. 3. 19) at the end, or belonging to the next Psalm; *see* p. 352.]

2 C. xx.—**29.** *Fear.*] To which the psalmist (Ps. 46. 4-6) figuratively alludes. Triumphs like the ancient triumphs recall the language of ancient days (Ex. 15. 15, 16).—— *Kingdoms, &c.*] *Ch.* 17. 11 adds that Philistia and Arabia became tributary.—— *Fought.*] As of old (Josh. 10. 14). **30.** *Realm, &c.*] Compare the frequently-recurring phrase in Judges, 'The land had rest.'

[ISRAEL.] 2 K. ii.—**1.** *Would.*] God's purpose in translating Elijah is not revealed to us. The faith, the God-pleasing, the diligently seeking, of Enoch doubtless was Elijah's. It may have been reward (Heb. 11. 5, 6) simply. It might be to teach an unbelieving age that Jehovah was Lord of life and of the elements, or to foreshadow the day when Christ should similarly declare the kingdom of heaven open to all believers, or when (cf. 1 Cor. 15. 51-53; 1 Thess. 4. 16, 17) other mortal bodies shall be rapt and changed and put on immortality. Neither are we given a reason for the repeated command, Tarry here. Probably it was a trial of Elisha's constancy; and there seems to have been a doubt in Elijah's mind whether it was lawful or possible for man to see (v. 10) what was about to happen. Elisha may unconsciously have shared Peter's feeling (Matt. 16. 22, 23), and have looked over-despairingly at the loss of one who could ill be spared; cf. v. 12, *note*.—— *Whirlwind.*] *Rather*, tempest (v. 11 also); *s'ráh*, in Ezek. 1. 4, is joined with *rûach* = of wind (*ventus turbinis*), and its accompaniments are 'a great cloud and a fire.' Cf. 'In a whirlwind of fire' (Ecclus. 48. 9). **2.** *Sent.*] Apparently on visitation to the chief prophetic schools.——

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soul liveth, I will not leave thee. So they went down to Beth-el. 3 And [m] the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho. 5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and [n] they were divided hither and thither, so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. 10 And he said, Thou hast asked a hard thing: *nevertheless,* if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* [o] a chariot of fire, and horses of fire, and parted them both asunder;

[m] ver. 5, 7, 15; 1 Kin. 20. 35; ch. 4. 1, 38 & 9. 1.

[n] So Ex. 14. 21; Josh. 3. 16; ver. 14.

[o] ch. 6. 17; Ps. 104. 4.

As the Lord, &c.] Cf. 1 Sam. 20. 3, *note.* ——*Down.*] Therefore the Gilgal of *v.* 1 could not be the well-known one near Jericho, which is considerably lower than Bethel, but another (Jiljûlieh, *Besant*) on the Ephraim mountains, halfway between Tibneh and Shiloh. Cf. *ch.* 4. 38. Meaning simply 'the circle,' Gilgal was likely to be a common name. 3. *Sons, &c.*] Cf. 1 Sam. 10. 5, *note.*——*Knowest thou.*] They seem themselves to have doubted afterwards (*v.* 16) the revelation they had received; perhaps it was no more than divinely-imparted presentiment.——*Head.*] Equivalent to saying, Thou shalt no longer sit at his feet; cf. Acts 22. 3, and *ch.* 4. 38.——*Yea, I, &c.*] *Rather,* I also (*v.* 5 also); so *Sept., Vulg., Germ., Ital., Fr.* —— *Peace.*] Heb. *heheshû;* compare *Hush!* an instance of onomatopœia. 7. *To view.*] *Rather,* over against, *i.e.* the place, where they would reach Jordan; so *Sept., Vulg., Germ., Fr.* (*v.* 15 also). There are commanding heights just behind the town. 8. *Mantle.*] Of sheepskin; *Sept.* μηλωτήν, as always; cf. Heb. 11. 37.——*Wrapped.*] *Rather,* rolled it up. Thus, in the last miracle of his life, Elijah (as Elisha, in his first, with Joshua) is connected with Moses (Ex. 14. 21); the type of Christ's forerunner with the type of Christ, to be again connected on the mount of Transfiguration; the prophet the link between the Gospel and the Law. Gilead was the home of his youth. Dense thicket covers that shore, on which Pisgah looks down. 9. *Let, &c.*] It is not certain whether he meant *double* what Elijah had (and in recorded miracle Elisha surpassed him), or double what any other prophet might have. He was a man of very humble mind; his feeling may have been that nothing short of twice the heavenly aid that sufficed for Elijah would suffice for him. Deut. 21. 17 would lead to the supposition that he meant merely, 'Give me the *firstborn's* portion; I am to be thine heir, thy successor, let that be my inheritance.' If this, however, be the meaning, an explanation has yet to be found of 'hard' (*v.* 10). Cp. Matt. 20. 23. Certainly Elisha did not attain to Elijah's greatness, whether we look at his life, his end, or the frequency of reference in other Scripture. Still, he filled Elijah's place more than any one else did; he too was reckoned 'chariot and horsemen' to Israel (cf. *ch.* 13. 14 and 2 Chr. 20. 1, *note*). *Sept.* γενηθήτω δὴ διπλᾶ ἐν πνεύματί σου ἐπ' ἐμέ; Vulg. (Syr. Arab.) *fiat in me duplex spiritus tuus;* Germ. *dass dein geist bei mir sei zwiefältig;* Ital. *la parte di due del tuo spirito.* 11. *Parted.*] *i.e.* the heavenly host, *surrounding* (*ch.* 6. 17) Elijah, separated them; *receb* means *chariotry* rather than chariot (so *v.* 12 also). Milton's 'on fiery wheels,' and Ecclus. 48. 9,

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and Elijah went up by a whirlwind into heaven. 12 And Elisha saw *it*, and he cried, [p] My father, my father, the chariot of Israel, and the horsemen thereof.

And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

Elisha owned as Elijah's Successor.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; 14 and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, [q] they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* [r] to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

[p] ch. 13. 14. [q] ver. 8. [r] ver. 7.

'In a chariot of fiery horses,' would seem to be inexact.——*Into heaven.*] *Sept.* (*v.* 1 also) ἐν συσσεισμῷ ὡς εἰς τὸν οὐρανόν (not Vat. MS.),= *usque ad*, not according to classical (= *as though*, Thuc. vi. 61. 6) but to later and Biblical usage. Cf. Amos 9. 2 (*Sept.* εἰς). Cp. 'Le fils d'Alcmène fut reçu dans le ciel.'—*Florian.* The Greek word οὐρανὸς has three chief meanings: (1) the *expanse* above the earth = air and sky; (2) the vault which bounds these; (3) the dwelling of heavenly beings beyond. To the first of these corresponds *râqia*, never rendered 'heaven,' but always firmament (Gen. 1. 6, 14, &c.); Vulg. *firmamentum*; *Sept.* στερέωμα. *Shâmayim* (used here and *v.* 1) means that which is *high*, the upper portion of the kosmos, of which earth is the lower (Gen. 1. 1, 9; *ch.* 7. 2, 19); Vulg. *cœlum*; *Sept.* οὐρανὸς; above which (so Gesenius) the abode of God and the angels was supposed to be; rendered 'air' 21 times (Gen. 1. 26, &c.); once 'astrologers,' *i.e.* viewers of the heavens; and 'heaven' or 'heavens' 287 times. The expression 'heaven of heavens' (1 Kin. 8. 2) = infinity, illimitable space (cp. 'holy of holies'). The word 'heaven' is scarcely used in O. T. (though sometimes approximately) as we now use it (cf. Eph. 1. 10 & 3. 15; 2 Cor. 12. 2) for the abode of God, angels, and departed saints; its ordinary meaning is the atmosphere, *or* (as here) the visible sky (which probably is its meaning in such places as 1 Kin. 8. 30), *or* as in our expressions, 'God above' and 'God on high.' Cf. 'Thou art gone up on high, To mansions in the skies,' and compare Luke 24. 49 (ἐξ ὕψους) with 51 (εἰς τὸν οὐρανόν). To the statement there is no contradiction in John 3. 13, which may mean that none of the *dead* should precede Christ into heaven; Christ is the first-fruits of them that slept. More probably it does not refer to the ascension at all, but of rising into the region of absolute and eternal truth. No man has attained to that. 12. *Saw.*] The conditional sign was vouchsafed (*v.* 10).——*The chariot.*] His cry was one of despair, as though Israel's defence and strength were gone, as though there were *not one godly man left*. He naturally adopted the figure which the vision suggested. It brought to his mind chariotry and cavalry (cf. *equites*, 1 Kin. 22. 4) as the strength of an army at that date; here *Sept.* has καὶ ἱππεὺς αὐτοῦ; Vulg. *et auriga ejus.* —— *Saw him no more.*] He was *parted from him*. 'A cloud received him out of his sight,' as once again (Mark 9. 7, 8; cf. Luke 24. 51; Acts 1. 9). 'Disappeared from among men and no one knows of his death to this very day.'—*Josephus.* The spot was not far from where Moses had vanished from the eyes of his countrymen. Cf. οὐχ εὑρίσκετο, Heb. 11. 5. Not more than a glimpse could any have, as yet, ζωῆς καὶ ἀφθαρσίας (2 Tim. 1. 10). 14. *Where*, &c.] Equivalent to, Let Him show Himself. *Vulg* strangely enough supposes two smitings, *Percussit aquas et non sunt divisæ, et dixit Ubi . . . ? percussitque aquas et divisæ sunt.* The words following the question present a difficulty. They are *aph hu.* If joined with the question, they mean *even He?* If joined with the following words, they mean *and actually he smote* (so *Syr.* and *Arab.*). *Vulg.* has *etiam nunc*; *Sept.* (rendered *now* in *ch.* 10. 10), ἀφφώ. 15. *Saw.*] 'From the nature of the ground —Jericho being on the upper terrace or "plain" of Jordan (*ciltar*), while the lower wooded terrace is only a few feet above the river, and very narrow on the W. side, but much broader on the E. side—the scene of the event is quite shut out from view at Jericho.'—*Tristram.* The mantle and the miracle would be sufficient to elicit their

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JEHOSHAPHAT [JEHORAM]—(*Jehu, &c.*). JEHORAM (son of Ahab)—(*Elisha*).

The Search for Elijah.

16 And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: [e] lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. 17 And when they urged him, till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. 18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

Elisha gives proofs of his Divine Mission.

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. 20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him. 21 And he went forth unto the spring of the waters, and [f] cast the salt in there, and said, Thus saith the LORD, I have healed

[e] See 1 Kin. 18. 12; Ezek. 8. 3; Acts 8. 39.

[f] See Ex. 15. 25; ch. 4. 41 & 6. 6; John 9. 6.

remark. 16. *Cast, &c.*] *Sept.* suggests a third possibility, 'into the Jordan.' Comp. Milton's (*P. R.* ii. 13) description of the disciples' anxiety during the absence of Jesus in the wilderness:—

'They thought he might be only shown,
And for a time caught up to God, as once
Moses was in the mount, and missing long;
And the great Thisbite, who on fiery wheels
Rode up to heaven, yet once again (Rev. ii. 3) to come;
Therefore, as those young prophets then with care
Sought lost Elijah, so in each place these
Nigh to Bethabara; in Jericho
The city of Palms . . . but returned in vain.'

——*Valley.*] Heb. *gaï*; a deep, abrupt ravine, like *Ge-Hinnom*. 17. *Ashamed.*] *Put out of countenance* would fairly express the meaning here and in *ch.* 8. 11, which the Germ., *feigned himself unmannerly*, would not, nor the Vulg. *donec acquiesceret.* 19. *This city.*] Jericho was a very important place, the key—the Chiavenna—of Palestine on the E. side (as Israel found it), commanding the two passes which lead to Jerusalem and to central Palestine. The 'water of Jericho' is named in Josh. 16. 1; and the trees, whose roots that water nourished, gave it the name 'city of palm trees.' Now the palms are as completely gone as the walls once 'fenced up to heaven,' or the 'scarlet line,' or the 'school of the prophets,' or the sycomore of Zacchæus; the blessing of Elisha lingers still; a perennial fountain bears his name.——*Naught.*] Sax. *ne-aught*, *i.e.* not anything, worthless. Cf. 'The priest *naught*' (*Latimer*); 'The manner of removing that which is *naught*' (*Hooker*). *Naughty* appears to have been used at the same date in the same sense. Cf. Jer. 24. 2.——*Barren.*] Marg. *causing to miscarry* (v. 21 also). It is a question whether their meaning was simply that the land was unproductive *because of* ('from thence,' v. 21) the water, or that their city was without the blessing of Deut. 7. 14. 'This fountain caused not only the blasting of the earth and the trees, but of the children born of women; it was entirely of a sickly and corruptive nature to all things whatsoever.'—*Jos. Wars*, iv. 8. 3. The brackish water is best for the palm tree, but with that exception, though it supports a luxuriant vegetation, nourishes little valuable for human food. *Sept.* ἀτεκνουμένη; Ital. *il paese e dipopolato.* 20. *Cruse.*] Of old spelt *cruise*, and correctly, being derived from the Dutch *kruicke*, a cup. Lowland Scotch *crock*, hence 'crockery.' Cf. 'A *cruise* of fragrance, formed of burnished gold.'—*Pope.* (*Cruise*, a voyage, is from the French *croise*. Vessels fitted out specially for the plunder of infidels carried a cross. Comp. 'Crusader.') The *tsîlôchith* was a flat metal saucer (*ch.* 21. 13; 2 Chr. 35. 13); different from the *tsappachath*, a globular earthen bowl like a teapot (1 Kin. 17. 12 & 19. 6), and the *baqbûq*, an earthen bottle, making a gurgling sound (comp. βόμβυλος) when pouring (Jer. 19. 1). *New* it must be, lest any medicament might be supposed clinging to its sides; *flat*, that its contents might be visible (John 2. 7). 21. *Spring.*] Probably the one called Ain-es-Sultan, or, by Jews and Christians, Elisha's fountain. Many springs in that district are brackish still. Salt, which makes water less potable, ground more barren (as the Dead Sea shore would testify), was the unlikeliest cure, and therefore the best to use as proof, that the excellency of the power belongs to God; it is also the emblem of soundness, material and spiritual (Matt. 5. 13). That Elisha uses means (though seemingly unlikely ones) more frequently than Elijah is noticeable, but a

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these waters; there shall not be from thence any more death or barren *land*.
22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. 24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

satisfactory reason has not yet been given. **22.** *Healed.*] The water is tepid at the fountain head (an old ruinous basin); all agree that it is sweet, good for drink or for vegetation. **23.** *Go up . . bald head.*] Bethel stands high, some 3,000 ft. above the sea. The road up to this place, where met in strange companionship the Calf and the school of the prophets, lay then through a dense forest.—Baldness was always regarded with abhorrence, for it might be owing to leprosy. Elisha, though a young man (he lived 50 years afterwards) may have been bald, and his baldness might be the more noticeable in contrast with 'hairy' Elijah (lit. *owner of hair, ch.* 1. 8); but the name *bald head* is constantly used in the East, merely as an insulting epithet, even to men with abundant hair. As being a heathen sign of mourning, the shaving of the head was forbidden to Israel. *Go up* may possibly have been intended for an unbelieving jeer at the ascension of Elisha's master. We, who know nothing of their thoughts and motives, may not venture to call the judgment severe. One thing we do know—the curse had God's approval, or it must have fallen harmless to the ground. Also, we know that it was discriminating. 'Little children,' it says, came forth (*ketannim naarim*). *Naar* is used of Ishmael at 14, Joseph at 17, and times without number of full-grown men. Allow that *little* may imply that some of this rabble were mere boys; none such died. 'Tare forty and two children of them,' it says; it does not say *little* now; it does not even use the vague word *naarim*, but, as though purposely to mark a distinction, *jeladim*, the word used of the young men 'grown up' with Rehoboam and of Daniel (1. 4), when certainly arrived at years of discretion. We know, further, that Elisha was one of the most gentle and kindly of the goodly fellowship of the prophets. All his other miracles proclaim it; all, living or dead, bring blessing. Lange's suggestion is not improbable, that this was an organized attempt 'to make the new head of the class of the prophets ridiculous and contemptible at the very commencement of his career.' No likelier place, at any rate, for that than Beth-El, which forfeited its name and became Beth-Aven, House of a Nothing, an idol-calf. For argument, that even here we have an instance of 'mercy rejoicing against and over judgment,' see *Expos.* iii. 424 (*Cox*); and for argument that if these imprecations of Elisha and Elijah (*ch.* 1. 10) are justifiable, *a fortiori* those in the Psalms are; see *Expos.* iii. 471 (*Hammond*). Certain it is that we have here a very solemn warning against scorning any messenger of God, one that may profitably be set beside the language of our Lord in Matt. 10. 14, 15. If there seem to any to be still a difficulty unremoved, they will read with comfort these words:—'Instead of passing over it, or offering some solution of it, I think it is a plain duty to profess that I do not understand it, though better persons may. It cannot shake our faith to feel such ignorance and to confess it. If there were a hundred passages which I was unable to interpret, but which puzzled me as to their moral significance, I should believe in the God whom the rest revealed to me, and ask Him to instruct me what I should think of them. And this, I believe, in good time he would do, if I did not lose my hold upon that which I had, or attempt, by hasty efforts of my own, to grasp that which I had not.'—*Maurice.* **25.** *To Mt. Carmel.*] Probably to visit some cave which had given shelter to Elijah. The changed state of Court-feeling suffered him to make his home, at least partially, at Samaria. Cf.—

'He, the Healer and the Guide,
To Carmel top is gone, far from their woe and shame.
Now from his lips the judgment word hath passed,
The lightning from his awful brow;
Low on his knees in some bleak cavern cast,
His prayers go up o'er ocean vast
For those whom he hath doomed; he is their Patron now.
And our Elisha—fails he on the Mount
To plead, His holy ones to pray
For rebels and profane;—oh, who may count
The drops from that eternal Fount
Of heavenly Intercession, welling night and day.'—*Keble.*

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JEHOSHAPHAT [JEHORAM]—(*Jehu, Eliezer, Jahaziel*).

JEHORAM (son of Ahab)—(*Elisha*).

128.—The Reconquest of Moab.

2 KINGS III. 6-27.

6 AND king Jehoram went out of Samaria the same time, and numbered all Israel.

The Expedition of the Three Kings.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: [a] I *am* as thou *art*, my people as thy people, *and* my horses as thy horses. 8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

[a] 1 Kin. 22. 4.

2 K. iii.—6. *The same time.*] *i.e.* promptly upon Mesha's rebellion. Vulg. *in die illa;* so *Sept.*——*Numbered.*] *Rather*, inspected, *or*, reviewed; lit. *visited*, whether for that purpose, or for counting; *Sept.* ἐπεσκέψατο; Vulg. *recensuit.* R.V. *mustered.* 7. *I*, &c.] His consent, and in the very words of the former occasion, is a little surprising (2 Chr. 19. 2). Certainly Moab was his own foe as well (2 Chr. 20. 1), perhaps also he believed that Jehoram's reformation was thorough. Ewald, on account of 1 Kin. 22. 47, would substitute Jehoram for Jehoshaphat here. But cf. *v.* 14. Certainly not inappropriately does Hessey head his lecture on Jehoshaphat, 'The Dangers of Indecision;' weakness was the bane of his life. 8. *He said.*] *i.e.* Jehoram.——*Way*, &c.] N. not S. of the Dead Sea would have been more direct; but Edom was too strong and too fickle (2 Chr. 20. 22) to be left behind their army. It was worth marching about 100 miles round to insure Edom's fidelity and co-operation; to avoid also, perhaps, risk of arousing Syrian opposition from Ramoth. An attack from the S. would be unexpected, and on Moab's strategically defenceless frontier; the Maonites of Edom had lately been allies of Moab (2 Chr. 20. 1, *note*), and Mesha had fortified a number of strongholds on the N. frontier. 9. *King of Edom.*] Strictly, Jehoshaphat's *viceroy* ('under his authority,' *Joseph.*); possibly 2 Chr. 20. 23 explains his readiness to take part against Moab.——*Fetched a compass.*] *i.e.* made a detour; cf. 'I'll fetch a turn about the garden' (*Shaks.*); 'I fetch my round' (*Milton*). *Compass* = circuit; to *compass* = to encircle; cf. 'My life is run its circuit' (*Shaks.*); 2 Sam. 5. 23; Acts 28. 13; Job 40. 22.——*Cattle.*] *Behêmah* means *brute*, when the contrast is with *man*; the larger quadrupeds, when with mouse, &c.; the tame, when with the wild. It is rendered *beasts* in *v.* 17; and both times is rendered in *Vulg.* by *jumentum* (beast of burden), and in *Sept.* by κτῆνος (property, belongings; among nomads, limited to cattle). *Miqneh*, rendered *cattle* in *v.* 17 has the meaning of κτῆνος, *belongings*, and, like it, is generally used for cattle only. It is not, however, there rendered in *Sept.* by κτῆνος, but by κτήσις, which means *belongings* in a wider sense. *Vulg.* has *et familiæ vestræ et jumenta vestra*, and probably correctly; Germ. *gesinde und vieh;* Ital. *gregge e bestie di servigio.* —— *That followed them.*] *i.e.* the kings; the phrase (literally, *at their feet*, so *marg.* and *Sept.*) applies to both army (cf. Judg. 4. 10) and cattle. 10. *That the Lord.*] Omit *that;* the Heb. *ki*, like ὅτι, is used as a reciting prelude (Matt. 9. 18, &c.); rendered *surely* in *v.* 14. As with Ahab at times, the lurking conviction, *Jehovah is God*, would show itself. That God *is*, is almighty, is merciful, that when all other help seems vain, He can help, and will—these are truths which it may be doubted whether the inmost heart of *any* man ever utterly rejects (cf. *v.* 27). No doubt, the threat of 1 Kin. 21. 29 was present to Jehoram's mind. He was ever ready to find fault with God's dealings

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Elisha consulted.

11 But [b] Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. 12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom [c] went down to him.

13 And Elisha said unto the king of Israel, [d] What have I to do with thee? [e] get thee to [f] the prophets of thy father, and to the prophets of thy mother.

And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, [g] *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me [h] a minstrel. And it came to pass, when the minstrel played, that [i] the hand of the LORD came upon him.

Water granted.

16 And he said, Thus saith the LORD, [k] Make this valley full of ditches. 17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle,

[b] 1 Kin. 22. 7. [c] ch. 2. 25. [d] Ezek. 14. 3. [h] See 1 Sam. 10. 5.
[e] So Judg. 10. 14; Ruth 1. 15. [i] Ezek. 1. 3 & 3. 14, 22 & 8. 1.
[f] 1 Kin. 18. 19. [g] 1 Kin. 17. 1; ch. 5. 16. [k] ch. 4. 3.

(*cf. ch.* 6. 33). 11. *Enquire.*] Josephus says, as to their guilt, which God was thus punishing.——*Servants.*] *i.e.* court officials; perhaps, like Obadiah, one friendly to God's prophets.——*Poured.*] To pour water over the hands into a perforated basin after the meal (eaten with the fingers) was and is the ordinary Oriental manner of washing them. There is a prejudice (founded probably on Num. 19. 17) against washing in any but running water. Why Elisha followed the army, we are not told; probably by God's special direction; comp. *ch.* 1. 3; Acts 8. 26. 12. *Went down.*] To his tent outside the camp (*Joseph.*). Cp. *ch.* 5. 9. 13. *Prophets.*] By Ahab's he would mean Baal's, by Jezebel's, Ashtoreth's probably. —— *These three.*] Why then single *me* out? he would ask. 14. *As, &c.*] Cf. 1 Kin. 18. 15 & 17. 1, *note.* 15. *Minstrel.*] 'To raise him to the proper condition of exaltation.'—*Ewald.* 'To calm down the perturbations of his spirit, to bring his soul into a fit form for receiving intimations from heaven.'—*Kitto.* The connection between music and prophetic utterance is not confined to Hebrew times or lands (1 Sam. 10. 5; 1 Chr. 25. 3; *Cic. Tusc.* iv. 2). Cf. Cowper's—

> 'Mark the bard's prophetic words,
> Pregnant with celestial fire,
> Bending as he swept the chords
> Of his sweet, but awful lyre.'

Jeremy Taylor quotes this as a confirmation of Eph. 4. 26: 'Remember, Elisha's anger, though it was also zeal, had so discomposed his spirit, that, though he was a good man and a prophet, yet he could not pray, he could not inquire of the Lord, till by rest and music he had gathered himself into the evenness of a dispassionate and recollected mind.' 16. *Valley.*] *i.e. wady;* Indian, *nullah;* a broad torrent-bed, now unexpectedly dry, as it should be again in the day of Moab's doom (Isa. 15. 6, 7). 'The valley of Zered was the southern boundary of Moab, a torrent-bed where for some part of the year water is found; but they had miscalculated, and all was dry. To the same valley, 556 years before, came the armies of Israel, after 38 years' wandering in the wilderness, when the water from the rock ceased to flow, and for the first time they had to dig for a supply; when the people sang, "Spring up, O well" (Num. 21. 17, 18). The tradition of these events is still preserved in the modern name, *Wady el Ahsa,* "the valley of the water holes."'—*Tristram.*—— *Ditches.*] *Rather,* pits, as in Jer. 14. 3, which would become full by the overflowing of the torrent when suddenly replenished (cf. 1 Kin. 18. 44; Judg. 5. 21) from the mountains (*v.* 20) of Edom (three days' journey distant, *Joseph.*). Lit. *pits,* implying multitude; Vulg. *facite alveum torrentis hujus fossas, et fossas.* 17. *See.*] *Rather,* perceive; cp. Ex. 20. 18. This was the proof that the water was due to miracle only. ——*Cattle.*] Cf. *v.* 9. Probably, rather, *your*

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and your beasts. 18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. 19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when [1]the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood: 23 and they said, This *is* blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

The Campaign.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in *their* country. 25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees:

[1] Ex. 29. 39, 40.

followers. 18. *Also.*] For the Lord is wont to give *beyond* what men desire or deserve. 19. *Smite, &c.*] This is the second time (2 Sam. 8. 2) that Moab is treated with exceptional severity (despite Deut. 2. 9). Not even when wood was needed for purposes of a siege was it lawful to cut down such trees as might be reckoned *man's life* (Deut. 20. 19, where see references to Egyptian custom quoted by Cook in *Speak. Com.*). Elisha's words, however, need not be taken as command here, but (as in *ch.* 8. 12) may be prophetic; and that prohibition may not have been humanitarian (like those of Deut 24), but prudential, referring only to the land which they were themselves afterwards to occupy. It would appear from *v.* 27 that the savagery of Israel was held to be the main cause of the king of Moab's horrible deed of desperation; for *Israel* seems there to mean the allies, and the *indignation* to be there God's, as it is on every other occasion where the expression occurs (Num. 1. 53 & 18. 5; Josh. 9. 20 & 22. 20; 1 Chr. 27. 24, &c.). Assyrian monuments depict all these barbarities.——*Good.*] *Vulg.*, rightly, *fructiferum*; so Josephus. 20. *When, &c.*] To look for deliverance at the ordinary hour of prayer is not without encouragement in Bible story; cf. 2 Sam. 24. 15, *note*; 1 Kin. 18. 29; Ezra 9. 5; and note the hour of the beginning and the ending of the sacrifice of the death of Christ. The time of day was early marked by 'watches' (1 Sam. 11. 11, *note*); by hours not till after the Captivity. 21. *When, &c.*] *Rather*, Now all the Moabites had heard...and had summoned (*Vulg.*, rightly, *convocaverunt*) .. and had taken their stand on the frontier (*v.* 16, *note*). Describing, *more Hebraico*, what had previously been done by Moab, *after* completing the episode of the allies' straits and deliverance.——*Able to put on, &c.*] Lit. *all were summoned that were girt with a (sword-) girdle and upward* (where *Sept.* Vat. MS. has corrupted καὶ ἐπάνω of Alex. MS. into καὶ εἶπον ὦ!). 22. *On the other side.*] *i.e.* the Edomite side of the wady, or it may be simply *opposite*. 23. *Are surely slain.*] Lit. *drained*, *i.e.* have shed one another's blood; *Sept.* ἐμαχέσαντο; Vulg. *pugnaverunt contra se.*——*One another.*] Cf. 2 Chron. 20. 23. Feeling sure, as they did, that there was no water there, the reddening of water by reflected sunrise would not occur to them; they could only suppose a repetition of what had so lately befallen themselves—'the common fate of confederate armies.' 25. *Cast, &c.*] *Rather*, kept casting, &c. (each act of destruction was repeated at each place they came to.) Involving much weary labour in the future; cf. Isa. 5. 2. Apparently, the stones were supplied by the city walls destroyed (cf. Matt. 24. 2).——*Kir-haraseth.*] Called Kir-Moab in Isa. 15. 1. *Kir* may mean *city* or *fortress* (so in Keltic), and *Haraseth* mean *on the hill* or *of bricks* (= *the wall of the forest*, Sayce). As to the place, however, there is little uncertainty. Kerak of Moab is known to history, ancient and modern, as a very lofty (2,700 ft.) and strong position, near the capital, Rabbath-Moab, or Ar of

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Siege of the Capital of Moab.

only in [m] Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it. [26] And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not. [27] Then [n] he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: [o] and they departed from him, and returned to *their own* land.

129.—Elisha's Miracles.—The Widow's Oil Multiplied.

2 KINGS IV. 1-7.

[1] Now there cried a certain woman of the wives of [a] the sons of the prophets unto Elisha, saying, Thy servant my

[m] Isa. 16. 7, 11. [n] Amos 2. 1. [o] ch. 8. 20. [a] 1 Kin. 20. 35.

Moab, E. of the S. part of the Dead Sea. Its walls alone were undemolished, owing to their inaccessibility (*Sept.* and *Vulg.* seem to follow a totally different reading). It is the only Moabite town remaining S. of the Arnon, pop. 7,000. It was early the seat of a bishopric, and was a stronghold of the Crusaders. It was the perfidy of Rainald, lord of Kerak, which brought about the battle of Hattin, A.D. 1187. The Emir of Kerak captured Jerusalem from the Crusaders A.D. 1238.——*Slingers.*] Including probably catapults and other engines; cf. 2 Chr. 26. 15. **26.** *Too sore.*] *i.e.* that the showers of stones from the surrounding heights were unendurable.——*That drew.*] *Rather*, with drawn. Ital. *con la spada tratta in mano.* We cannot tell whether it was hope or hatred led him specially to endeavour to meet his late ally; hatred, certainly, *if* Pusey's interpretation of the next verse be correct, *viz.* that in this sortie, though he failed to reach the king of Edom, he succeeded in capturing the heir apparent, whom he put to death on the wall, rousing Edom's indignation against Israel as original instigators of the war. Such a death, however, would hardly be described as a *burnt offering.* More probably it was his own son whom he offered (so Josephus) to Chemosh. See note on *v.* 19. Apparently, the vengeance he desired to take on Edom found a later opportunity (Amos 2. 1). **27.** *Son.*] Vulg. *filium suum.* 'The forlorn hope of his horrid superstition.'——*Indignation.*] *Sept.* καὶ ἐγένετο μετάμελος ('regret,' *Thuc.* vii. 55) μέγας ἐπὶ Ἰσραήλ; Germ. *da ward Israel sehr zornig.* This is the only individual instance of human sacrifice recorded in Scripture, though there are several allusions to the practice. Mic. 6. 6, 7 expresses a world-wide feeling; cf. 2 Chr. 33. 6; Ps. 106. 37, 38; Jer. 7. 31, and—

'Molech, horrid king, besmeared with blood
Of human sacrifice and parents' tears.'
Milton.

Diodorus relates, that when Agathocles was about to besiege Carthage, 200 noble children were then offered. The similar records of Dahomey, Mexico, &c., are too horrible even to quote.——*Against Israel.*] Some (Ewald, Keil) render, *great wrath (of God) fell upon Israel.* Ball adopts the surely less easily intelligible meaning, 'the wrath of Chemosh fell upon the Hebrew alliance.' If the superstitious in Israel were capable of ascribing to such a cause the breaking up of the alliance before the Moabite stronghold was taken, and the king a prisoner, certainly the sacred Writer was not; cf. *v.* 19, *note.* 'Yet the king of Moab seems to have been saved from total ruin by some dissension among the allies which led to the withdrawing of their forces.'—*Milman.*—— *Departed from him.*] This campaign embittered Moabite feeling; they became more aggressive than formerly, and were viewed by Israel as dreaded marauders (*ch.* 13. 20). Gradually they extended their dominion, as Israel grew weaker, occupying by the date of the death of Ahaz all their ancient territory. Their doom is pronounced by Isaiah (15 & 16) and Jeremiah (48). No doubt they suffered by the invasions of Pul and Shalmaneser; but they appear to have made terms with Nebuchadnezzar (*ch.* 24. 2). Their hostility to Israel survived the Captivity; Sanballat was a native of their town, Horonaim. They and their name clung to the district round Rabbath as late, at any rate, as the time of Eusebius, *i.e.* cir. A.D. 380.

2 K. iv.—**1.** *Wives.*] As the incidental statement of Matt. 8. 14 lets us know that an apostle might be 'himself a married man,' so this word throws a ray of light on the domestic, unmonastic character of the pro-

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husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come [b] to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. 3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; [c] borrow not a few. 4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out. 6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

130.—Elisha's Miracles.—The Shunammite's Son Raised.

2 KINGS IV. 8-37.

8 AND it fell on a day, that Elisha passed to [d] Shunem, where *was* a great woman; and she constrained him to

[b] See Lev. 25. 39; Matt. 18. 25. [c] See ch. 3. 16. [d] Josh. 19. 18.

phet's life; cf. 1 Sam. 10. 5, *note*. As 'sons of Belial' (*or* worthlessness) means simply worthless ones, and 'sons of valour' valorous ones, so 'sons of the prophets' is merely a periphrasis for prophetic ones, and says nothing as to age, or organisation; they were both scholars and teachers.——*The Lord.*] i.e. was no Baal-worshipper. Josephus says he was Obadiah; cf. 1 Kin. 18. 12.——*Bondmen.*] Jewish Law, in most cases, adopted existing usage, and modified it. In many conditions of society there could be no better way of making any one pay a debt than by (as at Athens and Rome) making him work it off. Life-long servitude would do more than that; hence (cf. Lev. 25. 39-41) no Israelite (not even a thief unable to make restitution) might be made bondman for life; the year of jubilee brought freedom, if, i.e. a seventh year (Deut. 15. 12) had not already procured manumission (or, it may be, the out-door slave served till the jubilee, the domestic slave for six years only; see the *note* on Jer. 34. 8). We are left to suppose that this creditor had not enforced at any rate his full rights during the debtor's life. **2.** *Pot.*] *Rather*, ointment-bottle. *Sept.* οὐδὲν ὅτι ἀλλ' ἢ ὃ ἀλείψομαι ἔλαιον; Vulg. *parum olei, quo ungar.* **3.** *Go, &c.*] As in the case of several of Christ's miracles (*e.g.* the ten lepers) the first step towards receiving the blessing is a further trial of faith and an act of obedience; cp. *ch.* 3. 16. ——*Abroad.*] *Sept.* ἔξωθεν, from outside; cf. Judg. 12. 9. Cf.—

'This cell's my court; here have I few attendants,
And subjects none abroad.'—*Shaks.*

——*Empty.*] So Christ bids us bring to Him our empty vessels to be filled out of his fulness.——*Not a few.*] There should be no limit, but what her own faith set, to her supply; cf. 2 Cor. 6. 12. **4.** *Shut the door.*] The act was equivalent to prayer, it had better be 'in secret.' The purpose of this miracle was not to arrest public attention, to teach a public lesson. Perhaps the sight of the abundance might have excited the greed of some unscrupulous neighbour. **5.** *Who.*] *Rather*, they, preceded by a semicolon; so *Sept.* and *Vulg.*——*Brought ... poured.*] *Rather*, kept bringing ... kept pouring. **6.** *Not a vessel more.*] So, when the limit of our capacity to receive is reached, Christ's blessing hand stays (John 6. 11), then and not before.——*Stayed.*] *Sept.* ἔστη; cf. Luke 8. 44. **7.** *Pay, &c.*] So St. Paul charges (twice), 'Provide things honest in the sight of all men.' Except the debt of love, which is life-long, which no amount of paying will so clear off that nothing shall be due, no godly man can contentedly leave any debt unpaid (Rom. 13. 8).——*Live.*] For 'Trust in the Lord at all times, and verily thou shalt be fed' is a sure word; and 'God's mercies still endure, ever faithful, ever sure.' See a striking illustration in Krummacher's *Elisha*, p. 53.——*Of.*] *Rather*, on. See the meanings belonging to *of* noted at 2 Sam. 19. 32.

2 K. iv.—**8.** *It fell, &c.*] This opening phrase is something like the common beginning of a story, 'Once upon a time.' It occurs in this chapter only. *Sept.* καὶ ἐγένετο ἡμέρα; Vulg. *facta est autem quædam dies:* Ital. *avvenne poi un giorno.* The events are not chronological history, but disconnected

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eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread. 9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually. 10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there. 12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. 13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. 15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, [b] About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, [c] do not lie unto

[b] Gen. 18. 10, 14. [c] ver. 28.

records of Elisha's miracles not of a public character. —— *Passed . . . passed by.*] *Vulg.*, rightly, *transibat . . transiret*, crossed over, *i.e.* the plain of Jezreel, which lay between Carmel, his present home, perhaps alternately with Samaria (*v.* 27; *ch.* 2. 25), and the southern schools of the prophets, Jericho, &c.——*Shunem.*] Cf. 1 Kin. 1. 3; 1 Sam. 28. 4. Now *Sulem*, 20 miles S.E. of Carmel, at the foot of Little Hermon. The cornfields round are still the richest in the country.——*Great.*] *i.e.* wealthy. The same word is used of Nabal and Barzillai, and a similar one of Abraham and Isaac. —— *Turned in.*] *Vulg.*, rightly, *divertebat*, used to turn aside. 9. *Holy.*] The word has almost the official usage of our *Rev.* or *St.* Her hospitality merited his proving an 'angel unawares;' her reverence, that which she actually received, 'a prophet's reward.' 10. *Chamber.*] This projecting balcony-chamber (*ăliyâh*, as in 1 Kin. 17. 19, opposed to the *ardiyeh*, the ground-floor of the servants) would be no mean apartment, no attic, but probably as good a room as any in their house, and fitted up as sitting-room and bed-room at once.——*On the wall.*] Lit. *with walls*, not mere lattice, but wind and weather proof; Germ. *bretterne*; omitted in *Sept.* and *Vulg.* The expression *may* point (so *Cov.*) to a retired annexe.——*Stool.*] The Hebrew word means *seat* of any kind, even *throne*; Vulg. *sellam*; *Sept.* δίφρον. Comp. Germ. *stuhl*, and 'A stool is a seat for a single person without a back.'—*Watts' Logic.*——*Candlestick.*] *Sept.* λυχνία; Vulg. *candelabrum*. Probably the boat-shaped oil-lamp, in use from very early times (though rush-candles were even more ancient). 12. *Servant.*] 'Not merely minister to Elisha, but also Elisha's minister,' as this narrative shows; not above performing menial service (*ch.* 3. 11) for his master, yet no mere menial; probably already to some extent teacher, prophet; and no doubt looking forward (cf. Jer. 45. 5) to succeeding Elisha (his very name meant *valley of vision*) as he had succeeded his 'master.' Doubtless he was chosen (as Judas to the apostleship and Demas to the companionship of Paul) for his gifts and promise; but he, too, wrecked all on the rock which proved fatal to one who was even more of a prophet than any of these, Balaam. Covetousness was to them what wilfulness was to another of highest promise, Saul. —— *This.*] *Rather*, yonder. 13. *Captain of the host.*] No doubt the second in authority in the realm, except on those rare occasions when the ecclesiastical authority was driven to put forth surpassing power, that the purpose of the Lord might stand; yet this is probably not the reason why he is named here. We must look back a little in the history to find the cause. It was in the beginning of this very year that Elisha had said to this very king, 'But for Jehoshaphat, I would not look toward thee, nor see thee.' Now he counts on influence with king and captain. Why? Because (*ch.* 3) he had saved king and captain from ignominy, if not from destruction. And Elisha did not miscalculate his powers, as *ch.* 8. 4-6 shows.——*I dwell*, &c.] No strangers likely to wrong or oppress were at hand; she had no special need for protection; or, rather, 'I am at home on my own estate, I have no wish to go to Court.' 14. *No child.*] A cause of grief (1 Sam. 1. 15) and shame (Gen. 30. 23; Luke 1. 25) to every Hebrew wife. 16. *Time of life.*] *Rather*, When this time of year comes round again; lit. *when the season lives.* Cf. Gen. 18. 10, 14 & 17. 21, and Χαῖρε γύναι φιλότητι περιπλομένου δ' ἐνιαυτοῦ Τέξεις ἀγλαὰ τέκνα.—*Hom. Od.*——*Lie.*] Better as in *v.* 28.

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thine handmaid. [17] And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

[18] And when the child was grown, it fell on a day, that he went out to his father to the reapers. [19] And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. [20] And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

[21] And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

[22] And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. [23] And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well.

[24] Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee. [25] So she went and came unto the man of God [d] to mount Carmel.

And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite: [26] run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

[d] ch. 2. 25.

Cf. Gen. 17. 17 & 18. 12; Luke 1. 20. **19.** *My head.*] Cf. Judith 8. 3, 'As Manasses stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia.' Sunstroke is common in all hot countries. Cf. Ps. 121. 6; Isa. 49. 10. **21.** *Bed.*] Frequently merely matting and quilts thrown on the divan, or platform, at one side of an Oriental room, a couch for day as well as night; but probably (so Hayman) there was a bier-like bedstead here. In harvest, no doubt, all were in the field; no one returning home would enter this chamber; here she might leave her boy without fear of molestation, *possibly* also with some hope of miraculous benefit. **23.** *Wherefore.*] Apparently he knew nothing of the child's death. Incidentally we learn that to attend calf-worshippers' festivals at seasons of human appointment was not the pious Israelite's only resource. Instruction, at any rate, and worship, if not sacrifice, was available, and 'benefit' of Jehovah's own prophet, on days of Divine appointment. In the prophet's house, no doubt, a copy of God's Word would be found, and probably nowhere else. Its scarcity, even in Judah, is testified by 2 Chr. 17. 9; *ch.* 22. 8.——*New moon.*] Cf. Num. 28. 11–15.——*Sabbath.*] He cannot mean an ordinary Sabbath day, for harvest going on would let her know it was not that; nor would he, knowing nothing of the pressing need (nor probably even had he known) have suggested the possibility of her taking a 16 miles journey (a Sabbath-day's journey = 6 furlongs) on that day. No doubt 'sabbath' here means (so Hervey) those other days (the 'times' of Gal. 4. 10), as the day of Atonement, the 1st day of the 7th month, and the 8th day, when they were ordered to keep a Sabbath. 'Feast, new moon, sabbath' is constantly used as an exhaustive enumeration of Jewish sacred times, distinctively Jewish (*e.g.* Isa. 1. 13, &c.). [Probably these are the days referred to in the σάββατα of Col. 2. 16; but the fact that a seeming plural is there used must not be taken as *proof*. The word is only in plural form in N. T. because the Aramaic for *Sabbath* is copied (so Lightfoot), which ends in *a*. Even of the Sabbath-day of the Moral Law Josephus says, ἥτις σάββατα καλεῖται.]——*It shall be well.*] Her answer is simply one word, Peace (echo of Gideon's name for the Almighty, 'Jehovah-shalom,' *Jehovah is Peace*), in common use as a salutation, and with various shades of meaning according to the circumstances; it may here (so Ball) be equivalent to David's answer, 'Is there not a cause?' a mere deprecating of hindrance; cf. *ch.* 5. 21 & 9. 22. **24.** *Ass.*] Cf. 1 Sam. 25. 20.——*Thy riding for me.*] *Rather*, my; he walked, driving and urging on the ass. It was a 16 miles' ride. **25.** *Carmel.*] Cf. *v.* 8, *note.*——*Afar off.*] *Rather*, from the other side; rendered *to view* in *ch.* 2. 7; Vulg. *e contra*; Germ. *gegen ihm.* **26.** *It is well.*] Again, her answer is simply Peace, to be interpreted as the hearer wills. 'Well, thank God,' is now the invariable Eastern answer to inquiry after health, even if the sick be at the point of death. In ordinary lips the phrase is almost meaningless now, as is the reference to God in our *Good-bye*. The poet's interpretation is at least beautiful and instructive.—

'She bowed her head; the tears rained down;
Who can her anguish tell?
Love falters—but her faith prevails;
She answers, "It is well."'—*Welsh.*

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27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? [e] did I not say, Do not deceive me?

29 Then he said to Gehazi, [f] Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, [g] salute him not; and if any salute thee, answer him not again: and [h] lay my staff upon the face of the child.

30 And the mother of the child said, [i] As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is [k] not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed. 33 He [l] went in therefore, and shut the door upon them twain, [m] and prayed unto the LORD. 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and [n] he stretched himself upon the child; and the flesh of the

[e] ver. 16.
[f] 1 Kin. 18. 46; ch. 9. 1.
[g] Luke 10. 4.
[h] See Ex. 7. 19 & 14. 16; ch. 2. 8, 14; Acts 19. 12.
[i] ch. 2. 2.
[k] John 11. 11.
[l] ver. 4; Matt. 6. 6.
[m] 1 Kin. 17. 20.
[n] 1 Kin. 17. 21; Acts 20. 10.

It may be doubted, however, whether she had attained to (indeed, whether her knowledge made that possible for her, cf. 2 Tim. 1. 10) the faith, of which it is said—

'Faith can sing, through days of sorrow,
All, all is well;
On our Father's love relying,
Jesus every need supplying,
Or in living or in dying,
All must be well.'—*Bowly.*

27. *Hill.*] Cf. *v.* 24 & *v.* 8, *note.*——*Caught.*] To clasp the knees or feet is still a common Oriental attitude of entreaty. Probably Gehazi thought her touch pollution, or at least her conduct unseemly (cf. John 4. 27).——*Hath hid it from me.*] Contrast *ch.* 6. 32 & 5. 26; 1 Kin. 14. 5. As an apostle's inspiration does not extend to all utterances or all deeds (Gal. 2. 11), so neither does a prophet's knowledge extend to all events. The Wind of knowledge bloweth where It listeth. What God's usual method of conveying intelligence to his prophets was we are not told. It might be in dream or vision, it might be by direct inspiration of a kind limited to prophets. **28.** *Deceive.*] Again she expresses her hope that disappointment may not be her portion; so she intimates, without the pain of telling, what had occurred. Her feeling must have been that of Martha, 'I know that even now,' &c. (John 11. 22). **29.** *Staff.*] His faith goes beyond even Elijah's (cf. Luke 7. 7). His staff was, no doubt, an official badge (so Bähr, not Ball). An Arab sheikh will often send his mace as representative of himself, and as protection it is equally potent. Indian magicians have their *oroumulle-pirambu* (*i.e.* cane with one knot), which they believe to possess miraculous powers. Moses and the magicians had their rods (the word here is different, it is true; but both alike are used of an ordinary staff, or the shepherd's crook, to which circumstances or known ownership give the special character). We are left to guess that had the mother returned, believing and content, the staff would have sufficed. As it was not so, and her importunity prevailed on him to accompany her, naturally the divine power was made to await the presence of the divine agent. Cf. John 9. 6. Many miracles were for some time (ἐποίει) wrought by St. Paul without personal contact, with even less personal energy (Gal. 2. 8) than speaking the word only (Acts 19. 11, 12; cf. Acts 5. 15); but we are specially told that they were no ordinary miracles (οὐ τὰς τυχούσας).——*Salute,* &c.] As our Lord bade (Matt. 8. 22) that not even the holiest duty was to stand in the way of prompt obedience to his call, so Elisha bids that no ordinary courtesies, prolix in the East, shall delay this work of love, this work for God. **30.**] Note the *mother's* faith and importunity. **31.** *Voice,* &c.] The same expression as in 1 Kin. 18. 29.——*Awaked.*] Cf. 1 Kin. 1. 21, *note,* and *v.* 20. **33.** *Shut.*] Cf. *v.* 4, *note.* **34.** *Stretched,* &c.] The incidents of a miracle are rarely explicable. That faith was instrumental, we know (Heb. 11. 35). Whether weakness of faith on the mother's part (shaken, it may be, by the seeming failure of the staff to effect anything) was the cause of the need of greater *effort* (if we may use the expression, cf. Mark 9. 29 & 5. 30) in this case than at Zarephath, we cannot

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child waxed warm. 35 Then he returned, and walked in the house to and fro; and went up, [o] and stretched himself upon him: and [p] the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. 37 Then she went in, and fell at his feet, and bowed herself to the ground, and [q] took up her son, and went out.

131.—Elisha's Miracles.—Leprosy of Naaman and Gehazi.

'He shall know that there is a God in Israel.'

2 KINGS v.

1 Now [a] Naaman, captain of the host of the king of Syria, was [b] a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

[o] 1 Kin. 17. 21. [p] ch. 8. 1, 5. [q] 1 Kin. 17. 23; Heb. 11. 35. [a] Luke 4. 27. [b] Ex. 11. 3.

tell. 35. *To and fro.*] In fervid excitement, probably; but *Vulg.* has, as margin, *semel huc atque illuc*; *Sept.* omits, but adds ἕως ἑπτάκις to συνέκαμψεν.——*Sneezed.*] A touch of accuracy; a likely enough sign of returning animation (cf. Luke 7. 15; Mark 5. 42). Printers have here, without authority, dropped the ancient spelling (retained in Job 41. 18) *neesed*; Sax. *niesan*. Cf. 'When neesing thou on Jove for succour seem'st to cry' (quoted by Lumby); and *Mids. Night's Dream*, ii. 1. l. 57; and *nese* for *nose* in *Marmion*, i. 6, *note*. 36. *Take*, &c.] The poet's words again give a fit conclusion to the story.—

'O darkened home, O gladdened heart,
By Shunem's sacred rill,
Of resurrection and of life
Ye speak to mourners still.
Our children are Thy gifts, O God;
How dear, our hearts can tell;
But dearest when beside their bier
We answer, It is well.'—*Walsh.*

Shunem was close to Nain (Luke 7. 15).

2 K. v.—1. *Now.*] Omitted by *Vulg.*, *Germ.*; the word does not connect with anything preceding. *Possibly* (so Schenkel) the story belongs to Jehu's reign, but certainly it seems to belong to the period of peace between Ahab's death and Hazael's usurpation and hostility.——*Naaman.*] Rendered *pleasant plants* in Isa. 17. 10, and connected with the name of the Aramæan god of love, the Sun; cp. the names *Naomi* and *Naamah*.——*Syria.*] Lit. *Aram.* 'It is from Elisha's time that the prophets appear as the oracles, as the monitors, not only of Israel, but of the surrounding nations. Elisha is the prophet of the Syrians as well as of the Israelites. It is this feature of his character that is caught in the only notice of him (Luke 4. 27) contained in N. T.' (*Stanley*); a view supported in part by *ch.* 8. 7, 8, but *not* by the preceding verse in St. Luke.——*Deliverance.*] In a war in which, as Assyrian monuments show us, Syria had shaken off the Assyrian yoke. Stanley, however, explains the expression by the tradition that Naaman's arrow killed Ahab (*Jos. Ant.* viii. 15. 5).——*Leper.*] Common in Israel at this time (Luke 4. 27). Indeed few lands have escaped leprosy. Pliny calls Egypt *genetrix talium vitiorum*; and certainly it was a prey to many loathsome diseases (Deut. 28. 27); Lucretius says, *Gignitur Egypto in mediâ, neque præterea usquam.* Reference to the *Vulg.* version of Isa. 53. 4 will sufficiently explain the use which it served as an illustrated lesson in God's school: *Nos putavimus Eum quasi leprosum.* Naaman could have been no *sepulcrum ambulans*, no horrible spectacle like that which induced Buddha to retire from the world; and the Syrians could not have reckoned his disease contagious. The leprosy of Scripture is of slow growth (the Heb. *pâsah*, Lev. 13, is used of its *spreading*, and of nothing else); slight at the outset; of unknown origin. The anæsthetic (as opposed to the tuberculated) variety generally begins with shining white patches on the forehead. It still prevails to some extent in Syria, and is still incurable. Naaman's was partial (*v.* 11), and, like Gehazi's and Simon's (*ch.* 8. 4; Matt. 26. 6), unlike that of Miriam, Uzziah, and the Four at Samaria, of the 'clean,' not the 'unclean,' kind, necessitating neither dwelling alone nor abandonment of avocation; cf. *Jos. Ant.* iii. 11. 4. An interesting account (by a medical man) of how the name 'leprosy' has been used for scrofula, eczema, and elephan-

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JEHOSHAPHAT [JEHORAM]—(*Jehu*). JEHORAM (son of Ahab)—(*Elisha*).

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. 3 And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria! for he would recover him of his leprosy. 4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

Naaman sent to the king of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel.

And he departed, and [c] took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment. 6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I [d] God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

Elisha, jealous for God's honour, interposes.

8 And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

[c] 1 Sam. 9. 8; ch. 8. 8, 9.

[d] Gen. 30. 2; Deut. 32. 39; 1 Sam. 2. 6.

tiasis, and of the distinction between the leprosy of the Bible, and of the Middle Ages, and the present day, may be read in *Bib. Ed.* iv. pp. 76, 174. 2. *Gone out.*] In border warfare. There was no actual war at present (v. 7).—*By companies.*] *Sept.* μονόζωνοι, *i.e.* as light-armed moss-troopers; Vulg. *latrunculi*, marauders. Very early Chaldean inscriptions refer to such raids (*Boscawen*). See Smith's *Hist. of Assurbanipal*, p. 250.—*Maid.*] Perhaps as great an object of desire among Syrians, as Greek maids among Persians (*Herod.* iii. 134). Border-raids of the Philistines and others were frequently made with the special object of carrying off slaves; Jabin's host counted on 'a damsel or two' apiece; the Tyrians, unmindful of 'the brotherly covenant,' were the chief *dealers* in Israelite slaves (Amos 1. 6, 9; Joel 3. 6). To the lesson of this little maiden's life, which should not be lost sight of while studying the more prominent characters, Keble thus points—

'Who for the like of me will care?
So whispers many a mournful heart,
When in the weary languid air
For grief or scorn we pine apart.
But One who ne'er forgets is here:
He hath a word for thee to speak.'

3. *Recover.*] Lit. *scrape together, collect* (2 Sam. 12. 28), *receive* (Josh. 20. 4), hence *re-admit* (*Gesenius*) one excluded by leprosy, and so *heal*. The explanation scarcely applies to clean leprosy; the word however is not used of curing any complaint other than leprosy; *Sept.* ἀποσυνάξει. The corresponding word in the Assyrian inscriptions means *enchant*, *i.e.* remove disease by repetition of sacred formulæ; *asapu* represents both sorcerer and physician (*Boscawen*). 4. *One.*] *Rather*, He (Naaman) told *his lord* the king; so *Vulg.*; Sept. *his wife*. 5. *Go to.*] *Rather*, with Oriental impetuosity, Go, start.—*Letter.*] Specimens of the old Aramæan script, resembling Phœnician, Hebrew, and Moabite, may be seen on Assyrian seals of the 8th century B.C. (*Ball*).—*Pieces.*] *Rather*, shekels (of 2*l.*). The silver was worth 400*l.*—*Raiment.*] Dresses of honour are a customary Eastern present (comp. Gen. 45. 22), especially from royalty. Comp. the Indian *khillut*. 6. *Saying.*] *Sept.* λέγων. This message accompanied the letter; or, possibly, *which said* would better express the meaning; a high-flown prelude and conclusion are of course omitted; there was no intention of rudeness to the king. 7. *Rent his clothes.*] The symbol of violent feeling of any kind; despairing helplessness here; often of anger, indignation, mourning; sometimes, though rarely, of joy.—*Am I God.*] He refers to God, and His prerogative (Deut. 32. 39; 1 Sam. 2. 6); yet, in truth, God is not in all the thoughts of the profane mind. With God as a helper, with God's prophet as the great power of God at hand, one would think Jehoram had had no acquaintance; cf. 1 Kin. 20. 7. 8. *He shall know, &c.*] In fact, it was

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9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. 10 And Elisha sent a messenger unto him, saying, Go and [e] wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. 12 *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

The Miracle of mercy.

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and [f] his flesh came again like unto the flesh of a little child, and [g] he was clean.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* [h] no God in all the earth, but in Israel: now therefore, I pray thee, take [i] a blessing of thy

[e] See ch. 4. 41; John 9. 7.
[f] Job 33. 25. [g] Luke 4. 27.
[h] Dan. 2. 47 & 3. 29 & 6. 26, 27.
[i] Gen. 33. 11.

Jehoram only who had seemed in any way to doubt it. The Syrians knew the name Jehovah, and Naaman's very presence was token of belief in His power, though He was unknown to them as the Alone-God, the Self-existent, and though they may have thought the gift of God could be purchased with money, and must unquestionably be bestowed on a noble suppliant. 9. *Chariot.*] *Rather,* chariotry; cf. *ch.* 2. 11 & *v.* 15; Heb. *receb,* but *merkâbâh* in *v.* 21. 10. *Wash in Jordan.*] Naaman's haughtiness, and his master's, needed such humbling treatment. Again we notice that use of means (and unlikely ones) which specially distinguishes Elisha's miracles, and makes them the more like Christ's; cp. John 9. 7.——*Seven times.*] In this particular the command would probably not seem strange to Naaman. It appears from the Chaldæan magic tablets that incantations had to be repeated seven times, and phylacteries to be tied in seven knots (Lenormant's *Chald. Magic*). 'Seven is the signature of the works of God.'—*Keil.* 11. *Surely.*] No doubt etiquette would have required it under ordinary circumstances.——*Strike,* &c.] *Rather,* make passes over. *Vulg.* has *tangeret;* and healing by *touch* would be familiar to Naaman; it is frequently mentioned in the Chaldæan tablets; Merodach the healer is asked 'to touch the sick man with his holy hands' (*Boscawen*). The Heb. *nûph,* however, has no such meaning, but = *wave to and fro; cf. v.* 3, *note.* 12. *Rivers.*] The Barada, on which Damascus stands, and the Awaj; they fertilize the Oasis of Damascus, and disappear in irrigation or by evaporation in marshes outside it. 'Though insignificant in size, they are pre-eminent in beauty, their water being exceptionally pellucid and pure, and their banks are clad with the most luxuriant orchards. In all these points they present a striking contrast with the muddy and lonely Jordan.'—*Tristram.* Barada means *cold-stream,* and it had also the name Chrysorrhoas. 13. *Some great thing.*] So Simeon Stylites was ready to

'Endure as much and more
Than many just and holy men, whose names
Are registered and calendar'd for saints;'

so many are ready to ask, 'What must I *do* to be saved,' who are prepared to perform great deeds and make great sacrifices (cf. Mic. 6. 7), but that 'little' which the Lord requires—*Believe,* they scorn. 14. *Seven.*] With the faith and patience of Israel at Jericho, or Elijah at Carmel. The distance, too, was 20 miles. Naaman was exhibiting that first token of fitness for entry into the kingdom of heaven, the teachableness of a little child; the thankful heart, which desired to worship, surely Hope may reckon as another; cf. Luke 17. 15–19. He seems to go beyond Nebuchadnezzar and Darius (Dan. 3. 29 & 6. 26, 27). We are not, however, to look for full stature in the cradle of conversion. 15. *Now.*] Without emphasis; better omitted, as in *Sept., Vulg., Germ.*——*Blessing.*] The word is used for a present in any sense, but specially one on arrival or parting, one accompanying salutation, one on any solemn occasion. A trifling complimentary present on consulting a prophet was customary (1 Sam. 9. 7, *note*); but Naaman's was likely to be something sufficiently large to make it

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servant. 16 But he said, [k] *As* the LORD liveth, before whom I stand, [l] I will receive none. And he urged him to take *it*; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. 18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and [m] he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. 19 And he said unto him, Go in peace.

So he departed from him a little way.

The Miracle of judgment.

20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is* all well? 22 And he said, All *is* well. My master hath sent me, saying, Behold, even now

[k] ch. 3. 14. [l] Gen. 14. 23; see Matt. 10. 8; Acts 8. 18, 20. [m] ch. 7. 2, 17.

seem that the aid of God's prophet could be bought. Elisha was too jealous of God's honour to accept any such gift. 17. *Shall there not then.*] *Rather* (as *Sept.*), if not, let there. —— *Earth.*] Probably his idea was that he could best worship Israel's God (a local god in his idea) on Israel's land thus transported. As yet his knowledge was not in proportion to his fervour. He would have his little Holy Land in his grounds at home. He was not likely to have heard that Jehovah had ever ordered that his altars should be of earth. Compare the Mahomedan's love for the sacred earth of Mecca, and the Campo Santo at Pisa, supplied with earth from Palestine. —— *Sacrifice.*] *i.e.* thank-offering. 18. *Rimmon.*] We meet with a place, Ain Rimmon (*fountain of Rimmon*) in Josh. 15. 32. Tab-rimmon (*Rimmon is good*) was the name of Benhadad's father (1 Kin. 15. 18). Hadad-Rimmon (a place named after those two gods) is mentioned in Zech. 12. 11. Hadad, no doubt, was the sun. Probably Rimmon (from *rûm*, to be high; cf. *Ramah*) was the Assyrian (so Sayce and Schrader) god of the air or of thunder, worshipped also at Damascus. Among his (41) titles on the cuneiform tablets occur *Râmimu*, the thunderer, and *Bâriqu*, the lightener (*Ball*). Cf. 1 Sam. 14. 2, *note*. 'The primary meaning of the name was the *Thunderer*' (*Boscawen*, who quotes the Deluge Tablet, Col. ii. 42, in proof: 'Rammanu in the midst thundered, *irtammar*'). Cf. Pinches' note, *Soc. Bib. Arch. Proceedings*, Feb. 6, 1883, p. 73. ——*I bow myself.*] To worship is frequently expressed in Assyrian inscriptions by *laban appi* = to bow down the face to adore (*Boscawen*).——*House of Rimmon.*] The Kurkh Inscrip., Col. ii. 87, states that Shalmaneser III. of Assyria offered victims before the god Rimmon in the city of Aleppo (*Boscawen*). 19. *Go in peace.*] Is the serving of two masters then allowable, or, for a sincere man, possible? Will God accept divided service? May we join God and the world as he joined God and Rimmon? Morality is progressive. The patriarchs might do what Israel, settled in Canaan, might not; men under the Law might do what men under the Gospel might not. With increased privilege comes increased requirement. 'Whoso denieth me,' &c., had not then been spoken. Besides, Naaman was reared a heathen, and had not yet altogether emerged from ignorance such as God then 'winked at;' we are not to say sanctioned; cf. *ch.* 17. 33, 41. A Shadrach or a Daniel would not have so acted, or so acting been pardoned. St. Paul would not suffer the Christian to sit at meat in the idol's temple, however meaningless he might esteem his presence there. 'Wholly His' is the motto for Christian foreheads; we may not suppose 'the offence of the Cross has ceased.' Some understand Naaman to ask pardon for what had *hitherto* been his custom.——*Way.*] Lit. *a length of ground* (Gen. 48. 7). 20. *As*, &c.] In Gehazi's phraseology there might, under other circumstances and in another tone, be no profanity; cf. *v.* 16. He is an illustration of the saying, 'The nearer the church, the further from God.' Judas, one of the twelve, was a thief; Gehazi, the prophet's servant, was a liar. Privilege is not purity. 22. *Even now.*] French, rightly, *en ce moment même.* ——*Two.*] Two sons of the prophets from the college at Bethel or Gilgal; cf. *ch.* 2. 1, 3,

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there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. 23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed. 25 But he went in, and stood before his master.

And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? 27 The leprosy therefore of Naaman [n] shall cleave unto thee, and unto thy seed for ever. And he went out from his presence [o] a leper *as white* as snow.

132.—Elisha's Miracles.—Iron Floats.

2 KINGS VI. 1-7.

1 AND [a] the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam,

[n] 1 Tim. 6. 10. [o] Ex. 4. 6; Num. 12. 10; ch. 15. 5. [a] ch. 4. 38.

——*Talent.*] 400*l.* was altogether out of proportion to the occasion, but he had shrewdly gauged Naaman's eagerness to be liberal.——*Garments.*] *Rather*, raiment, as at *v.* 5. 23. *Be content.*] As we should say, Be pleased to take; contracted with us (like the German *bitte*) into *Please* simply. 24. *The tower.*] Heb. *ophel* = knoll, *i.e.* a mound 'within the walls' (*Ball*), on which Elisha's house stood; or, it may be, the *slope of the hill* on which (*Keil*) Samaria was built. 'The *Ophel*' (2 Chr. 27. 3) at Jerusalem was the swelling declivity on the S.E. side of the Temple. *Sept.* must have read an almost identical Heb. word (= darkness), τὸ σκοτεινόν; Vulg. *vesperi.* 26. *Mine heart.*] *i.e.* my thoughts. Ewald renders, in Oriental phraseology, 'Had not my beloved been anywhere when some one (*viz.* Naaman) turned from his lofty chariot towards thee?'——*Is it, &c.*] Elisha exhibits a startling knowledge of what Gehazi's thoughts had been running on (cf. 1 Cor. 12. 10; Acts 5. 3-8). When his master had refused large gifts, that God's honour might not suffer, and he knew it, was no time for such conduct on the part of the servant. Truly warning examples of the length to which covetousness may lead abound in Scripture—Achan, Eli's sons, Ahab, Balaam, Ananias, Demas, Judas. Doubtless 'there is a time to every purpose under heaven,' but godly wisdom studies opportuneness, avoids excess, practices patience, and above all cleaves to the right and the true. For a forcible spiritual application of this inquiry, see *Keble, 11th Sun. after Trinity.* 27. *White as snow.*] In Assyrian inscriptions leprosy is sometimes styled 'whiteness of the body' (*Boscawen*).

2 K. vi.—1. *And.*] Connecting probably with the other miracles (*ch.* 4) wrought for the benefit of the prophets.——*Place.*] Perhaps Jericho, one of the schools which from time to time he visited; or, it may be, Gilgal, which was nearer Jordan.——*Dwell with.*] *Rather*, sit before, as scholars; cf. *ch.* 4. 38. The word *dwell* might give an idea of a monastic or collegiate building, which would be incorrect; a lecture-hall is intended; Vulg. *coram*; so *Sept.* Ital. *il luogo dove noi sediamo davanti a te.*——*Strait.*] From the Latin *stringo* = to draw tight, press together, through the Ital. *stretto*, or the French *étroit*; cf. Matt. 7. 13. Formerly spelt indifferently *strait* or *straight*; cf. 'Straight laced' (*Hudibras*); 'Laced strait' (*Law*); 'To command the streights and narrow passages' (*Spenser*); 'A streight so narrow' (*Shaks.*). 2. *Jordan.*] There is still abundance of timber, poplar and other trees, on the W. edge of the river, though the plains and the hills are bare. On the E. side wood is more plentiful, especially on Gilead, the higher part of which is clad with oak, and its top crowned with pine.——*Beam.*] *i.e.* for the roof; cf. 2 Chr. 3. 7.

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and let us make us a place there, where we may dwell. And he answered, Go ye. [3] And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. [4] So he went with them.

And when they came to Jordan, they cut down wood. [5] But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. [6] And the man of God said, Where fell it? And he shewed him the place.

And [b] he cut down a stick, and cast *it* in thither; and the iron did swim. [7] Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

133.—Elisha's Miracles.—The Syrian War.

2 KINGS VI. 8-33; VII. 1-20.

[8] THEN the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

[9] And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. [10] And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

[11] Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us

[b] ch. 2. 21.

3. *Be content.*] Cf. *ch.* 5. 23, *note.* 5. *Felling a beam.*] *i.e.* a tree for a beam.—*Axe head.*] The 'head (Heb. *iron*, as here) slipping from the helve' (Heb. *wood*) is spoken of in Deut. 19. 5 as a thing likely to occur. Iron was in very early use in Palestine and in Egypt. Tubal Cain wrought in bronze and iron. *Sept.* τὸ σιδήριον; Vulg. *ferrum securis.*—*Borrowed.*] The meaning is rather, *It is one I had to beg*, implying, *And consequently it is the only one I have*; cf. Ex. 3. 22. 6. *Stick.*] As unlikely a means as the salt, or the meal, or the immersion on other occasions. Why he so frequently used means, and seemingly unlikely ones, or why he wrought so many miracles on occasions apparently unimportant, is open to conjecture. 'The general character of Elisha's miracles shows that acts of this kind must have been needed to counteract the materialism of the Israelitish people at that time, their low sensual idolatry, their reverence for evil powers, to undermine their religion of fraud and hatred, to establish, as no words or arguments could, the proof of an actual and a gracious ruler.'—*Maurice.* Bishop Hall says this wood was designed as 'a helve (Sax. *helf* = handle) for the lost axe head.' The moral of this incident is thus pointed out by Cowper—

> 'Not one concern of ours is small
> If we belong to Him;
> To teach us this, the Lord of all
> Once made the iron swim.'

For a spiritual (instructive, if somewhat fanciful) application of it, see Wordsworth's apt quotations from the Fathers.

2 K. vi.—8. *Then.*] *Rather*, And. The king was Benhadad II., whom Ahab let go. Cf. 1 Kin. 20. 1 & 11. 14, 25, *note.* His name appears on the monuments of Shalmaneser II as Rammanu-idri; probably (so Ball) his full name was Ben-hadad-idri = the son of Hadad (*i.e.* Rimmon) is my help.—*Warred.*] *Rather*, was warring, *i.e.* continued for some time at war, though unsuccessful so long as his invasion was by 'bands' (*v.* 23) only.—*Camp.*] *Rather*, ambush. Vulg. *insidias.* 9. *Beware.*] Or, *Be on thy guard*; to be followed by *and he was on his guard* (*v.* 10). *Sept.* φύλαξαι, ἐφυλάξετο; Germ. *hüte dich—und hütete daselbst.*—*Pass.*] Vulg. *ne transeas in locum illum*; Germ. *dass du nicht an den ort ziehest.*—*Thither.*] *Rather*, there.—*Come down.*] The sense seems to require *are concealed*; *Sept.* ἐκεῖ Συρία κέκρυπται, and so *Vulg.*, *Syr.*, *Arab.*, and *Targ.*; but the Hebrew word has in itself no such meaning. 10. *Saved himself.*] Lit. *was on his guard*, implying, *and so escaped the danger* by taking such measures as the occasion called for.—*Not once nor twice.*] Understand, *and such warning was given.* 11. *Troubled.*] *i.e.* violently agitated; lit. (as Isa. 54. 11) 'tossed with tempest.'—*Which of us.*] Perhaps the reading of *Sept.* and *Vulg.* is better, *Who plays the traitor to me?* or Böttcher's, *Who misleads us?*

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is for the king of Israel? 12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

Elisha preserved from Capture.

13 And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in [a] Dothan. 14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? 16 And he answered, Fear not: for [b] they that *be* with us *are* more than they that *be* with them. 17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of [c] horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And [d] he smote them with blindness according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. 20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

Elisha's Magnanimity.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?* 22 And he answered, Thou shalt not

[a] Gen. 37. 17.
[b] 2 Chr. 32. 7; Ps. 55. 18; Rom. 8. 31.
[c] ch. 2. 11; Ps. 34. 7 & 68. 17; Zech. 1. 8 & 6. 1—7.
[d] Gen. 19. 11.

13. *Fetch.*] *i.e.* capture.——Dothan stood on a smooth hill (*v.* 17) at the end of a little upland plain, 12 miles N. of Samaria. Cf. Gen. 37. 17. **15.** *Servant.*] One would think not Gehazi, but (cf. *ch.* 8. 4) he did continue to be reckoned Elisha's servant, and, though this word (part. of the verb *to minister*) happens not to be used of him, the second (= παιδάριον) is.——*Both with.*] *Rather*, and; the host being foot soldiers. So *Sept*, and *Vulg.* **16.** *Are more.*] Elisha had grounds for this confidence even beyond Hezekiah (2 Chr. 32. 7); his own eyes had seen 'horses and chariots of fire round about' Elijah (*ch.* 2. 11). We have the declaration of the Psalmist to rest upon (125. 2), 'The Lord is round about his people from henceforth even for ever;' and of God himself by the prophet (Zech. 2. 5), 'I will be unto her a wall of fire round about;' we may walk all our days 'as seeing Him who is invisible.' It is remarkable that we find in Hittite records the name *Yahubidhi* (= Jah is round me). **17.** *See.*] More blessed are they, however, who do not see, and yet believe. Cf. Rom. 8. 31; Ps. 34. 7. We have here one of the most apt illustrations which Scripture supplies of the proverb, 'In the mount of the Lord it shall be seen' (*i.e.* in every mountain of difficulty and distress the vision of God is to be looked for), the proof that God is 'a very present help.' God's interposition is to be looked for at critical moments, when things are seemingly at the worst, as with Israel in Egypt, Jacob at Peniel, David at Maon, Hezekiah before Sennacherib, Peter 'beginning to sink,' Peter again in prison (Acts 12. 6), Paul in Asia (2 Cor. 1. 8), whose inference suits every case alike, 'In Whom we trust that He will yet deliver us.'——*Horses, &c.*] Cf. Gen. 32. 2; Matt. 26. 53. **18.** *To him.*] So *Sept.* and *Vulg.*, but Syr. *to them*, which is better, for Dothan was on a hill. ——*Blindness.*] Partial, accompanied with utter bewilderment; here and Gen. 19. 11 only; the result was a wandering hither and thither in the valley till Elisha could truly say to them that their faces were not toward Dothan (*v.* 19). **21.** *Shall I, &c.*] Jehoram was evidently greatly excited. He uses the intensive form of expression, *smiting, shall I smite them, i.e.* shall I *utterly* destroy them; cf. Gen. 22. 17; Luke 22. 15. Possibly he dreaded also the rebuke of Ahab (1 Kin. 20. 42). **22.** *Shalt not.*] The deed would have been as impolitic as barbarous. The benefit of

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smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? [e] set bread and water before them, that they may eat and drink, and go to their master. [23] And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master.

So [f] the bands of Syria came no more into the land of Israel.

The Siege of Samaria.

[24] And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. [25] And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

[26] And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. [27] And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress? [28] And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. [29] So [g] we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

[30] And it came to pass, when the king heard the words of the woman, that he [h] rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

[e] Rom. 12. 20. [f] ver. 8, 9; ch. 5. 2. [g] Lev. 26. 29; Deut. 28. 53, 57. [h] 1 Kin. 21. 27.

the miracle lay in their telling at home what power Elisha had put forth. *Smite those whom thy own hand has taken* is (according to *Sept., Vulg., Syr., Arab., Targ.*) what Elisha means. The food of his involuntary guests was to be all that was suitable and needful (cf. *our daily bread*). For how long this exhibition of power and generosity put a stop to border-warfare, we are not told; the Eastern mind is ever ready to ascribe magnanimity to fear; the next invasion (*v.* 24) was on a larger scale, and the plan of secret surprises was abandoned; 'after this' points to no long interval. **24.** *Samaria.*] Cf. 1 Kin. 16. 24, *note.* **25.** *Pieces.*] Eighty shekels (12*l.*) for the most worthless portion of an unclean beast shows the extremity of the destitution. Cf. Ezek. 23. 20. Mohammed forbade ass flesh; 'like venison, but more tender' (*Xen. An.* i. 5. 2).——*Cab, &c.*] ⅙ of a seah, *i.e.* $\frac{1}{18}$ of an ephah (3 pecks), or about a quart. Josephus mentions the selling of a medimnus of wheat for a talent, and the devouring of the contents of sewers and dung heaps, at the siege of Jerusalem; cf. 'Sating upon loathsome things Unutterable the ravening hunger.'—*Milman.* It has been suggested, very needlessly, that, as the Arabs call salsola sparrow's dung, so a root, such as star of Bethlehem (or *nithogalum umbellatum*), may be intended here. **26.** *Wall.*] A broad rampart, as at Boulogne, York, &c. **27.** *Whence.*] He bitterly alludes to the emptiness of his storehouses, and gives proof that he was learning, however unwillingly, the lesson of Hos. 2. 8. **29.** *Eat, &c.*] See *refs.* These awful prophecies had fulfilment again in Nebuchadnezzar's siege (Lam. 4. 10) of Jerusalem, and yet again in that of Titus. Cf.—

'At her door she met us,
And "We have feasted together heretofore,"
She said, "most welcome warriors!" and she led us,
And bade us sit like dear and honoured guests,
While she made ready. Some among us wonder'd,
And some spake jeeringly, and thanked the lady
That she had thus with provident care reserved
The choicest banquet for our scarcest days.
But ever, as she busily ministered,
Quick sudden sobs of laughter broke from her.
At length the vessel's covering she raised up,
And there it lay—the remnant of a child:
A human child!—Ay, start! so started we—
Whereat she shrieked aloud and clapped her hands,
"Oh! dainty and fastidious appetites!
The mother feasts upon her babe, and strangers
Loathe the repast."'—*Milman.*

30. *Rent.*] Cf. *ch.* 5. 7. It was the sign of *any* strong emotion; with Ahab penitence; with Jehoram mainly anger (cf. *v.* 31). His sackcloth we can hardly attribute to any better feeling than a despairing superstition; sincere penitence might even now have brought present deliverence and postponement of the penalties for which Naboth's blood cried out; cf. Jonah 3. 6.——*Passed.*]

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JEHOSHAPHAT [JEHORAM]—(*Jehu*). JEHORAM (son of Ahab)—(*Elisha*).

Jehoram abandons Elisha.

31 Then he said, [i] God do so and more also to me, if the head of Elisha the
son of Shaphat shall stand on him this day.
32 But Elisha sat in his house, and [k] the elders sat with him; and *the king*
sent a man from before him: but ere the messenger came to him, he said to the
elders, [l] See ye how this son of [m] a murderer hath sent to take away mine head!
look, when the messenger cometh, shut the door, and hold him fast at the door:
is not the sound of his master's feet behind him? 33 And while he yet talked
with them, behold, the messenger came down unto him:
and he said, Behold, this evil *is* of the LORD; [n] what should I wait for the
LORD any longer?
[2 K. vii.] 1 Then Elisha said, Hear ye the word of the LORD; Thus saith the
LORD, [o] To morrow about this time *shall* a measure of fine flour *be sold* for a
shekel, and two measures of barley for a shekel, in the gate of Samaria.
2 [p] Then a lord on whose hand the king leaned answered the man of God, and
said, Behold, [q] *if* the LORD would make windows in heaven, might this thing be?
And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

Panic and flight of the Syrians.

3 And there were four leprous men [r] at the entering in of the gate: and they
said one to another, Why sit we here until we die? 4 If we say, We will enter
into the city, then the famine *is* in the city, and we shall die there: and if we
sit still here, we die also. Now therefore come, and let us fall unto the host of
the Syrians: if they save us alive, we shall live; and if they kill us, we shall
but die.
5 And they rose up in the twilight, to go unto the camp of the Syrians: and
when they were come to the uttermost part of the camp of Syria, behold, *there*

[i] Ruth 1. 17; 1 Kin. 19. 2.
[k] Ezek. 8. 1 & 20. 1.
[l] Luke 13. 32.
[m] 1 Kin. 18. 4.
[n] Job 2. 9.
[o] ver. 18, 19.
[p] ver. 17, 19, 20.
[q] Mal. 3. 10.
[r] Lev. 13. 46.

Rather, was passing, as *Sept.* and *Vulg.*, was continuing his round of inspection (*v.* 26). **31.** *Do so, &c.*] Repeating almost his mother's words. Cf. 1 Kin. 19. 2. We do not know that Elisha had announced this famine; at least, he had done nothing to avert it. He was therefore an 'enemy' (1 Kin. 18. 17). No doubt it was he also who had counselled holding out in hope, 'waiting for the Lord' (*v.* 33); and it may be he had added the unpalatable truth, This evil was merited and foretold (1 Kin. 21. 29). **32.** *Sat.*] It is the imperfect tense; cf. 1 Kin. 20. 7, *note.*——*Hold him, &c.*] R.V. *Hold the door fast against him*: lit. *thrust him back with the door*; *i.e.* keep the executioner waiting till his master comes; it will not be for long; already, methinks, I hear his feet. **33.** *Down unto him.*] Unless we read, with Ewald and Gratz, 'the king' (*melek* for *mal'ák*), we must supply *followed by the king himself*; for it is the king who speaks (cf. *ch.* 7. 2, 17), demanding, in injured tone, to what purpose (if it be true that God sends this calamity, and therefore can remove it) his patience and his sackcloth? Why not curse God, and die? Why not gratify his wrath against God by beheading His prophet? He insinuates a doubt as to God's power. He shall see a proof of it, and of the nature of the Lord's 'end' (Jas. 5. 11) as well.

2 K. vii.—**1.** *Measure.*] *Rather*, seah, or *peck*; the ordinary measure for domestic uses. A shekel, for rough calculations, may be called half-a-crown; 2*s.* 8½*d.* would be more exact. **2.** *Lord.*] The corresponding word in Greek has a similar derivation: τριτοστάτης = one standing in the third rank of the chorus; τριστάτης (*Sept.*) = one of the third dignity, king being the first, princes of the blood the second. For Origen's explanation, see 2 Sam. 23. 8, *note.* Various renderings are suggested, *equerry*, *aide-de-camp*. R.V. *captain*; perhaps *lord in waiting* is better; it was a civil, as well as a military, office, held by Naaman, Bidkar (and ? Jehu), *ch.* 5. 18 & 9. 25. ——*If.*] *Even if* would express the meaning more forcibly; and *floodgates*; *i.e.* even if it rained corn like the waters of the deluge. **3.** *Entering.*] Lepers sit outside the Zion-gate of Jerusalem now. **4.** *Fall unto.*] Cf. Jer. 37. 13, *note.*——*Shall but.*] *Sept.* and *Vulg.* omit *but*, rightly; supply, *Well, and so we shall here or in Samaria.* **5.** *Twilight.*] Of the evening (*vs.* 9, 12), directly

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was no man there. 6 For the Lord had made the host of the Syrians [a] to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us [b] the kings of the Hittites, and the kings of the Egyptians, to come upon us. 7 Wherefore they [c] arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household. 10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*. 11 And he called the porters; and they told *it* to the king's house within.

12 And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see. 14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. 15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

The Prophecy fulfilled.

16 And the people went out, and spoiled the tents of the Syrians.

So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, [d] according to the word of the LORD.

[a] 2 Sam. 5. 24; ch. 19. 7; Job 15. 21.
[b] 1 Kin. 10. 29.
[c] Ps. 48. 4, 5, 6; Prov. 28. 1.
[d] ver. 1.

in fact after the departure of the Syrians (*v.* 7). **6.** *Noise.*] Whether real or imaginary we cannot tell.——*Even.*] *Rather*, and (*ch.* 6. 15, *note*).——*Hired.*] The idea of mercenaries would be familiar to the Syrians (2 Sam. 10. 6).——*Kings of the Hittites.*] Cf. 1 Sam. 26. 6, *note*. Assyrian monuments prove the existence of a confederacy of 12 at this time.——*Kings of the Egyptians.*] Probably associate kings; the monuments of this date show a large number of names of kings within a short period. **7.** *Left.*] Perhaps too scared to reflect that fleeing on horseback would be speedier; perhaps wishing to make the camp appear not deserted; as Douglas, before slipping away from Shorn Moss, caused great fires to be lighted, that the camp might seem still occupied. Somewhat similarly Hannibal, *nocte nihil præter arma ferentes secum milites ducens castra plena omnis fortunæ publicæ privatæque relinquit* (*Liv.* xxii. 41). Darius, retreating from Scythia, did precisely this. **8.** *Uttermost.*] R.V. *Outermost* (and *v.* 5). *Pars castrorum quæ vergat in hostem* (*Liv.* xxii. 42). **9.** *Mischief.*] Trouble would combine the idea of calamity and punishment. **10.** *Porter.*] *Rather*, guard, a noun of multitude.——*Of man.*] *Rather*, of people; *ish* before, now *'addâm*. **11.** *He.*] *Rather*, And the guard called and told. **12.** *Hide.*] By such a stratagem Cyrus lured the Massagetæ into his camp, and returned to fall upon them when overcome by feasting. ——*Field.*] Cf. Jer. 40. 7, *note*. **14.** *Chariot horses.*] *Rather*, chariots with horses; *i.e.* four; five (*i.e.* a few, Isa. 30. 17) had been suggested (*v.* 13). **15.**] Jordan would be some 35 miles distant on the usual Damascus road.——*Haste.*] *Rather*, hasty flight. Vulg. *cum turbarentur*; Germ. *da sie eileten*;

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17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, [y] as the man of God had said, who spake when the king came down to him. 18 And it came to pass as the man of God had spoken to the king, saying, [z] Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria: 19 and that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. 20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

134.—Accession of Jehoram Son of Jehoshaphat.

2 KIN. VIII. 16-19. 2 CHR. XXI. 5-7, 2-4.

16 AND in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. 17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

5 Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for [b] the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of [a] Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, [c] as he promised him to give him alway a light, *and* to his children.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his [d] sons for ever.

[y] ver. 2; ch. 6. 32.
[z] ch. 22. 2.
[a] ver. 1.
[b] ver. 26.
[c] 2 Sam. 7. 13; 1 Kin. 11. 36 & 15. 4.
[d] 2 Sam. 7. 12; Ps. 132. 11, &c.

Ital. *affrettandosi di fuggire.* Cf. *Liv.* x. 34. 17. *Who spake.*] Omitted by *Vulg.*, *Sept.*, *Arab.*, *Germ.*, and some Hebrew MSS.

[JUDAH.] 2 K. viii.—16. *And.*] Resuming, from 1 Kin. 22. 49.——*Fifth year.*] Cp. *ch.* 1. 17 and *ch.* 3. 1. 'The fifth year seems to be an error.'—*Hervey.* Apparently Jehoram *began to reign* three times: in the 17th year of Jehoshaphat, when, starting for Ramoth, he designated his son king by naming him regent; now, in the 23rd, when he became associate-king; and in the 25th, when his father died. It was upon Jehoshaphat's death (Chr. *v.* 4) that Jehoram murdered his six brethren, &c. ——*Jehoshaphat being then.*] *Rather*, and (? the 23rd) of Jehoshaphat. Vulg. *et Josaphat regis*; *Sept.* καὶ Ἰωσαφὰτ βασιλεῖ; and the *Heb.* can mean nothing else; but it must be faulty; the clause is omitted by some Heb., Gk., and Lat. MSS., and by the Peshito and some other versions. 17. *Eight years.*] From his second beginning to reign. 18. *As did.*] *i.e.* to the same extent as &c.; the sin of Jeroboam, the statutes of Omri, made 'the way' of the kings of Israel proverbial; Ahab's house surpassed both.——*Daughter.*] Athaliah is called daughter (*i.e.* grand-daughter) of Omri at *v.* 26.——*Evil.*] In spite of Jehoshaphat's politic attempt (Chr. *v.* 3) to follow Rehoboam's example, and to satisfy all his sons by assigning to Jehoram the kingdom, and to his brethren each their separate property (cf. 2 Chr. 11. 23), jealousy, covetousness, ambition, above all, hatred of their religious faithfulness to God (2 Chr. 21. 13; 1 John 3. 12) made Jehoram shed much blood, which was visited upon him in the almost extermination of his own family (*ch.* 22. 1, 10). The firstborn always succeeded, with rare exceptions; in those instances (Solomon, Abijah, Jehoahaz), God's appointment, paternal (unlawfully however, Deut. 21. 15), or popular, favour caused a breach of the rule. 19. *Judah.*] Called *Israel* in Chr.

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JEHOSHAPHAT [JEHORAM]—(*Jehu*). JEHORAM (son of Ahab)—(*Elisha*).

[2] And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel. [3] And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the firstborn.

[4] Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

135.—Elisha's Miracles (continued).

The Poisoned Pottage cured.

2 KINGS IV. 38-44.

[38] AND Elisha came again to [a]Gilgal: and *there was* a [b]dearth in the land;

and the sons of the prophets *were* [c]sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. [39] And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not. [40] So they poured out for the men to eat.

And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* [d]death in the pot. And they could not eat *thereof*. [41] But he said, Then bring meal. And [e]he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

[a] ch. 2. 1. [b] ch. 8. 1. [d] Ex. 10. 17.
[c] ch. 2. 3; Luke 10. 39; Acts 22. 3. [e] See Ex. 15. 25; ch. 2. 21 & 5. 10; John 9. 6.

rs. 2, 4; cf. 1 Kin. 11. 42, *note*.——*A light ..to.*] *Rather*, a lamp in; lit. *in respect of* (some MSS., *Sept.*, *Vulg.*, and *Targum* read *and to*); Germ. *unter*; Ital. *d'infra*; Keil's rendering, 'him, *i.e.* his sons,' accords better with Chr. v. 7; 2 Sam. 7. 13 and 1 Kin. 15. 4. Cf. 1 Kin. 11. 36, *note*. The risen Christ (Acts 13. 34) proves the eternal truthfulness of the promise (Luke 1. 32, 33).

[ISRAEL.] 2 K. iv.—**38**. *Came again.*] No doubt in the course of his ordinary circuit of inspection.——*Gilgal.*] Cf. *ch.* 2. 2, *note*.——*A dearth.*] *Rather*, the famine (foretold *ch.* 8. 1) was. The word *famine* implies a greater degree of misery than *dearth*, actual starving hunger, not mere scarcity and dearness.——*Sitting.*] At his feet for instruction, as St. Paul at Gamaliel's; cf. Ezek. 20. 1 and *ch.* 6. 1, *note*.——*Seethe.*] Sax. *seóthan*, to boil; perf. *sod* (Gen. 25. 29); p. part. *sodden* (Ex. 12. 9).——*Pottage.*] Strictly, anything cooked in a pot, but by usage, like the Fr. *potage*, confined to soup. **39** *Herbs.*] The word is *ôroth*, which is sometimes a general term for anything sprouting or green; its literal meaning is *light*; it is rendered *herbs* here and in Isa. 18. 4 & 26. 19 only. It may mean colewort or cabbage.——*Vine.*] Used as a generic term for creeping plants with tendrils. To distinguish the species, we say sometimes grape-vine, melon-vine, hop-vine. Cucumbers are of the gourd tribe. This might have been (so Thomson) the *ecbalium elaterium* or squirting cucumber; and, if this Gilgal was in mount Ephraim (cf. *ch.* 2. 2, *note*), it must have been. In itself the *citrullus colocinthus* (so *Vulg.*) would be a likelier plant (so Tristram), but it grows on the barren sands around the Dead Sea and on some places on the Philistine shores, and *nowhere else* in Palestine. It closely resembles a melon or pumpkin. A stranger (and perhaps Elisha's servant was the gatherer) might easily mistake them. It is bitter in taste, powerful as an aperient. *Pekkaim*, the masc. form of *pakkuoth* (gourd), is rendered *knops* in 1 Kin. 6. 18. The wild grape proper (*vitis labrusca*) is nowise injurious.——*Lap.*] *i.e.* in the fold of his outer garment.——*Shred.*] From the Sax. *screadian*, to cut into bits. Cf. 'Shred the leeks.'—*Dryden.* **40**. *Death.*] The unmeasured dose would make them feel as though it were so. **41**. *Meal.*] Cf. *ch.* 6. 6, *note*.——*He said.*] Sept. *Elisha said to Gehazi his servant.*

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The Loaves multiplied.

42 And there came a man from [f] Baal-shalisha, [g] and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof.

And he said, Give unto the people, that they may eat. 43 And his servitor said, [h] What, should I set this before an hundred men?

He said again, Give the people, that they may eat: for thus saith the LORD, [i] They shall eat, and shall leave *thereof*. 44 So he set *it* before them, and they did eat, [k] and left *thereof*, according to the word of the LORD.

136.—Elisha.—The Shunammite's Estate Restored.

2 KINGS VIII. 1-6.

1 THEN spake Elisha unto the woman, [a] whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD [b] hath called for a famine; and it shall also come upon the land seven years. 2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with [c] Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. 5 And it came to pass, as he was telling the king how he had [d] restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her

[f] 1 Sam. 9. 4.
[g] 1 Sam. 9. 7; 1 Cor. 9. 11; Gal. 6. 6.
[h] Luke 9. 13; John 6. 9.
[i] Luke 9. 17; John 6. 11.
[k] Matt. 14. 20 & 15. 37; John 6. 13.
[a] ch. 4. 35.
[b] Ps. 105. 16; Hag. 1. 11.
[c] ch. 5. 27.
[d] ch. 4. 35.

42. *Baal-shalisha.*] If this be the Shalisha of 1 Sam. 9. 4, it was near mount Ephraim. —— *Bread*, &c.] Rightly the priests' due (Num. 18. 13; Deut. 18. 4). But there were no true priests in Israel (2 Chr. 11. 13, 14).—— *Full ears.*] Lit. *a Carmel*, a fruitful field; and so figuratively the fruit that grows in such a field, prime corn (cf. Lev. 23. 14) produced by highest cultivation; the green (R.V. *fresh*) ears would be parched. *Sept.* καλάθας (fruit-cakes); Vulg. *frumentum novum*; Germ. *neu getreide*; Ital. *grano novello*. ——*Husk.*] *Rather*, in his bag; the Hebrew word means something drawn up and tied. Vulg. *in perâ*; Germ. *in seinem Kleide* (as in v. 39). So *Arab.* and *Syr.* 43. *Should I*, &c.] Foreshadowing 'But what are they among so many?' The two stories may be compared in many particulars, as indeed may also the Workers, Christ and Elisha, in more than in the fact that each had an 'Elias' to precede him. Keil calls attention to this difference, that Christ performs, Elisha merely predicts (cf. 1 Kin. 17. 14) the miracle. The Jews, however, reckon this among the miracles wrought by Elisha.

2 K. viii.—1. *Then.*] *Rather*, Now Elisha had spoken. There is no mark of time; it is an incidental mention. The famine had not only been foretold, but had actually come. ——*Called.*] Similarly in Ezek. 36. 29 God is said to 'call for the corn.' Famine is one of God's four sore judgments (Ezek. 14. 21). 2. *Philistines.*] For two reasons corn was likely to be more plentiful there; their plains were less liable to drought; the 'coasts of Palestine (Philistia)' engaged in foreign trade (Joel 3. 4). Both Abraham and Isaac had found refuge among them in time of famine. 3. *Cry.*] Though Eastern sovereigns are very far removed above their subjects, yet in some points they are more accessible than those of the West. Direct appeal by clamorous cry, by personal presentation of a petition, is very usual. It is somewhat the same still with the Tsar of Russia. 4. *Talked.*] *Rather*, was talking. Possibly Gehazi had repented, and his punishment been removed. Leprosy *like Naaman's*, however (called, for distinction, 'clean'), need not have kept him at all times apart from men or court; cf. *ch.* 5. 1.

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house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life. [6] And when the king asked the woman, she told him.

So the king appointed unto her a certain officer, saying, Restore all that *was* her's, and all the fruits of the field since the day that she left the land, even until now.

137.—Death of Jehoshaphat.

1 KINGS XXII. 45.

[45] Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

2 CHRON. XX. 34.

[34] Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jehu the son of Hanani, [a] who *is* mentioned in the book of the kings of Israel.

138.—Jehoram Reigns Alone.

1 KINGS XXII. 50.

[50] AND Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

2 CHR. XXI. 1, 8-15.

[1] Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

Revolt of Edom.

2 KINGS VIII. 20-22.

[20] In his days [a] Edom revolted from under the hand of Judah, [b] and made a king over themselves.

[21] So Joram went over to Zair, and

[8] In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

[9] Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the

[a] 1 Kin. 16. 1, 7. [a] Gen. 27. 40; ch. 3. 27. [b] 1 Kin. 22. 47.

6. *Officer.*] Lit. *eunuch*; cf. 1 Sam. 8. 15, *note.*——*Restore.*] Whether others had got wrongful possession of her lands, or they had lapsed to the crown, does not appear; probably the latter.——*Fruits.*] Vulg. *reditus*, *i.e.* proceeds; Fr. *revenus*; Germ. *einkommen*; no doubt 'fruits' had once that meaning.

[JUDAH.] 1 K. xxii.—45.] We have record of his might in 2 Chr. 17. 12-19 & 18. 1 & 20. 29, 30; of his wars in 2 Kin. 3. 9-27; 2 Chr. 20. 1-27.

2 C. xx.—34. *Book . . . who is mentioned.*] *Var.* (so R.V.) story . . which is inserted. The story (*dâvâr* = words. *Sept.* λόγοις; Vulg. *verbis*) of his life by Jehu was *incorporated* in (lit. made to ascend into), and not merely quoted in, the history (*sêpher* = book; *Sept.* ὃς κατέγραψε βιβλίον; Vulg. *quæ digessit in libros*) of the kings of *Judah* (cf. 1 Kin. 11. 42; 2 Sam. 1. 18, *notes*).

1 K. xxii.—50. *Reigned.*] Cf. 2 Kin. 8. 16, *note*, and *Blunt*, ii. 25.

2 K. viii.—20. *Edom.*] Had already (1 Kin. 11. 14) in part fulfilled Gen. 27. 40. A king, the nominee of Judah (1 Kin. 22. 47), would naturally be the object of their aversion; they now 'slew him and set up one of their own choosing' (*Josephus*), with other deeds of violence (Joel 3. 19); the vengeance of Judah fell upon them in Amaziah's day (2 Chr. 25. 11); their king became later (as Assyrian monuments show) tributary to Esarhaddon and Assurbanipal.

2 C. xxi.—9. *Princes.*] *Rather*, captains, *'im sârâv.*

2 K. viii.—21. *Zair.*] Apparently Jehoram invaded Seir [Zair *may* be the Zoar of Isa. 15. 5, or may be (so Bali) a corruption of *'im sârâv* in Chr. *v.* 9], was surrounded by a superior force, broke through by night, despite

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JEHORAM (son of Jehoshaphat). JEHORAM (son of Ahab)—(*Elisha*).

all the chariots with him: and he rose by night, and smote the Edomites which compassed him in, and the captains of the chariots.

Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day.

10 So the Edomites revolted from under the hand of Judah unto this day.

Then Libnah revolted at the same time.

The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

Apostacy of Jehoram.—Elijah's Writing.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to [c] commit fornication, and compelled Judah *thereto*.

12 And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, 13 but hast walked in the way of the kings of Israel, and hast [d] made Judah and the inhabitants of Jerusalem to [e] go a whoring, like to

[c] ver. 13; Lev. 17. 7 & 20. 5. [d] ver. 11. [e] Ex. 34. 15; Deut. 31. 16.

their strong array of war-chariots, and escaped, but dared make no further attempt to subdue Edom.——*To their tents.*] *i.e.* their homes (1 Sam. 13. 2, *note*). 22. *To this day.*] *i.e.* up to the date of the record which the Writer is quoting.

2 C. xxi.—10. *Libnah.*] About midway between Hebron and Gaza.—This loss of dominion was a judgment on him for having led his people into spiritual unfaithfulness, and at the same time the natural consequence thereof; for Libnah belonged to the family of Aaron (Josh. 21. 13), who naturally would resent Jehoram's introduction of the worship of Baal. This was the beginning of that priestly protest on God's behalf, which culminated in the overthrow of Athaliah. *Syr.* reads, 'the Edomites that lived in Libnah.' It was followed by the invasion of the Arabians and Philistines (*vs.* 16, 17). 11. *He.*] Emphatic; *Sept.* καὶ γὰρ αὐτὸς; the people followed only under compulsion. ——*Mountains.*] Heb. *har*, perhaps a corruption for *ir* = cities, which *Sept.*, *Vulg.*, and many Hebrew MSS. read; cf. Ezek. 16. 24. ——*Fornication.*] The expression is specially suitable to describe that unfaithfulness to God which was coupled with so much impurity—the worship of Ashtoreth. The royal house of Judah were true to their God till the blood of the house of Ahab began to run in their veins. Not even now, however, had Judah permanently forsaken God; it was not till over a century later, that Isaiah (1. 21) had to cry, 'How is the faithful city become an harlot.' 12. *A writing.*] All, and more than all the troubles named above—the sin, not in his day committed, and the terrible punishment, dreadful as the end of Herod—were prophetically announced in a *writing* (*miktâb*—not *iggereth* or *sêpher*, a letter) penned by Elijah, produced now, probably in accordance with instructions left by him, and by which he spoke now with a voice plain as that of the risen Samuel, convincing as that of the life-giving bones of Elisha. Cf. 1 Chr. 28. 19; *ch.* 35. 4; Isa. 38. 9, and Jer. 36; *miktâb* (= anything graven or written) is never rendered *letter*, or used of any ordinary written communication from one person to another. This is the only point of connection between Elijah and the house of David, the only mention of his name in Chron. If, as some think, this writing, though as genuine as authentic, was not prophetic, either it was sent from heaven (so some Jewish and Roman Catholic expositors), or (which is possible) Elijah's translation took place at a later date (after Jehoshaphat's death, and Jehoram's fratricide which followed it), and Elisha entered in some measure on his office before Elijah's translation. Some copies of Josephus insert here, 'for he (Elijah) was yet upon earth;' if so, age and infirmity might well account for his not appearing in person. On the other hand, the whole narrative of the Translation seems to imply that then, and not before, Elisha began any independent work and occupied a recognized position as prophet; nor does Elijah *then* show any signs of the infirmities of age. Marg. has the curi-

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the [f] whoredoms of the house of Ahab, and also hast [g] slain thy brethren of thy father's house, *which were* better than thyself: [14] behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods: [15] and thou *shalt have* great sickness by [h] disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

139.—Dreadful End of Jehoram (of Judah).

Invasion of the Philistines, &c.—Jehoram's sons slain.

2 CHRON. XXI. 16-20; 2 KINGS IX. 29 & VIII. 23, 24.

[16] MOREOVER the LORD [a] stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians: [17] and they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and [b] his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

Elijah's Prophecy fulfilled.

[2 K. ix.] [29] And in the eleventh year of Joram the son of Ahab began Aha-

[18] And after all this the LORD smote him [c] in his bowels with an incurable disease.

[19] And it came to pass, that in process of time, after the

[f] 1 Kin. 16. 31—33; 2 Kin. 9. 22. [g] ver. 4. [h] ver. 18, 19. [a] 1 Kin. 11. 14, 23. [b] ch. 24. 7. [c] ver. 15.

ous note, 'Writ before his death; 2 Kin. 2. 1.' Murphy maintains that this is a second Elijah. *Sept.* ἐν γραφῇ; Vulg. *litteræ*; Germ. *schrift*; Ital. *uno scritto*. **14.** *Smite.*] The object of the verb, the object of God's anger, is better indicated by *Sept.* πατάξει σε ἐν τῷ λαῷ σου, κ.τ.λ. **15.** *Day by day.*] The expression (lit. *days upon days*) is varied in v. 19 (Heb.) to *at the end of two days*, *i.e.* two cycles of days, *two years*; Vulg. *duorum annorum expletus est circulus*; so *Syr.*, *Arab.*, *Germ.*

2 C. xxi.—**16.** *Moreover.*] *Sept.*, rightly, καί; Vulg. *ergo*; Fr. *donc*; it was the fulfilment of Elijah's prophecy.——*Stirred up the spirit.*] So God moves men, it may or may not be consciously to themselves, to perform his work (Hag. 1. 14; Ezra 1. 1) or to execute his judgments (1 Chr. 5. 26; Jer. 51. 11; Ps. 17. 13).——*Philistines.*] This probably is the invasion described in Amos 1. 6 as ruthless, a 'whole captivity,' followed by sale into slavery; cf. Joel 3. 6; Jer. 47. 1.——*Near.*] As occupying opposite shores of the Red Sea (*Bevan*). R.V. *beside*. The Cushites of the E. shore (*ch.* 14. 9, *note*), are more commonly mentioned in connection with Egypt and other African nations. Arabians and Philistines are elsewhere named together (*ch.* 17. 11 & 26. 7). **17.** *Into.*] R.V. *against*.——*Brake into it.*] Lit. *clave asunder*; more appropriate to the storming of a city (*ch.* 32. 1; Jer. 52. 7) than the invasion of a land; probably the 'it' in the Writer's mind was Jerusalem.——*Wives.*] Cf. Kin. *v.* 29, *note*.——*Never a son.*] His sons followed in his steps (*ch.* 24. 7). They could not have been many, for Ahaziah, the youngest, must have been born when his father was 18 (Kin. *vs.* 17, 26). Plainly *brethren* in 2 Kin. 10. 13 does not mean whole brothers; perhaps nephews, perhaps sons of concubines of Jeboram.

2 K. ix.—**29.**] The verse is parenthetic, not in exact accordance with *ch.* 8. 25, and (so Ball) possibly spurious.——*Ahaziah.*] Ahaziah and Jehoahaz (Chr. *v.* 17) alike mean *Jehovah taketh hold* (cp. the similar inversion in Jechoniah and Jehoiachin, *Jehovah maketh stedfast*; and in Hananiah and Johanan, *Jehovah graciously gave*); and Jeboram (or Joram) means *Jehovah is exalted*. Azariah (*Jehovah helps*) in 2 Chr. 22. 6 is probably an error. It is remarkable how the affix Jehovah clung to the names of idolaters. Even Athaliah, who alone of Jeboram's wives escaped (Chr. *v.* 17), means *the time for Jehovah*.

2 C. xxi.—**19.** *Process of time.*] Cf. *v.* 15, *note*.——*Of sore diseases.*] *Rather*, in sore

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ziah to reign over Judah.

[2 K. viii.] 23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and [e] Ahaziah his son reigned in his stead.

end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like [d] the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

140.—Accession of Ahaziah.—Meeting of Elisha and Hazael.

2 KINGS VIII. 25-27.

25 IN the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel.

2 CHRON. XXII. 1-4.

1 And the inhabitants of Jerusalem made [a] Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the [b] eldest.

So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* [c] Athaliah the daughter of Omri.

[a] See ch. 21. 17; ver. 6.
[b] ch. 21. 17. [c] ch. 21. 6.

[d] ch. 16. 14. [e] 2 Chr. 22. 1.

pains. **20.** *Without being desired.*] *Rather*, unregretted; cf. *Hor. Od.* 1. 24. 1; *Sept.* οὐκ ἐν ἐπαίνῳ; his end was as unhonoured as it was painful and loathsome. The 'infamy to die and not be missed,' or missed only with a sense of relief, was his. Not even a lying stone proclaimed him 'universally mourned.' Pity alone might shed a tear. Compare Sir David Lindsay's lines on Cardinal Bethun—

> 'As for the Cardinal, I grant
> He was the man we might well want,
> And we'll forget him soon;
> And yet, for that, the sooth to say,
> Although the loon was well away,
> The deed was foully done.'

and contrast *ch.* 16. 14, and—

> 'His every look, his every word,
> His very voice's tone,
> Came back to us like things whose worth
> Is only prized when gone.'

——*Howbeit.*] R.V. *And.*

2 K. viii.—**24.** *Joram.*] *i.e.* of Judah. He was not ultimately buried with his fathers (Chr. *v.* 20), though he may at the first have been laid there through Athaliah's influence. It is not unlikely that Jehoiada (*ch.* 11) had him removed from among the kings.

2 C. xxii.—**1.** *Inhabitants.*] Confirming his nomination by his father in the preceding year, accepting him in default of an elder heir, but whether contented with his character, or still chafing against his father's godlessness (*ch.* 21. 11), and *hoping* to find in him a holier man, we cannot tell. Nearly the same expression is used in the case of another younger son of the same name (2 Kin. 9. 29, *note*) in 2 Kin. 23. 30.——*Band.*] Probably camp followers of the invading army named in *ch.* 21. 16. **2.** *Also.*] R.V. omits. ——*Daughter.*] R.V. marg. *grandaughter*; cf. Kin. *v.* 26, *note.*

2 K. viii.—**26.** *Two and twenty.*] This number must be the correct one, not the 42 of Chr. *v.* 2, for his father died at the age of 40. ——*Omri.*] Was specially famous, it is to be supposed, as the founder of the dynasty; Assyrian inscriptions show that he was so. Jehu even is there *Omri's son*, and Samaria is only known as *Beth-Omri.* Athaliah was *Ahab's* daughter, yet the idolatrous practices she introduced are spoken of by Micah (6. 16) as 'statutes of Omri.' As the prayers of the pious, so the teachings of the ungodly, take effect from generation to generation. The stream widens continually: its waters may *seem* swallowed up in affluents and the

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AHAZIAH. JEHORAM (son of Ahab)—(*Elisha*).

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. 4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

Meeting of Elisha and Hazael.

2 KINGS VIII. 7-15.

7 And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither

8 And the king said unto [d] Hazael, [e] Take a present in thine hand, and go, meet the man of God, and [f] enquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that [g] he shall surely die.

[d] 1 Kin. 19. 15. [e] 1 Sam. 9. 7; 1 Kin. 14. 3; ch. 5. 5. [f] ch. 1. 2. [g] ver. 15.

tide of the estuary, but they never cease to flow till they reach the eternal ocean of unrest. **27.** *He walked.*] He *also* in Chr. *v.* 3, *i.e.* as well as Jehoram.——*Son in law.*] The name of his wife is unknown. This connection explains what might otherwise seem a wanton act of blood on the part of Jehu, *viz.* the destruction of Ahaziah and his brethren (*ch.* 9. 27). Hervey understands 'son on the mother's side.'

[ISRAEL.] 2 K. viii.—**7.** *Came.*] Probably on purpose to fulfil the duty inherited (1 Kin. 19. 15), knowing nothing, caring nothing, as to how he might be received. Benhadad owed him both gratitude (*ch.* 5 & 6. 22) and grudge (*ch.* 6. 9-12, 31, *note*, & 7. 1-7). The revolution under Jehu was about shortly to break the alliance between Israel and Judah, and prepare the way for Syrian invasion. **8.** *Hazael.*] The name means *God seeth*, but the recollection of its meaning acted as no restraint. His name and Benhadad's (as ally of Ahab of Jezreel) both occur on the Black obelisk in the Brit. Mus. as kings of Damascus defeated by Shalmaneser, king of Assyria, who is named also as taking tribute from Jehu.——*Present.*] Heb. *minchah*, constantly used of *gift*, *tribute*, and *meat-offering*: *Sept.* *μανὰ*. Cf. 1 Sam. 9. 7, *note.*——*Meet.*] At Hobah, four miles from Damascus, tradition says; where is the reputed grave of Gehazi; but 'hither' (*v.* 7) seems to imply that Elisha was already actually in Damascus.——*Enquire.*] The instances of enquiry of the Lord by the heathen are few (cp. Balak); probably Hervey's suggestion is correct, that Benhadad was awed by his late supernatural discomfiture before Samaria, and by the dread of approaching death. It was to a prophet, of whose knowledge or power they had had proof, not to the H. P., possessor of the Urim, and permanent representative of Jehovah, that such would apply. We find Samuel consulted in both capacities (1 Sam. 9. 6 & 10. 22; cf. 1 Sam. 23. 9). **9.** *Took, &c.*] We are left to guess that Elisha would probably decline the gift, though there were added to the gold, silver, and raiment of Naaman much luxurious produce of Damascus, such as the tissues of Helbon wool, which has given its name to *damask* (cf. Ezek. 27. 18; Amos 3. 12; and *Herod.* 1. 50-54).——*With him.*] Marg. and *Sept.* rightly, *in his hand*, as *v.* 8 and Gen. 43. 12, though the expression could only be figurative (*ch.* 5. 5, 23).——*Thy son.*] Using craftily (cp. 1 Kin. 20. 33) a title corresponding to the customary respectful salutation of a superior (*ch.* 5. 13). **10.** *Mayest, &c.*] *Rather*, *Thou shalt not live, for*; or Elisha's tone is something that of Micaiah; and his meaning, 'Carry back that complimentary message which a despot's messenger is sure to carry, true or false, *yet*,' &c. (This reading is doubtful; two words of the same sound (*lô', lô*) mean *not* (so c'thib) and *to him* (so k'ri); cp. text and margin in Ps. 100. 3; cp. Isa. 9. 3. Hebrew is weak in conjunctions, and their meaning is uncertain.) More probably, *Thou mayest, &c.*, means simply, *The disease is not mortal*, and

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11 And he settled his countenance stedfastly, until he was ashamed: and the
man of God [h] wept. 12 And Hazael said, Why weepeth my lord? And he
answered, Because I know [i] the evil that thou wilt do unto the children of Israel:
their strong holds wilt thou set on fire, and their young men wilt thou slay with
the sword, and [k] wilt dash their children, and rip up their women with child.
13 And Hazael said, But what, [l] is thy servant a dog, that he should do this
great thing? And Elisha answered, [m] The LORD hath shewed me that thou *shalt*
be king over Syria.
14 So he departed from Elisha, and came to his master; who said to him,
What said Elisha to thee? And he answered, He told me *that* thou shouldest
surely recover. 15 And it came to pass on the morrow, that he took a thick
cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and
Hazael reigned in his stead.

141.—Jehu Executes the Sentence on Ahab's Race.

The allied kings at Jezreel. *Jehu Anointed at Ramoth-gilead.*

2 KINGS VIII. 28, 29. 2 CHR. XXII. 5-7, 9. 2 KINGS IX. 1-28.

28 AND he went 5 He walked also 1 And Elisha the prophet called one of

[h] Luke 19. 41.
[i] ch. 10. 32 & 12. 17 & 13. 3, 7; Amos 1. 3.
[k] ch. 15. 16; Hos. 13. 16; Amos 1. 13.
[l] 1 Sam. 17. 43. [m] 1 Kin. 19. 15.

reveals nothing of knowledge of a death by violence. R.V. *thou shalt surely recover;* marg. (so *C'thib*) *not recover: for.* **11.** *Stedfastly.*] R.V. adds, *upon him.* Elisha gazed steadfastly on him, till the guilty thought within (*his own,* long cherished, detected, not suggested, by Elisha) brought the blush to his cheek; Vulg. *usque ad suffusionem vultûs;* Germ. *Und der mann Gottes sahe ernstlich, und stellete sich ungeberdig.* The prophet was overcome by the human emotions of the patriot. Cf. Luke 19. 41-44. **12.** *Dash.*] R.V. adds, *in pieces.*——*Children.*] R.V. *little ones.*—— *Rip.* &c.] Apparently (Amos 1. 13) the Ammonites joined him in this atrocious method of securing that no avengers of blood should arise. His *oppression* (*ch.* 13. 4, 22) is not described in detail, but there are sufficient indications of its thorough (*ch.* 10. 33) and cruel (*ch.* 13. 7) nature. Shalmaneser, God's instrument, was suffered to exercise similar cruelties on Israel's cities, notably Betharbel, as punishment for the calf-worship (Hos. 10. 14, 15 & 13. 16). **13.** *But what,* &c.] *This great thing* Hazael calls those deeds, viewing them not as horrible, but as the ordinary privileges of conquest. *But how* (his exclamation means) *shall thy servant, a nobody, a mere dead dog* (*Sept.* ὁ κύων ὁ τεθνηκώς; cf. 1 Sam. 24. 14; 2 Sam. 9. 8 & 16. 9, and 1 Sam. 17. 43, *note*; Vulg. *quid enim sum tuus servus canis;* Germ. *was ist dein knecht, der hund*) *have the opportunity so to distinguish himself?* And *great* Hazael was reckoned by his subjects, worshipped with divine honours many years after his death (*Jos. Ant.* IX. 4. 6). R.V. *what is thy servant, which is but a dog.* **14.** *So.*] R.V. *Then.*——*He told me,* &c.] Hazael uses Elisha's exact words, whatever their meaning might be. In fulfilling God's purpose, that he should be king, he follows his own impatient course. Contrast David's conduct, to whom a similar promise had been made, who yet twice passed by an opportunity of slaying Saul. Jacob's deceit was a crime similar in nature. **15.** *A thick cloth.*] *Rather,* the, *i.e.* probably, the bath-cloth, or the coverlet of quilted wool. To wet it and place it on him would be an ordinary way of treating fever in the East. To draw its sodden weight over Benhadad's mouth would be to bring about death without suspicion of violence. The death of Tiberius was not unlike this, and that of Abbas Pasha was identical. R.V. *the coverlet.*——*Reigned.*] For a lengthened period; the Black obelisk (see v. 8, *note*) shows him reigning in B.C. 842 and B.C. 839.

[JUDAH.] 2 K. viii.—**28.** *And .. with Joram.*] Ewald reads simply, *Joram went,* but wrongly, as Ball conclusively shows.——*The.*] R.V. omits.——*Against Hazael.*] Jehoram judged the opportunity favourable for renewing that attempt, which failed before (1 Kin. 22), now that a new king and a usurper was on the throne of Syria; and so it proved (*ch.* 9. 14). ——*In.*] R.V. *at.*——*Wounded.*] On several occasions, as is implied by the use of the

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AHAZIAH.

with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead;

and the Syrians wounded Joram. 29 And [f] king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria.

JEHORAM (son of Ahab)—(*Elisha*).

after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead:

and the Syrians smote Joram. 6 And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria.

[a] the children of the prophets, and said unto him, [b] Gird up thy loins, and take this box of oil in thine hand, [c] and go to Ramoth-gilead: 2 and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among [d] his brethren, and carry him to an inner chamber; 3 then [e] take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him,

[g] Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel. 7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, [h] at the hand of Jezebel. 8 For the whole house

[a] 1 Kin. 20. 35. [b] ch. 4. 29; Jer. 1. 17. [c] 1 Kin. 19. 16. [f] ch. 9. 15.
[e] ch. 8. 28, 29. [d] ver. 5, 11. [g] 1 Kin. 19. 16; 2 Chr. 22. 7. [h] 1 Kin. 18. 4 & 21. 15.

impert. in the Hebrew in *v.* 29. **29.** *Went back.*] R.V. *returned.* Leaving the chief command in Ramoth (so Josephus) to Jehu. Ahaziah would be likely to return to Jerusalem on the capture of the city.——*Jezreel.*] Apparently (*ch.* 10. 11; 1 Kin. 18. 46) the royal residence at this time, 45 miles distant.——Ramah means *height;* Ramoth, *heights.* Naturally such names were common in a hilly country.

2 C. xxii.—**5.** *Their counsel.*] Ahaziah's grandfather, Jehoshaphat, had twice formed an ungodly alliance such as this (1 Kin. 22. 29; 2 Kin. 3. 9). This time judgment was swift. 'He went out with Jehoram to meet Jehu,' and was slain (*v.* 7; 2 Kin. 9. 27), and for six years his lawful heir was kept out of his throne (*v.* 9).——*The Syrians.*] *Sept.* has 'the archers,' probably reading *ha-rómim* for *'Arammim;* they may have formed as important a part of Syrian, as the monuments prove them to have formed of Assyrian armies.——*Smote.*] R.V. *wounded.* **6.** *Because of.*] Obviously by mistake for of; so R.V., *Sept.*, and *Syr.*——*Were.*] R.V. *they had.*

[ISRAEL.] 2 K. ix.—**1.** *Children.*] *Rather,* sons; Heb. *ben.* Tradition says it was Jonah the prophet, son of the widow of Zarephath (cf. *ch.* 14. 25).——*Box.*] *Rather,* vial (1 Sam. 10. 1 only). Many glass, alabaster, and earthen oil vessels have been found in Egypt and Assyria.——*Oil.*] *Rather,* the oil; cf. Ex. 30. 23–25. The whole order is given with a divinely-bestowed fore-knowledge of how he would find matters at Ramoth. Cf. Matt. 21. 2; Mark 14. 13. **2.** *Jehu.*] Cf. *ch.* 8. 26, *note;* the name means *Jehovah is He* (*i.e. God*); that he (the providential instrument used to prove that 'verily there is a God that judgeth the earth') should be 'son of Jehoshaphat' = *Jehovah judgeth,* is appropriate (Chr. *v.* 8); apparently his grandfather was better known (*v.* 20); on the Black obelisk he appears as 'son of Omri.'——*Carry.*] *Vulg.* better, *introduces.*——*Inner chamber.*] *Kheder;* lit. *inner chamber of inner chambers;* cp. Holy of holies. 'Such a room is found in the Assyrian Palaces at Nimroud and Abó Hubba; the Assyrians called it *idrami* = the dark room, as it was lighted only from the larger outer room.'—*Boscawen.* **3.** *Say.*] The added words (*v.* 7) connect his act with Elijah's unfulfilled commission. **4.** *The young man the prophet.*] Vulg. *puer Prophetæ* (*i.e.* of Elisha). **5.** *Came.*] Vulg. *ingressus illuc;* he entered the city, and went straight to the upper chamber, where (*v.* 12) they sat.——*Sitting.*] Whether in council or carouse does not appear. **6.** *Into the house.*] Probably from the court where they were sitting in council or at feast.——*God.*] R.V. *the God.* **7.** *That I may, &c.*] The purpose of his anointing is distinctly repeated in Chr. *v.* 7. **8.** *Him . . . wall.*] R.V. *every*

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of Ahab shall perish: and [k] I will cut off from Ahab [l] him that pisseth against the wall, and [m] him that is shut up and left in Israel: [9] and I will make the house of Ahab like the house of [n] Jeroboam the son of Nebat, and like the house of [o] Baasha the son of Ahijah: [10] [p] and the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*.

And he opened the door, and fled.

The Conspirators hasten to Jezreel.

[11] Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came [q] this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication. [12] And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

[13] Then they hasted, and [r] took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king. [14] So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram.

(Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. [15] But [s] king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.)

And Jehu said, If it be your minds, *then* let none go forth *nor* escape out of

[k] 1 Kin. 14. 10 & 21. 21. [l] 1 Sam. 25. 22.
[m] Deut. 32. 36.
[n] 1 Kin. 14. 10 & 15. 29 & 21. 22.
[o] 1 Kin. 16. 3, 11. [p] ver. 35, 36; 1 Kin. 21. 23.
[q] Jer. 29. 26; John 10. 20; Acts 26. 24; 1 Cor. 4. 10. [r] Matt. 21. 7. [s] ch. 8. 29.

man child.——*Shut up, &c.*] *i.e.* all sorts and conditions of men; cf. 1 Kin. 14. 10, *note*, and to the renderings there add that of Reuss, *caché ou lâché.*——*Left.*] R.V. *left at large.* **10.** *Dogs, &c.*] Thus sometimes signal wickedness meets with signally awful recompence (cf. Acts 12. 23); but, when it is not so, the cause is not God's blindness or consent. It may be hopeful forbearance; it may be the reserving for still sorer punishment; but the king conceals it in his own breast.——*Portion.*] *Division*, the French *arrondissement*, would be suitable here and in *vs.* 21, 25, where we have the fem. of the same word, *inheritance.* It is from the verb to divide, allot. *Sept.* ἐν τῇ μερίδι. **11.** *Mad.*] *i.e. frenzied one;* the word might mean *inspired one*, but is generally used in a bad sense = *fanatic*, of a false prophet, or, in scorn, of a true one.—— *Ye know.*] Apparently he thought they had plotted to place him on the throne, and were pretending that the messenger had not been sent by them. Possibly the idea had entered his mind 15 years before (*v.* 25). Josephus would lead us to understand him thus: 'You, rightly, called him *mad*, what need to repeat his words;' which accords ill with their reply, but well with the *Sept.* rendering of 'communication,' *babble* (the Hebrew, however, has no such meaning, but simply *tale*, or perhaps *purpose*). R.V. *and what his talk was.* **12.** *False.*] The meaning seems rather to be, *Trash! that's no answer.* **13.** *Under him.*] Vulg. *sub pedibus ejus in similitudinem tribunalis.* Many causes might account for their readiness to enter into this conspiracy: such as a guess that the messenger was sent by Elisha, weariness of the wickedness and tyranny of Jezebel, lax loyalty in a kingdom of so many dynasties, affection for a military leader—all causes that have worked revolutions many times over; but *it was of God* (cf. Chr. *v.* 7) suffices. Recognition of God is 'the true light;' the sum and substance of all knowledge must be, ultimately, God; we can read nothing in nature, in history, or in science aright, unless we trace God in it; everything in the world is, after all, the development of the mind of God, therefore God is the light of every subject; it should constantly be noted how the Chronicler is the truest reader of events and writer of history, because he sees most of God therein, writes most in the light.——*Top.*] Heb. *gerem;* lit. bone, substance; *on the very stairs; Sept.* γαρὲμ. R.V. margin, *on the bare steps.* **14.** *Had kept.*] *Rather*, was keeping watch; *i.e.* his army were guarding against any attempted recovery by Hazael; several incidental expressions show that Israel was occupying Ramoth, not encamped around it, *e.g.* 'chambers' and 'door' in *v.* 3, 'out of the city' in *v.* 15. The parenthesis is explanatory of what follows, 'And Jehu,' &c. —— *Because of.*] *Rather*, against. **15.** *Wounds.*] The same that had proved fatal to Ahab; ἐπάταξαν οἱ τοξόται, Chr. *v.* 5, *Sept.* ——*Be your minds.*] R.V. *mind.* Vulg. *si vobis placet.*——*Go . . . escape.*] R.V. *escape*

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the city to go to tell *it* in Jezreel. [16] So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

[17] And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace? [18] So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. [19] Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. [20] And the watchman told, saying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the son of Nimshi; for he driveth furiously.

Death of Jehoram son of Ahab.

And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

[21] And Joram said, Make ready. And his chariot was made ready. And [t] Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

[22] And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many?

[t] 2 Chr. 22. 7.

and go forth. **17.** *And..watchman.*] R.V. *Now the watchman*, &c. —— *Tower.*] The watchman could see full six miles down the valley of Jezreel. Æschylus (*Ag.* 2) speaks of such a watch-tower: φρουρὰ ἐτεία . . . . ἣν κοιμώμενος στέγαις Ἀτρειδῶν ἄγκαθεν κυνὸς δίκην.——*Company.*] *Rather*, host; cf. 'all Israel' (*v.* 14); *Sept.* τὸν κονιορτὸν; Vulg. *globum*, the ordinary military word for men in *close* formation; but cf. 'furiously' (*v.* 20, *note*).——*Is*, &c.] R.V. marg. *is all well*, but here only; see on *v.* 22. **18.** *What*, &c.] Jehu's question is equivalent to 'What business is it of thine?' **20.** *Furiously.*] Lit. madly. Germ. *wie er unsinnig wäre.* Apparently the meaning is that he leads on his troop in an unusually rapid (ἐν παραλλαγῇ) way; for 'drive' means marshal or guide, rather than hold reins; cf. 1 Sam. 30. 20. Jehu would not be his own charioteer. *Arab.*, *Chald.*, and Josephus read *quietly.* Certainly there was need of speed, for the distance was over 40 miles, and he must outstrip all tidings; but, to describe the furious speed of chariots, a different word is used in Jer. 46. 9.

[JUDAH.] 2 K. viii.—**29.** *Went down.*] *i.e.* had gone thither from Jerusalem previous to the events now to be named.——*Sick.*] Same word as at *v.* 7; marg., wrongly, *wounded.* 2 C. xxii.—**6.** *Azariah.*] A mere slip for the *Ahaziah* of *Sept.*, *Vulg.*, *Pesh.*, and some MSS.——*At.*] R.V. *in.*

[ISRAEL.] 2 K. ix.—**21.** *Make ready.*] Lit. *bind*; equivalent to our Put the horses to; *Sept.* ζεῦξον; Vulg. *junge currum*; cp. 1 Kin. 20. 12. R.V. *yoke.*——*Against.*] *Rather*, to meet; so *Vulg.*, *Sept.*, and R.V.; as yet suspecting no treason.——*Met.*] R.V. *found*; *Sept.* εὗρον; Vulg. *invenerunt*; a Divine accident; or a purposed halt of Jehu (*Stanley*). **22.** *Is it peace.*] The question is the ordinary brief one, *Shalom?* used with various meanings ruled by the circumstances; cf. *vs.* 17 (*note*), 18, 19 (= *What news?*) and *ch.* 4. 26 & 5. 21; here = *Has any disaster occurred at Ramoth?*——*So long*, &c.] Lit. her many whoredoms and witchcrafts continue. Jezebel, as always a heathen, could not perhaps be strictly spoken of as *unfaithful* to God. But, in truth, all love of the creature more than the Creator is divorce from God, all idolatry of self and of the god of this world. Nineveh is spoken of also as thus doubly guilty (Nah. 3. 4), and Manasseh (2 Chr. 33. 5, 6). It *may* be intended literally. Cleopatra and many another show to what length uncontrolled woman may go; cf. *v.* 30. Josephus says, 'he called his mother a witch, and a harlot:' it is

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AHAZIAH. JEHORAM (son of Ahab)—(*Elisha*).

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah. 24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, [u] the LORD laid this burden upon him; 26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and [x] I will requite thee in this plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

Death of Ahaziah.

7 And the destruction of Ahaziah [y] was of God by coming to Joram: for when he was come, he [z] went out with Jehoram against Jehu the son of Nimshi, [a] whom the LORD had anointed to cut off the house of Ahab.

27 But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going-up to Gur, which *is* by Ibleam. And he fled to [b] Megiddo, and died there. 28 And his servants

[u] 1 Kin. 21. 29. [x] 1 Kin. 21. 19.
[y] Judg. 14. 4; 1 Kin. 12. 15; ch. 10. 15.
[z] 2 Kin. 9. 21. [a] 2 Kin. 9. 6, 7.
[b] 2 Chr. 22. 9.

supposed that her name means 'the chaste.' **23.** *Turned.*] *i.e. per alium.* Jehoram now first discovers that it is not as his servant, or as charged with important tidings, that Jehu is coming. He cries to his charioteer, like Ahab at Ramoth, 'Turn thine hands' (1 Kin. 22. 34, *note*). **24.** *Drew ... strength.*] *Rather*, took his bow in hand; lit. *filled his hand with a bow* (so *Sept.*).——*Arms.*] We should rather have said *shoulders*; Vulg. *inter scapulas.* **25.** *Captain.*] *Rather*, *aide-de-camp* (not the word used in *v.* 5; cf. *ch.* 7. 2 & 15. 25); probably riding behind him, as he and Bidkar had once ridden behind Ahab. ——*Together.*] Heb. *tsemâdim*; lit. *in pairs*; Ital. *a paro a paro*; *Jos.* καθεζομένους; *Sept.* ἐπὶ ζεύγη; Vulg. *sedentes in curru.*——*Burden.*] *Rather*, doom, as is frequently the force of it in Isaiah. See p. 632 & *App.* Cf.—

'But from the heart of Nature rolled
The burden of the Bible old.'—*Emerson.*

The word *massa*, however, has not always that meaning. It comes from a root signifying *to lift up*; hence both may be used of anything lifted up (Num. 4. 15), or anything uttered in uplifted voice: a prayer (Isa. 37. 4), a message (Mal. 1. 1), a prophecy (Prov. 30. 1), a song (1 Chr. 15. 22), as well as a denunciation. Comp. also 'The burden of the song.'—*Dryden.*——*Laid . . him.*] R.V. marg. *uttered this oracle against him.* **26.** *Surely.*] *Sept.* preserves the exact Heb. expression, εἰ μὴ; Vulg. *si non*; equivalent to the phrase, 'God do so to me,' &c.; the original meaning was so utterly lost sight of that Jehu puts the words in the mouth of God.——*Yesterday.*] *Rather*, yesternight. As might be expected of an eye-witness, Jehu informs us incidentally of several particulars only known by inference before. Cf. 1 Kin. 21. 13, 16, *notes.*——*Plat.*] R.V. marg. *portion.*

[JUDAH.] 2 C. xxii.—**7.** *Destruction.*] Lit. as marg., *the treading down*, here only; *Sept.* καταστροφή. —— *By coming.*] *Rather*, in that he went (so R.V.); Vulg. *voluntatis fuit Dei ut veniret . . . et*; cf. Kin. *v.* 13, *note.* —— *For.*] *Rather*, and. —— *Against.*] Cf. Kin. *v.* 21.

[ISRAEL.] 2 K. ix.—**27.** *By the way of the garden house.*] *Sept.* ὁδὸν Βαιθγάν. Probably we should read, *on the Beth-gan* (=Engannim, now *Jenin*) *road*, *i.e.* S. and towards Samaria. There (if the word in Chr. *v.* 9 means the place and not the province) he sought concealment while his wounds were attended to; but in vain: κατέλαβον αὐτὸν ἰατρευόμενον; they brought him to Jehu, who, in that case, we must suppose to have been temporarily at Megiddo (eight miles W. of Jezreel); and there he died. Gur was probably one of the steep hills between Jezreel and Engannim; Ibleam, called Bileam in 1 Chr. 6. 70, is now *Belameh*, three miles N. of *Jenin*. Cf. 1 Kin. 13. 32, *note.* It seems excess of zeal (cf. Hos. 1. 4) on Jehu's part to remember that Ahaziah is Ahab's grandson, Jehoram's uncle; but *it was of God*; the zeal was not restrained or hindered.——*The going up to Gur.*] R.V. *the ascent of Gur.* **28.** *Servants, &c.*] Jehu did not forbid it, through reverence for the memory of his grandfather, Jehoshaphat (Chr. *v.* 9), and unwillingness to drive Judah to go to war with him.

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ATHALIAH. JEHU—(*Elisha*)

9 [c]And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who [d]sought the LORD with all his heart.
So the house of Ahaziah had no power to keep still the kingdom.

carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

142.—Athaliah's Usurpation.—Death of Jezebel.

2 KINGS XI. 1-3.

1 AND when Athaliah [a]the mother of Ahaziah saw that her son was dead, she

2 CHR. XXII. 10-12.

10 But when Athaliah the mother of Ahaziah saw that her son was dead, she

2 KINGS IX. 30-37.

30 And when Jehu was come to Jezreel, Jezebel heard *of it*; [b]and she painted her face, and tired her head, and looked out at a window.

[a] 2 Kin. 9. 27. [d] ch. 17. 4. [a] ch. 8. 26. [b] Ezek. 23. 40.

[JUDAH.] 2 C. XXII.—9. *He.*] *i.e.* Jehu.—*Sought.*] This occurred immediately on Jehoram's death; see Kin. v. 27, *note.*—*For . . . hid.*] R.V. *now he was hiding.*—*And . . him.*] R.V. *and slew him; and they buried him.*—*Had no power to keep still.*] *Rather*, had none who was able for; Vulg. *nec erat ultra spes aliqua ut de stirpe quis regnaret Ochoziæ.*—*Keep still.*] R.V. *hold.*

2 K. XI.—1. *Athaliah.*] Jezebel's daughter—as all her conduct might show—and as little disposed as she to yield to destiny, or acknowledge calamity as God's just judgment, or resign (cp. Maachah, 1 Kin. 15. 13) the dignity of queen-mother (in favour of the mother of Ahaziah's chosen son). All Ahaziah's sons were young, for he was only 23 when he died. Already the slaughter of princes of David's house had been great, as though God would have the taint of connection with Ahab's house washed out by blood. Jehoram slew all his brethren, sons of Jehoshaphat. The Arabians slew all Jehoram's sons, except Ahaziah. Jehu slew him and all the 'sons of his brethren' (2 Chr. 21. 16, 17 & 22. 8); but, through all, the ancient promise (renewed in Ps. 132. 17) never failed; never utterly was 'the light dark in his tabernacle' or 'his candle put out' (Job 18. 6; cf. 1 Kin. 11. 36).—*Royal.*] *Sept.*, rightly, τῆς βασιλείας, *i.e.* all claimants to the throne.

[ISRAEL.] 2 K. IX.—30. *Heard of it.*] Ball supplies, *of the death of the two kings*, placing a full-stop at Jezreel.—*Painted, &c.*] *Rather*, set her eyes in paint (lit. *antimony*). Jezebel could not have been less than 50; but vanity is longer-lived than charms. Cleopatra at 39 failed to fascinate Augustus. Cp. Athaliah's account of her mother's ghost in Racine's Tragedy:—

'Ma mère Jésabel devant moi s'est montrée,
Comme au jour de sa mort, pompeusement parée.
Ses malheurs n'avaient point abattu sa fierté,
Même elle avait encore cet éclat emprunté
Dont elle eut soin de peindre et d'orner son visage,
Pour réparer des ans l'irréparable outrage.'

The *painting* would be tinging the eyelids (to add brilliancy to the eye, and heighten the effect of the long dark eyelashes) and colouring the eyebrows with lines so curved as to make the eye seem almond-shaped. (Pliny calls stibium *eye-broadener.*) A languishing amorous look is the result. Antimony is used, and various lead ores and black powders. Lane mentions specially *kohl*, a lotion composed of smoke-black from burnt aromatic resin or burnt almond shells. The practice was common among Egyptians (see the mummy-cases), Persians, Assyrians. Comp. Jer. 4. 30 (where 'rentest' means *dividest* thine eyelids with the kohl-dipped probe); Ezek. 23. 40.—*Tired.*] Tire *may* be corruption of the Persian *tiara*, head-dress, or the Germ. *zier*, ornament. Commonly it is applied to head-dress only, though in fact it is the same word as *attire* (cf. 'Women tyre themselves.'—*Tyndal*), which is rarely (Lev. 16. 4) so restricted (Spenser has both, 'in sumptuous tire' and 'a tire of gold'). We have *head-tire* in 1 Esdr. 3. 6; cf. Fr. *atour* = hood, which is probably its true derivation. 'Round tires (*i.e.* crescents) like the moon' (Isa. 3. 18) were common neck-ornaments of men, women, and camels (Judg. 8. 21).—*A window.*] *Rather*, the; 'of the watch-tower' (*Josephus*); Heb. *challón* = aperture. Most open upon the inner court, but few houses have not one or more to the street, frequently projecting, filled with moveable lattice; cf. *ch.* 1. 2.

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ATHALIAH.

arose and destroyed all the seed royal.

2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

arose and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

[e] 1 Kin. 16. 9—20. [d] 1 Kin. 16. 31.

JEHU—(*Elisha*).

31 And as Jehu entered in at the gate, she said, [e] *Had* Zimri peace, who slew his master? 32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs. 33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for [d] she *is* a king's daughter. 35 And they went to bury her: but they found no more of her than the scull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said,

This *is* the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, [e] In the portion of Jezreel shall dogs eat the flesh of Jezebel: 37 and the carcase of Jezebel shall be [f] as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

[e] 1 Kin. 21. 23. [f] Ps. 83. 10.

[JUDAH.] 2 K. xi.—**2.** *Jehosheba.*] As wife of Jehoiada she had special facilities for concealing this infant of one year, where none would search for him, *after* his temporary hiding in the (royal) bedding chamber, the place where cushions, rugs, &c., were stored. No place was less frequented than God's ruined House during the reign of 'that wicked woman' (cf. 2 Chr. 24. 7; *ch.* 12, and Ps. 27. 5). This hiding was in faith, like that of Moses in his ark. Her (unlikely) marriage was a paving of the way for the fulfilment of God's purpose, resembling Joseph's sending into Egypt.——*Sister.*] Josephus says half-sister.——*From.*] R.V. *away from*, and Chr. v. 11.——*Were.*] *Rather*, were being slain; Vulg. *interficiebantur.*——*And . . even him*, &c.] R.V. even him and his nurse, *and put them* in the bedchamber (marg. *chamber for the beds*), *and they hid him from* Athaliah, &c. **3.** *Her.*] In Chr. Heb. has *them*, *i.e.* the H. P. and his wife; but Sept. *him*, Pesh. and Arab. *her.*——*Reign.*] The only female Hebrew monarch; in herself sufficient verification of Isa. 3. 12.

[ISRAEL.] 2 K. ix.—**31.** *Had*, &c.] R.V. renders, *Is it peace, thou Zimri, murderer of thy master?* It is uncertain whether her meaning is a defiant Beware of Zimri's end! *or*, a flattering inquiry, Will he, successful bold usurper, like Zimri, make terms with her, won by her charms? **32.** *Who*, &c.] *Sept.* τίς εἰ σύ; κατάβηθι μετ' ἐμοῦ.——*Two.*] Halliwell's glossary gives *twothree* as one word = *several.* **33.** *Throw.*] Cf. Ps. 141. 6, the meaning of the word is brought out by its use here. **34.** *Eat*, &c.] No doubt it was necessary after the long journey; it was likewise politic at once to show himself as royal master; politic *also* not, in his zeal against Ahab's house, needlessly to outrage the feelings of the Sidonians, hence his after command.——*This.*] *Rather*, to this. **35.** *No more*, &c.] Jezreel itself is no better represented now by its remains than Jezebel was by that single bone, that mass of sinews. A bare shrubless hill-side marks the site of the coveted vineyard. The *spot* where the watch-tower stood can be determined no more. The very ruins have crumbled into turf-clad hillocks. The crescent moon, symbol of Ashtaroth, is seen on fragments of sarcophagi. No more is there to lead any one to say, 'This is Jezreel.' Its beauty might once merit its name, *God soweth*, but its other meaning, *God will scatter*, accords better with its history. It was in the 'valley of Jezreel' (Hos. 1. 4, 5)—Graecized (Judith 1. 8) 'the great plain of Esdraelon'—that, in the battle with Shalmaneser, God 'broke the bow of Israel' finally. *Yisrael*, prince with God, becomes *Yidsreel*, God shall scatter. How are the mighty fallen! **37.** *And the carcase*, &c.] No doubt these also were Elijah's words, though unrecorded in 1 Kin. 21. 23.

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143.—The Zeal of Jehu.

Massacre of Ahab's Grandsons and Partisans.

2 KINGS X. 1-31.

1 AND Ahab had seventy sons in Samaria.
And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to
the elders, and to them that brought up Ahab's *children*, saying. 2 Now as
soon as this letter cometh to you, seeing your master's sons *are* with you, and
there are with you chariots and horses, a fenced city also, and armour; 3 look
even out the best and meetest of your master's sons, and set *him* on his
father's throne, and fight for your master's house.
4 But they were exceedingly afraid, and said, Behold, two kings stood not
before him: how then shall we stand? 5 And he that *was* over the house, and
he that *was* over the city, the elders also, and the bringers up *of the children*,
sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us;
we will not make any king: do thou *that which is* good in thine eyes.
6 Then he wrote a letter the second time to them, saying, If ye *be* mine, and *if*
ye will hearken unto my voice, take ye the heads of the men your master's sons,
and come to me to Jezreel by to morrow this time. Now the king's sons, *being*
seventy persons, *were* with the great men of the city, which brought them up.
7 And it came to pass, when the letter came to them, that they took the king's
sons, and [a] slew seventy persons, and put their heads in baskets, and sent
him *them* to Jezreel.
8 And there came a messenger, and told him, saying, They have brought the

[a] 1 Kin. 21. 21.

2 K. x.—1. *Sons.*] *Rather*, grandsons; including Jehoram's sons (*v.* 2). Jehu would view them all alike as representatives of Ahab; cf. *v.* 13.——*Wrote*, &c.] A precautionary measure, to test the state of feeling in the capital.——*Rulers.*] Heb. *sârim*, *viz.* the chamberlain (cp. *maire du palais*) and the commandant of the city (cf. 1 Kin. 22. 26). ——*Jezreel.*] *Sept.* Σαμαρείας (so Josephus and one Heb. MS.); Vulg. *civitatis*. If Jezreel be the true reading, we must suppose (as is likely enough) that the guardians had thought fit to remove their charge to the capital.——*To.*] R.V. *even.*——*Them that brought up.*] Lit. as Vulg. *nutritios*, rendered 'nursing-fathers' in Isa. 49. 23.——*Ahab's children.*] Lit. *Ahab*, meaning *house of Ahab*. 2. *Now.*] *Rather*, And now, the formal opening sentence being omitted, as at *ch.* 5. 6. ——*Armour.*] *Rather*, the armoury (as at Neh. 3. 19), such as Solomon had in his cedar-house (1 Kin. 10. 17); *Sept.* τὰ ὅπλα. 3. *Even.*] Omit (so R.V.).——*Master..father.*] Either Ahab or Jehoram (Baal) is intended. ——*Fight.*] As Omri, the founder of the dynasty, had done to win the throne. 4. *Afraid.*] Before now the army had been successful in imposing a king upon Israel, and a special guilty fear of the executor of God's vengeance on Ahab would cling to the 'elders and rulers,' who had been instrumental in Naboth's death (1 Kin. 21. 11). The enervating self-indulgent life, the drunkenness, of the court of Samaria in the next century is depicted in Amos 6. 4-6 and Isa. 28. 1.—— *Two kings.*] *i.e.* Jehoram and Ahaziah; the two, *Heb.* and *Sept.* 5. *House.*] *Rather*, palace; R.V. *household*. The officials correspond nearly to chamberlain, governor, magistrates, tutors.——*Any.*] R.V. *any man*. 6. *Mine.*] R.V. *on my side.*——*To Jezreel.*] Despatch would be needful, for the towns were 25 miles apart. 7. *Slew.*] *Sept.* rightly, σφάζω = to slaughter as a butcher. R.V. *slew them, even*, &c. ——*Heads.*] Assyrian sculptures show heads being brought, and heads piled in heaps. 'Compare the Kurkh Inscription (Col. ii. 53), *Heaps of heads of the people over against the great gate of his city I placed*; on the Balawat gates are represented two piles of heads flanking the gate of a besieged city.'—*Boscawen.* Pompey's head was sent to Cæsar in proof of his death; and rewards for the heads of traitors have commonly been offered. Cf. 1 Sam. 18. 25; *Herod.* vi. 30 & vii. 39.——*Baskets.*] Heb. *dûdim*, the fruit-baskets of Jer. 24. 1, the task-baskets (or hods) of Ps. 81. 6 (A.V. 'pots'). 8. *Told him.*] 'While he was at supper with his friends.'—*Josephus.*——*Gate.*] As a place of

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heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

[9] And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, [b] I conspired against my master, and slew him: but who slew all these? [10] Know now that there shall [c] fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake [d] by his servant Elijah.

[11] So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

Jehu marches on Samaria.—Massacre of Ahaziah's Nephews.

[12] And he arose and departed, and came to Samaria.

[2 C. xxii.] [8] And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

And as he *was* at the shearing house in the way, [13] [e] Jehu met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen. [14] And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

[15] And when he was departed thence, he lighted on [f] Jehonadab the son of

[b] ch. 9. 14, 24.
[c] 1 Sam. 3. 19.
[d] 1 Kin. 21. 19, 21, 29.
[e] ch. 8. 29.
[f] Jer. 35. 6, &c.

public resort, whether that of the palace or of the city be meant. 9. *Righteous.*] So he calls them, half in irony, half in flattery, *i.e.* fit to be impartial judges, either as to whose is the main guilt, or as to whether the coincidence of the event with prophecy is not evidence of his divine mission. He trusts to their not being astute judges enough to inquire Who *ordered* the massacre?——*Slew.*] Not the word used by the Writer in *v.* 7. 10. *Fall,* &c.] Equivalent to the expressions in 1 Sam. 9. 6; Num. 22. 6; cf. 1 Sam. 3. 19. 11. *So.*] *Rather,* Then. —— *Slew.*] R.V. *smote,* and so in *v.* 17.——*Kinsfolks.*] R.V. *familiar friends*; Vulg. *notos*; *Sept.* γνωστοὺς; It. *amici.*——*Priests.*] *Rather,* ministers; Heb. *kohen*; cf. 2 Sam. 8. 18, *note.*

[JUDAH.] 2 C. xxii.—8. *Found.*] Cf. 2 Kin. 9. 21, *note.* This meeting occurred as Jehu was going to Samaria after the murder of Ahab's heirs, and Ahaziah's representatives were vainly hastening to propitiate him by a ready acknowledgment of his sovereignty. ——*Sons of the brethren.*] *Sept.* and *Vulg.* read, *brethren in attendance on*; called in Kings *forty-two brethren, i.e.* kinsmen of various degrees of relationship, including perhaps the princes, who formed their suite, or were their guardians.

[ISRAEL.] 2 K. x.—12. *Came to.*] *Rather,* started for.——*Shearing house.*] Jerome mentions Beth-akad, between Jezreel and Samaria; and *Sept.* reads here Βαιθάκαθ τῶν ποιμένων; probably some building known as *Shepherds-Meet* (literally *binding-house*) is intended. R.V. adds, *of the shepherds*; margin, *house of gathering* (*v.* 14 also). 13. *Brethren.*] *Rather,* kinsmen. *Sons of the brethren* in Chron. *v.* 8. Apparently the revolution was as yet confined to the army and the two royal towns of Jezreel and Samaria.——*King.*] *i.e.* Jehu; they would propitiate him by promptly acknowledging him as *de facto* sovereign.——*Queen.*] Lit. *mistress*; *i.e.* the queen-mother, Jezebel (so Keil), or (so Hervey) Jehu's wife. 14. *Pit.*] *i.e.* a *cistern* for rain water, not a well fed by springs; cf. Gen. 37. 20; Zech. 9. 11; Jer. 41. 7; yet we may compare the Well of Cawnpore. 15.] Jehonadab (or Jonadab, Jer. 35) means *Jehovah is a noble one.* The Rechabites (cf. 1 Chr. 2. 55) considered him the founder of their house (cf. Gen. 4. 20; Rom. 4. 11). It was owing to him that they did not, like other Kenites, settle in cities (1 Sam. 30. 29) and become almost incorporated with Judah. Probably the preservation of moral and religious purity and of freedom was his object. The spirit of his command they somewhat transgressed, when, owing to the general insecurity, after the defeat of the Egyptians by Nebuchadnezzar at Carchemish, they pitched their tents in the open spaces of Jerusalem. Nevertheless their general obedience was

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[g] Rechab *coming* to meet him: and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, [h] give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot. [16] And he said, Come with me, and see my [i] zeal for the LORD. So they made him ride in his chariot.

Jehu in Samaria.—Baal-worship suppressed.

[17] And when he came to Samaria, [k] he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, [l] which he spake to Elijah.

[18] And Jehu gathered all the people together, and said unto them, [m] Ahab served Baal a little; *but* Jehu shall serve him much. [19] Now therefore call unto me all the [n] prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

[20] And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*. [21] And Jehu sent through all Israel: and all the worshippers of Baal

[g] 1 Chr. 2. 55. [h] Ezra 10. 19. [i] 1 Kin. 21. 21. [m] 1 Kin. 16. 31, 32.
[k] 1 Kin. 19. 10. [k] ch. 9. 8; 2 Chr. 22. 8. [n] 1 Kin. 22. 6.

such as to shame the Jews for their disobedience to their Father. Cf. 1 Sam. 15. 6, *note*. Jehonadab's known character would greatly recommend Jehu to the faithful part of the nation. The fiery spirit of the Kenite would not temper Jehu's zeal, but probably there was more thorough singleness of purpose in it.——*Saluted.*] Cf. Gen. 14. 19; Heb. 7. 7. ——*Right.*] To add *with mine* makes the sentence more complete.——*It is.*] The Hebrew runs, *It is, it is; give me thine hand;* but our version follows *Sept.* 16.] *Sept.* has *he* for *they*. 17. *Saying.*] All was 'according to the saying of the Lord,' and Jehu wished this to be noted, for it strengthened his cause; but yet the while his zeal was rather for self than for God. Therefore it was that the blood of Jezreel was to be avenged upon the house of Jehu (Hos. 1. 4). 'Motives makyth manne' were a truer saying even than William of Wykeham's. Motives make a good deed good or bad in God's sight. The execution even of God's will for our own ends is no *true* carrying out of God's will. Compare the course of Henry VIII. Jehu's stopping short (*v.* 29) disclosed his motives. When ambition and policy took one side, zeal for God the other, then was seen how the condemnation expressed in Rom. 2. 1–3 and Ps. 50. 17 (Pr. Bk.) belonged to Jehu. Therefore it was that, in spite of the successes of Jeroboam II. (*ch.* 14. 25), on the death of Zachariah, Jehu's fourth descendant (*v.* 30), that tide of murder and anarchy set in, which at the full 'caused to cease the kingdom of the house of Israel,' and the 'bow of Israel' was broken 'in the valley of *Yidsreel*,' and (as the play on the name indicates) the *princes with God* were *scattered by God*, by Shalmaneser, near Beth-arbel (Hos. 10. 14). See, however, note on Hos. 1. 4. 18. *Serve him much.*] Knowing Jehu's real motives, we see that we are not bound to find excuse for this dissimulation (Rom. 3. 8). God's truth *needs* no man's lie; but 'a lying spirit' may be suffered to work His purposes. Of the three prevailing worships, *i.e.* of the Calves (called worship of Jehovah, *v.* 23), Baal, and Ashtaroth, the last (as most enervating, most ruinous to a nation's manliness) the people might have thought to be the object of the soldier-king's special aversion; cf. *ch.* 13. 6. 19. *Servants.*] R.V. *worshippers*. Some render *ministers*, as if a grade corresponding to Levites; but the same word is rendered *worshippers* five times in this chapter.——*In subtilty.*] No commendable quality; cf. Gen. 3. 1; John 1. 47; the admission of 2 Cor. 12. 16 was only for argument's sake. It exalts no man's character to become a πανοῦργος, one (according to Aristotle's definition) who 'chooses with shrewd discernment the aptest means for attaining unprincipled ends;' and the pretended goodness of his ends scarcely saves Jehu from earning that title. The poet's scornful exclamation is not unmerited—

> '*Thou* to wax fierce
> In the cause of the Lord!'—*Lyr. Apost.*

Sept., by rendering ἐν πτερνισμῷ = *by supplanting*, suggests the connection of the word with the name *Jacob*.——*Worshippers.*] *Rather*, servants, for uniformity with the same word above, and with the verb in *v.* 18. 20. *Proclaim.*] Lit. *Set apart* = appoint a day for; R.V. *Sanctify*. 21. *From*

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came, so that there was not a man left that came not. And they came into the [o] house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, [p] his life *shall be* for the life of him. 25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword;

and the guard and the captains cast *them* out, and went to the city of the house of Baal. 26 And they brought forth the [q] images out of the house of Baal, and burned them. 27 And they brake down the image of Baal, and brake down the house of Baal, [r] and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to

[o] 1 Kin. 16. 32.
[p] 1 Kin. 20. 39.
[q] 1 Kin. 14. 23.
[r] Ezra 6. 11; Dan. 2. 5 & 3. 29.

one end, &c.] Literally, as *Sept.* στόμα εἰς στόμα; Vulg. *a summo usque ad summum.* **22.** *Vestry.*] *Sept.* imitates the Hebrew *meltāhdh*, which occurs here only, and which is itself perhaps a form of the *mekattu* (= wardrobe) of the Assyrian inscriptions. ——*Vestments.*] 'In the inscription of *Aqu kak rimi* (W. A. I. vol. v. pl.) the king gives to the temple of Merodach *ample robes of blue and gold;* and in the tablet of Nabupallidina (B.C. 850) the king dedicates a complete set of robes for the service of the god. The custom of dedicating robes to the temples for the statue of the god, for the priests, and for the worshippers, is frequently illustrated by the Assyrian inscriptions.'—*Boscawen.* It is conjectured that these were white; no doubt the palace stores could supply any deficiency. So now at the Samaritan Passover, every worshipper wears a linen ephod, or surplice. The number of Baal-worshippers had probably been small since the massacre at Carmel. The worship of Ashtaroth was unabated. **23.** *Of Baal only.*] His zeal for Baal cries, '*Odi profanum vulgus;*' '*Procul este, profani*' (*Hor. Od.* 3. 1; *Virg. Æn.* 6. 258); ἐκὰς βέβηλοι (*Orpheus*); ἐκὰς ὅστις ἀλιτρὸς (*Callim, in Apoll.*). **24.** *When.*] R.V. omits, and puts a full stop at 'offerings,' rendering, *Now Jehu had*, &c.——*Without.*] *i.e.* outside the *court*, for only in it could so large an assembly be gathered, or burnt-offerings be made. **25.** *Offering.*] *i.e. per alium*, as Solomon did (1 Kin. 8. 62). *Syr.*, no doubt rightly (*v.* 24), reads *they* for *he;* Vulg. *completum est holocaustum.*——*Guard.*] Rendered *footmen* (1 Sam. 22. 17); lit. *runners* (*i.e.* beside the royal chariot); his body-guard, 'as most faithful to him' (*Joseph.*).——*Captains.*] *i.e.* the officials in attendance on him (cf. *ch.* 7. 2).——*Cast them out.*] *Rather*, hasted; or, *rushed forward* (*Delitzsch*). —— *City.*] Heb. *ir;* used with very various meaning, but specially of any fortified place or refuge. Here it seems to mean the inmost shrine, as distinct from the general building and the court, and probably its meaning is the same in Mic. 5. 14, where it is coupled with 'graven images,' 'standing images' (cf. *v.* 26), and 'groves' (*i.e.* images of Astarte); cf. Jer. 48. 8. **26.** *Images.*] Apparently not of Baal (*v.* 27), but of παρέδροι (*Pind.* O. 2. 139; 8. 22), of συμβώμοι (*Strabo*), and wooden; yet distinct from the wooden emblem-covered pillars (*asherahs*) of Ashtaroth (Deut. 16. 21, 22); the same word is used (? whether literally or symbolically) of an erection in honour of God (see Cheyne on Isa. 19. 19), and of Jacob's pillar. The Phœnician deities on coins are not less monstrous and uncouth than New Zealand or Japan images; their pillar-idols seem to have been mere columns; *matzzerah* means merely that which is erect, as a column, or obelisk; *tselem*, used in *ch.* 11. 18, means representation or likeness (see *note*). R.V. *pillars* (*v.* 27 also), marg. *obelisks.* **27.** *Image.*] Cf. 1 Kin. 11. 5, *note*, and 2 Chr. 34. 4.——*Draught house.*] Originally spelt *draugh*, or *draff* (Sax. for dirty; Dutch, *draf*, dregs); used for *refuse* by Shakspeare, Jonson, Milton, Dryden; for *cesspool* by Burton. Cf. Matt. 15. 17. **29.** *Who.*] R.V. *wherewith he* (*v.* 31 also), but marg. as

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sin, Jehu departed not from after them, *to wit*, [s] the golden calves that *were* in Beth-el, and that *were* in Dan.

Reward of Jehu.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, [t] thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from [u] the sins of Jeroboam, which made Israel to sin.

144.—The Restoration and Reformation under Jehoiada.

Jehoiada plans to restore David's heir.

2 KINGS XI. 4-20. 2 CHR. XXIII.

4 AND the seventh year Jehoiada sent

1 And in the seventh year Jehoiada strengthened himself, and took the

[s] 1 Kin. 12. 28, 29. [t] See ver. 35; ch. 13. 1, 10 & 14. 23 & 15. 8, 12. [u] 1 Kin. 14. 16.

A.V. 30. *Said.*] It may be by Elisha. No other dynasty in Israel reached a fifth monarch, or ruled over 100 years (cf. v. 17, *note*). The reigns of Omri, Ahab, Ahaziah, and Jehoram extended only to 45 years.——*Well.*] Bishop Ulphilas (4th century), when translating the Scriptures into Gothic, omitted the books of Kings, lest they should perpetuate a savage spirit. Certainly the details in these chapters might dispose one to do so; but this word 'well' forbids; R.V. marg. renders 'done well,' *executed well.* ——*Fourth.*] Namely, Jehoahaz (17 years), Joash (16), Jeroboam II. (41), and Zachariah (6 months), making (with the interregnum of 10 years and Jehu's 28) a period of 112 years. 31. *God.*] R.V. *the God.*

[JUDAH.] 2 K. xi.—4.] Forethought, determination, calmness, firm persuasion that God and Right were on his side, mark each step of Jehoiada's work. The rise and progress of this Restoration may be thus summarized: First, the H. P., who for 6 years had watched his opportunity, showed the young Prince, secretly in the Temple, to the centurions of both the Jewish and foreign body-guards; divulged his design, which they pledged themselves to forward; and bound them by an oath of secrecy. The former were at once called on to take action. They visited the cities, inviting Levites and princes to do as they had done. Next, these, as representatives of the nation, repairing to Jerusalem, entered solemnly into the scheme, confident in God's promise to David's house. Then Jehoiada disclosed the details of his plan. The sabbath would secure the presence of a double portion of their followers, for on that day both household troops and Levites relieved guard. The military coming on duty were to lull suspicion, and provide against interruption by taking their usual stations as palace guards; the Levites coming on duty, and probably those also specially 'gathered,' were *all* (not merely 24 of the porters, as usual) to be sentries at the Temple gates, aided herein by *both* bodies, the military and the ecclesiastical, then going off duty. Next, the king was to await, between a double line of these guards, drawn up before the Temple, behind the altar, the moment for his coronation. Finally, he was to come 'forth,' mount a stand between the altar and the gate, surrounded by the princes, and there be proclaimed king.——*Jehoiada.*] The Chronicler (22. 11) had previously mentioned that he was H. P.; in Kings he has not been named before. —— *Hundreds, with.*] Lit. *rulers over the hundreds of* (so Joseph.; cf. v. 10 & Chr. v. 1). To use the word *centurions* would avoid some confusion. The word *captains, hak-kari*, may mean Cherethites (1 Sam. 30. 14; 2 Sam. 8. 18); or Carians (who were, like the Swiss, frequently mercenaries); or executioners (from *karah*, to stab). Probably the meaning is that the centurions of this body and of the native body-guard (cf. *ch.* 10. 25) were summoned. R.V. *the captains over hundreds, of the Carians* (marg. *executioners*) *and of the guard* (marg. *runners*). *Sept.* τῶν Χορρὶ καὶ τῶν Ῥασίμ. The Levites also were summoned (Chr. v. 4), and received similar instructions. Chron. v. 2 seems to speak of an unusual gathering; v. 8 of the regular courses. We can scarcely fail to call to mind the question of a

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and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath [a] said of the sons of David.

Details of his plan.

5 And he commanded them, saying, This is the thing that ye shall do; A third part of you

4 This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors; 5 and a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts

[a] 2 Sam. 7. 12; 1 Kin. 2. 4 & 9. 5; ch. 6. 16 & 7. 18 & 21. 7.

former day (Exod. 32. 26), 'Who is on the Lord's side?' and that response, 'all the sons of Levi gathered themselves together unto him,' which wiped out the curse sin had incurred, changing it into blessing (Gen. 49. 7; Deut. 10. 8). Their present loyalty likewise bore fruit. Increased political influence of Levites dates from now, 'the centre of gravity of the nation, so to speak, being gradually but finally transferred to the ecclesiastical authority' (*Green*); and this because 'in the absence of any representative of David there was nothing else round which the nation could rally, so that Jehoiada at this moment was little less than an Eli to it' (*Newman*).——*With them.*] That this includes representatives of the nation appears from *vs.* 13, 17 and Chr. *vs.* 3, 16.——*Oath.*] *i.e.* of secrecy, before revealing the king's existence or divulging the scheme (*Joseph.*).

2 C. xxiii.—1. *Captains of hundreds.*] Apparently these are the centurions of the *native* body-guard (not the *hak-kari* of Kin. *v.* 4), which would therefore number 500. The Holy Name JAH entered into the name of all these chiefs; the names meaning, God *helps, hears, works, judges*—a useful reminder in any good work. 2. *Went about.*] They could testify that they had seen 'the king's son' (cf. 1 John 1. 1; 2 Pet. 1. 16), and fan the embers of loyalty by mention of their 'covenant,' yet only, among laymen, to the heads of the fathers' houses (so R.V.), the leading men of each family. ——*Israel.*] *i.e.* the southern kingdom (cf. *v.* 8). 3. *Congregation.*] *i.e.* the summoned Levites and fathers, who did what the centurions had done (Kin. *v.* 4) before.—— *The Lord hath said.*] An irrevocable promise; see *refs.*, and Luke 1. 32, 33; yet at the moment, that child of 7 years of age was the sole remaining scion of David's house; so low had alliance with the house of Ahab brought it. That evil influence was now hastening to a tragic close; she, who was for ever to be remembered as 'that wicked woman,' was to be the last of Ahab's race whose presence should provoke God's anger against his people. 4. *Of you.*] The one narrative seems rather to supplement than to contradict (so Davidson) the other. The conjecture that companies of the guards went on duty (Kin. *v.* 5) weekly, as did courses of the Levites, is not inconsistent with either. In addition to the *courses* of Levites, many out of 'all the cities of Judah' were now gathered; their numbers might easily cause them quite to eclipse, in the eyes of the Chronicler, that small body the Cherethites (Kin. *v.* 4). In making Jehoiada the prime mover in the whole matter, each Writer equally allows that the Restoration of the rightful heir was due entirely to the ecclesiastical element.——*Entering.*] R.V. *that come in.* 5. *King's house.*] Probably not, as in Kin. *v.* 5, the palace, but the king's dwelling in the Temple precincts; or perhaps a private gate of communication betwixt Temple and palace may be intended. ——*Foundation.*] Cf. Kin. *v.* 6, *note.*——*The people.*] Not (so *vs.* 6, 10 also) the populace generally, nor even the loyal populace, but the out-going guards of both kinds, the *armed* Levites specially gathered, and (*v.* 8, 'all Judah;' Kin. *v.* 14, 'the princes') the leading men of *v.* 2, who would occupy the Sacred Court, and guard Temple and king.

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that enter in [b] on the sabbath shall even be keepers of the watch of the king's house; [6] and a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down. [7] And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

of the house of the LORD. [6] But let none come into the house of the LORD, save the priests, and [c] they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

[8] And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, and as he cometh in.

[7] And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

let him be slain: and be ye with the king as he goeth out

The plan is carried out.

[9] And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men

[8] So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not [d] the courses. [9] Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king

[b] 1 Chr. 9. 25. [c] 1 Chr. 23. 28, 29. [d] See 1 Chr. 24 & 25.

6. *Come into.*] Cf. 'Let no armed person go into the Temple, but the priest only' (*Joseph.*), with of course his attendant Levites, as stated here.——*Of the Lord.*] *i.e.* on God's behalf, or, it may be, over the Lord's house, *i.e.* secure it from profanation; cf. Kin. *v.* 6, *note.* 7. *House.*] *i.e.* Sacred Court; the corresponding phrase in Kin. *v.* 8 is 'the ranges.' Probably this (cf. *v.* 5) Court is what is intended, whether by 'house' or 'temple,' in *vs.* 12, 14, 19, 20, and in Kin. *vs.* 4, 13, 15, 19. 8. *Levites.*] Cf. *v.* 4, *note.*——*All Judah.*] *i.e.* their representatives (*v.* 2). 9. *Bucklers.*] Heb. *mâgên* = light shields *buckled* on the arm.——*Shields.*] Not the *tsinnâh* or the *mâgên* (large and small shields) of 1 Kin. 10. 16, 17, but *sh'lâtim*, a word signifying *hardness*, and used only in the plural and of decorative shields.

2 K. xi.—5. *Sabbath.*] Here first mentioned in Kings; but cf. 1 Chr. 9. 25.——*Keepers, &c.*] It was essential that the ways to and from the palace should be absolutely under control of the conspirators. The military and ecclesiastical bodies now *coming on* duty ('enter in') occupy three positions *at the entrance-hall;* if at least (so Boscawen) we may suppose it to be after the pattern of the ruins at Nineveh and Khorsabad, where there is a guard-chamber at the outer door (*Sept.* ἐν τῷ πυλῶνι); double guard-chambers, right and left of the middle of the hall (from whence there may have been side-entrances to the palace-chambers), and a guard-chamber again 'behind' these, at the entrance (*v.* 19) to the royal apartments. To those now *going off* duty ('go forth') was entrusted the guardianship of the Temple and the king (*v.* 7). 6. *Sur.*] Apparently *Sept.* (πυλῇ τῶν ὁδῶν) connected the name with the verb *sur*, to depart.——*House.*] *i.e. palace* of Athaliah.——*That . . . down.*] *Rather*, from destruction, if, *i.e.* the word *massach* (which occurs here only) is connected with *nasach*, to destroy; or else for warding off. So R.V. *and be a barrier. Sept.* omits the word; Vulg. *custodietis excubias domus Messa;* Germ. *hause Massahs.* It *may* mean *alternately*, or *in defence*, or *as usual.* 7. *Two parts of all you.*] Lit. *hands*, and so *Sept.*; marg. *companies*, and so R.V. The word (not the same as in *vs.* 5, 6) has in A.V. nearly 40 different renderings. The meaning here is, that *all* going off duty, *both divisions*, military and ecclesiastical, shall take charge of the Temple and the king. 8. *The ranges.*] *Rather*, your ranks; so R.V. Used with that meaning by Shakspeare. From the Fr. *rangée*, anything in line. The Hebrew word (from *sâdar*, to set in a row) occurs only in this narrative and at 1 Kin. 6. 9; A.V. *boards;* R.V. *planks* (? *cloisters;* comp. *The Rows* at Chester).——*As he goeth, &c.*] It may mean *both on leaving the Temple and entering the*

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that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

David's, which *were* in the house of God. 10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD. 11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple.

Joash crowned by Jehoiada.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony;

11 Then they brought out the king's son, and put upon him the crown, and [e] *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

and they made him king, and anointed him; and they clapped their hands, and said, [f] God save the king.

Death of Athaliah.

13 And when Athaliah heard the noise

12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into

[e] Deut. 17. 18. [f] 1 Sam. 10. 24.

palace; but probably it has the more general meaning, *in all his movements.* 9. *That.*] R.V. *those that,* and so Chr. *v.* 8. 10. *Give.*] For distribution among the Levites and such other of their followers as were unarmed; perhaps the out-going guard left their weapons for the use of the in-going guard.——*Shields.*] Cf. 2 Sam. 8. 7. 11. *Guard.*] Lit. *runners; i.e.* body-guard; but no doubt the armed Levites are included (Chr. *all the people*). —— *Round about.*] Ball says, '*i.e.* afterwards, when he had been brought in;' but not so, if, as is likely, 'brought forth' (*v.* 12) means, not from some inner chamber into *their* presence, but forth from their midst to the 'entering in' (Chr. *v.* 13), the gateway of the Sacred Court; standing between it and the altar, the king would be seen by all in that court, and by some in the large outer court (cf. 1 Kin. 6. 1, *note*); it was the Sacred Court, not the Temple, which Athaliah entered, though spoken of as 'the house of the Lord,' as it frequently is (cf. Chr. *v.* 7).——*Corner.*] *Rather,* side, so R.V.; lit. *shoulder; i.e.* from the N. to the S. wall, all along the front of the Temple, stood one line, and another behind the altar; if two other lines (running E. to W.) closed these, a hollow oblong would be formed, and the king be 'compassed round about.' 12. *Crown.*] *Rather,* diadem, a band, or fillet; the word is used of the gold plate on the forehead of the H. P.'s mitre, inscribed, 'Holiness to the Lord;' cf. 2 Sam. 1. 10. In 2 Sam. 12. 30 the Hebrew word is different.——*The testimony.*] *i.e.* the Law kept 'by the side of' the Ark (Deut. 31. 26; *ch.* 22. 8); the same word is used (Ex. 25. 16 & 31. 18) of the Decalogue (which *may* have been inscribed on this diadem), and more correctly so, as being God's plainest *testimony* against sin. The word in Isa. 8. 16, 20 is different (= the Prophets, Rev. 19. 10). *Sept.* ἔδωκεν ἐπ' αὐτὸν νεζὲρ καὶ τὸ μαρτύριον; Chron. τὸ βασίλειον καὶ τὰ μαρτυρία; *Vulg.* does not insert 'gave him,' but (Chron.) adds, *dederuntque in manu ejus tenendam legem.* Similarly the Archbishop of Canterbury presents to our Sovereign at the coronation a Bible, symbolically pointing at once to the source of authority and the course of duty. This occasion was one of special solemnity. The ceremony is fourfold: the Crown betokens kingly power; the Testimony, a rule according to God's will; the Anointing, that separation to God which is the pledge of God's aid; the Acclamation, popular acceptance and submission.——*They . . . anointed.*] Sept. *he;* Chron. *Jehoiada and his sons.* Doubtless the actual anointing was by Jehoiada (as with us Ordination is by the bishop), though priests and people might take part in it by some outward act.——*God,* &c.] More literally (Chr. also) simply *Let the king live.* Compare *Vive le roi.*

2 C. xxiii.—12. *Running.*] Perhaps we should read, *of the runners, i.e.* the body-guard (Kin. *v.* 13, 'guard'), a rendering of

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of the guard *and* of the people, she came to the people into the temple of the LORD. 14 And when she looked, behold, the king stood by [h] a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason. 15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD. 16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

the house of the LORD: 13 and she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and [g] such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason. 14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD. 15 So they laid hands on her; and when she was come to the entering [i] of the horse gate by the king's house, they slew her there.

[g] 1 Chr. 25. 8. [h] ch. 23. 3; 2 Chr. 34. 31. [i] Neh. 3. 28.

which *Sept.* and *Vulg.* would admit; R.V. *of the guard and of those.* **13.** *Trumpets.*] So Hebrew of Kin. *v.* 14 also; but the players may be intended, as we say 'sabres' for cavalry, &c.——*Such as taught to sing.*] Perhaps rather, *leading the chant of* (*Variorum*); but cf. Kin. *v.* 14, *note.* R.V. *the singers also played on instruments of music and led the singing of praise.* **14.** *Brought out.*] *Pesh.* and *Arab.* read *commanded*, as Kin. *v.* 15.——*Of.*] *Rather*, between; R.V. *between the ranks.* **15.** *Laid*, &c.] Vulg. *imposuerunt cervicibus ejus manus;* but *Sept.* is better, ἔδωκαν αὐτῇ ἄνεσιν; cf. Kin. *v.* 16, *note;* R.V. *made way for her.*

2 K. xi.—**13.** *Came.*] Whence? is a question which may not be answered too positively, so greatly do topographers differ. The following particulars are pretty plainly indicated:—Her palace was within hearing of the Temple; she quitted it (if not by a subterranean passage communicating with the Temple) by the 'high gate' (*i.e.* the N. gate, cf. *ch.* 15. 35) or 'gate of the guard' (but, if so, asking them no question); passing through the Double (or Huldah) gate of the Temple inclosure, rounding the S.E. corner of the wall that surrounded the inner court, she would speedily reach the entrance of that court; through the gateway she might see the ranks of guards, with gleaming spears and drawn swords; sacred the court might be, but she hesitated not to enter; and then the whole event was plain in a moment; the missing boy, the 'light' of David's house, stood, as kings were wont to stand on such occasions, before the altar of that God whom her whole life had outraged, with the princes of the nation at his side; the sacredness of the place secured her from violence for a few moments; the guard made her pass out of the Temple inclosure at the S.E. corner, where stood the Triple (or Horse) Gate (Jer. 31. 40; Neh. 3. 28), the entrance to the stables (see *App.*) (crypts in the rock); and there Loyalty and Religion executed God's doom—'Whoso sheddeth man's blood, by man shall his blood be shed.'——*Temple.*] *i.e.* the Sacred Court. **14.** *By a pillar.*] R.V. *by the* (marg. *on the platform*); Josephus, *upon; rather*, upon his stand (*ammúd*), which may have been in the form of a column. Josiah used a similar one (*ch.* 23. 3); Solomon stood on a brazen stand, shaped like an inverted laver, and thence called *kiyór* = pan (2 Chr. 6. 13). *Sept.* ἐπὶ τοῦ στύλου; Vulg. *super tribunal;* Arab. *throne.*——*Princes.*] *i.e.* the heads of families (Chr. *v.* 2, *note*); Heb. *sárim; Sept.* and *Vulg.* have 'singers' (*shárim*).——*Trumpeters.*] The two silver trumpets, blown by the priests alone (Num. 10. 2, 8), and other Levitical instruments, were accompanied by the voices (Chron. *v.* 13) of *such as* were skilled *to sing praises.* R.V. *the captains and the trumpets.*——*Treason.*] *Rather*, conspiracy; from *qáshar*, to *bind.* Germ. *aufruhr;* Vulg. *conjuratio; Sept.* σύνδεσμος; It. *congiura.* **15.** *The officers.*] R.V. *that were set over.*——*Have . . . ranges.*] *Rather*, Conduct her forth between your ranks (so R.V.), that popular violence might not desecrate the Sacred Court; cf. 2 Chr. 24. 21. Rarely has revolution cost so little blood. **16.** *Laid . . her.*] *Rather*, made

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ATHALIAH. JEHU—(*Elisha*).

Baal-worship suppressed; the Temple Service restored.

17 And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; [k] between the king also and the people.

16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

18 And all the people of the land went into the [l] house of Baal, and brake it down; his altars and his images [m] brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and [m] slew Mattan the priest of Baal before the altars.

And the priest appointed officers over the house of the LORD.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had [o] distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the [p] law of Moses, with rejoicing and with singing, *as it was ordained* by David. 19 And he set the [q] porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

[k] 2 Sam. 5. 3. [l] ch. 10. 26. [m] Deut. 13. 9. [n] Deut. 12. 3. [o] 1 Chr. 23. 6, 30, 31 & 24. 1. [p] Num. 28. 2. [q] 1 Chr. 26. 1, &c.

a way for her on both sides (*Variorum*); R.V. *So they made way for her*; Ital. *essi adunque le fecero largo.*—*By the which the horses, &c.*] R.V. *the horses' entry to*; Chron. *the entry of the horse gate to.* 17. *The Lord.*] Chron. *v.* 16 has *between himself*, as representing God, and omits the secular covenant, the declaration of constitutional duties on either side (cf. 1 Sam. 10. 25). Men's relation to God, rather than to one another, is ever uppermost in the Chronicler's mind. 18. *House.*] *Rather*, temple. Germ. *kirche*; Vulg. *templum*; Ital. *tempio.* Probably erected by Jehoram at Athaliah's suggestion; cf. 2 Chron. 24. 7.—*Images.*] Lit. *representations* (cf. *ch.* 10. 26, *note*), it may be of the Sun himself (1 Sam. 12. 10, *note*), or of the Phœnician deities, whose worship was associated with his. The Phœnicians had both images and pillars in their temples. Cf. καὶ πολλὰ τῷ ἀγάλματι κατεγέλασε· ἔστι γὰρ τοῦ Ἡφαίστου τὤγαλμα τοῖσι Φοινικηΐοισι Παταικοῖσι ἀμφερέστατον, τοὺς οἱ Φοίνικες ἐν τῇσι πρῳρῇσι τῶν τριήρεων περιάγουσι.—*Herod.* iii. 37. *Simulacrum* (*Paphiæ Veneris*), *non effigie humanâ, metæ modo* (*i.e.* like a pyramid or cone), *exsurgens.*—*Tac. Hist.* ii. 3.—*Officers.*] Heb. *offices*; cf. Chr. *v.* 18. 19. *Rulers . . captains.*] R.V. *captains . . Carites.*—*Gate of the guard.*] No doubt the palace gate, called 'the high gate' in Chr. *v.* 20, and 'the gate behind the guard' in *v.* 6. 'In an Assyrian list of guards (W. A. I. v. 13) mention is made of the guard (*mazar*) of the palace, of the gates of the palace, of the great gate of the city, and of the treasury.'—*Boscawen.*

2 C. xxiii.—16. *Him.*] *Rather, himself*, on God's behalf. Reformation would naturally (cp. Asa's, *ch.* 15. 14) be accompanied by renewal of the covenant, and by exultation at the recollection that still they were God's 'peculiar treasure,' God's 'people of inheritance;' R.V. *between himself, and all the people, and the king.* 17. *Mattan.*] Mattan-baal (*gift of Baal*) is frequent in the monumental inscriptions. Comp. Theodore (*gift of God*). 18. *Appointed . . . by.*] *Rather*, put . . . into (*Variorum*); R.V. *appointed . . . under.*—*Offices.*] The meaning is, *gave* the charge, or *oversight of the Levitical sacrifices and the musical services once more into the hands of.* See Sec. 64, *notes.* The previous mention of the Levitical courses shows that the Temple

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JOASH (son of Ahaziah). JEHU—(*Elisha*).

brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

145.—The Minority of Joash.—Jehoiada Protector.

2 K. XI. 21 & XII. 1-5. 2 CHR. XXIV. 1-3.

21 SEVEN years old *was* Jehoash when he began to reign.

[2 K. xii.] 1 In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba.

1 Joash *was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

2 And Joash [a] did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

3 But [b] the high places were not taken away: the people still sacrificed and burnt incense in the high places.

The repair of the Temple ordered.

4 And Jehoash said to the priests, [c] All the money of the dedicated things

[a] See ch. 26. 5. [b] 1 Kin. 15. 14 & 22. 43; ch. 14. 4. [c] ch. 22. 4.

service had been continued; but, no doubt, many irregularities had of necessity been permitted.

2 K. xi.—20. *And they slew.*] *Rather*, for they had slain. Fr. *après qu'on eut mis à mort;* Ital. *dopo che.*

2 K. xii.—1. *Began to reign.*] If the number in 2 Chron. 24. 15 is correct, Jehoiada would be now about 120 years old. He lived to be 130 (cf. Hervey's *Genealogies*, p. 113). A regency of 10 or 12 years (cf. Chr. *v.* 3 and *ch.* 14. 2), and the fact that through the priesthood the lineage of David had been preserved, and the worship of Jehovah restored (2 Chr. 23. 18, 19), gave the Church an influence over the Crown which it had scarcely enjoyed before; but thus far, certainly, it was influence for good only. It is true that the suggestion to apply the sacred money to repairs of God's house is said to come from Joash, but probably he spoke only at Jehoiada's instigation, and that any money came at all must have been a new thing now; the priests might well be excused if they did not know how to apportion it to cover dilapidation and their own maintenance. *They* are not charged with slackness (cf. 2 Chr. 24. 5), nor is their honesty questioned (*vs.* 5, 9). 3. *But.*] R.V. *Howbeit*; Var. *Save that.*—*Not taken away.*] Evidently Jehoiada did not think it *necessary* to remove the high places, which perhaps had become endeared to the people as places where Jehovah might be worshipped, when the Temple was no safe place for His servants. Hezekiah removed them (*ch.* 18. 4, 22 & 21. 3), and Manasseh his son restored them; cf. 1 Sam. 9. 12, *note.*

2 C. xxiv.—1. *Zibiah.*] Of genealogical importance in the Chronicler's eyes; otherwise Zibiah is unknown. But Beersheba in Simeon was a centre of idolatrous worship (Amos 8. 14). 2. *All the days.*] 'Their joint rule, almost as of father and son, must have resembled the one parallel in the Christian Church, when Michael Romanoff as Tsar, and his father Philaret as Patriarch of Moscow, ruled the Church and State of Russia.'—*Stanley.* 3. *Took, &c.*] That Jehoiada sanctioned this was perhaps due to the exceptional state of things; the royal family was all but extinct; the marriage of Joash probably took place in the 9th year of his reign; 'when he was of age' (*Joseph.*).

2 K. xii.—4. *All, &c.*] *Rather*, All the consecrated money; whether the half

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that is brought into the house of the LORD, *even* [d] the money of every one that passeth *the account*, the money that every man is set at, *and* all the money that [e] cometh into any man's heart to bring into the house of the LORD, [5] let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

146.—Mission of Jonah to Nineveh.

The First Message.—The rebellious prophet.

JONAH I—IV.

[1] Now the word of the LORD came unto [a] Jonah the son of Amittai, saying, [2] Arise, go to Nineveh, that [b] great city, and cry against it; for [c] their wickedness is come up before me.

[d] Ex. 30. 13. [e] Ex. 35. 5; 1 Chr. 29. 9. [b] Gen. 10. 11, 12; ch. 3. 2, 3 & 4. 11.
[a] 2 Kin. 14. 25. [c] Gen. 18. 20, 21; Ezra 9. 6; Jas. 5. 4; Rev. 18. 5.

shekel paid (Exod. 30. 13) by every one at the age of 21 ('the tax of Moses,' 2 Chron. 24. 6, R.V.); vow money (Lev. 27. 2-8) according to a fixed tariff; or free-will offerings. 'In the Babylonian temple-records, from the great Sun temple of Sippara, the mention is found of the tithes and dues being applied to repairs.'—*Boscawen.*——*Dedicated.*] R.V. *hallowed.*——*Is.*] *Rather*, is wont to be. ——*The money . . account.*] *Rather*, current money; *i.e.* silver in such weights as would *pass* (Gen. 23. 16, same word) among the workmen; *Vulg.* however has *a prætereuntibus*; Sept. *money coming in.* R.V. *in current money*; but marg. *even the money of every one that passeth the numbering.*——*That every . . set at.*] *Rather* (so *Variorum*), that is the estimation of persons; Num. 18. 16 has the same word; R.V. *of the persons for whom each man is rated.* 5. *Take*, &c.] The habit of giving needed revival. They were not to wait till gifts and dues poured in, but to collect them in the various cities near which their homes lay (2 Chr. 24. 5). For *acquaintance*, however, *Sept.* has ἀπὸ τῆς πράσεως αὐτοῦ, reading apparently *mecer*, sale, for *maccar*, friend. There might possibly be a reference to sale by priests of victims to worshippers coming from a distance. Their profits on such sale may be the *money for sin*, Heb. *chattâth*, mentioned in 2 Kin. 12. 16. Vulg. *juxta ordinem suum.*——*Wheresoever.*] The dilapidation extended to the very foundation (2 Chr. 24. 27, *marg.*, 'Heb. *founding*').

THE BOOK OF JONAH.—*The Prophets and Foreign Nations.*—'The Hebrew prophets were like the great tragic chorus to the awful drama which was unfolding itself in the Eastern world. As each independent tribe or monarchy was swallowed up in the great universal empire of Assyria, they watched the progress of the invader. They did not confine their views to the internal affairs of the Hebrew kingdoms or to their immediate neighbourhood. *Jonah* appeared as a man under Divine influence in Nineveh; and *Nahum* described the subsequent fate of that spacious city (famous for its wide streets) in imagery never surpassed.'—(From *Milman.*)

[ISRAEL.] J. i.—1. *Now.*] Lit. And (so *Sept.*, *Vulg.*). Cp. Ezek. 1. 1, where Currey notes that this connecting particle, common in the historical books, is found twice only in the prophets. This interlude is here placed (following Ussher) at the earliest possible date; it might have fallen much later; Ewald places it at about 823 B.C., the commencement of the reign of Jeroboam II. It forms part of the continuous history of God's people. God would furnish them with an acted-prophecy (cp. 1 Kin. 11. 30) of a truth which St. Paul puts in plain words in Acts 26. 23. He would strike a blow at their unloving, proud, exclusiveness (Matt. 3. 9), at their grudging narrow-mindedness (Luke 15. 28). He would stir them up to jealousy by a people that were no people, that were never called by His name. If to Gentiles God was seen to give repentance unto life, Israel, and Judah too, might be stirred up to a repentance more real, more thorough, more lasting than any they had yet known. True, a reformation had just taken place under Jehu and Joash, but it was partial and very transient. Perhaps they would learn from Jonah how vain it is to try to kick against God's goads, that guide, stimulate, and correct; perhaps learn from Nineveh, as well as from Jonah himself, God's readiness to forgive. Jonah was furnished with a word of promise for God's people (2 Kin. 14. 25). His name, the *Dove*, fitted him to be a messenger of peace; his father's, the *True*, to

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3 But Jonah [d] rose up to flee unto Tarshish from the presence of the LORD, and
went down to [e] Joppa; and he found a ship going to Tarshish: so he paid the
fare thereof, and went down into it, to go with them unto Tarshish [f] from the
presence of the LORD.
4 But [g] the LORD sent out a great wind into the sea, and there was a mighty
tempest in the sea, so that the ship was like to be broken. 5 Then the mariners
were afraid, and cried every man unto his god, and [h] cast forth the wares that
were in the ship into the sea, to lighten *it* of them. But Jonah was gone down
[i] into the sides of the ship; and he lay, and was fast asleep.
6 So the shipmaster came to him, and said unto him, What meanest thou,

[d] ch. 4. 2.
[e] Josh. 19. 46; 2 Chr. 2. 16; Acts 9. 36.
[f] Gen. 4. 16; Job 1. 12 & 2. 7.
[g] Ps. 107. 25.
[h] So Acts 27. 18, 19, 38.
[i] 1 Sam. 24. 3.

be an utterer of warning. Connecting this latter with 1 Kin. 17. 24, tradition has made him son of the widow of Zarephath.——*Jonah.*] His birth-place was Gath-hepher (Josh. 19. 13), now *El Meshhad*, not far from Nazareth. His tomb is pointed out at Neby Yunas, on the shore, seven miles north of Sidon. In him we learn how that it is not in their character, not in themselves, but in their history, their office, their sufferings, as we might say, their accidents, that men are types of Christ. A comparison of Enoch and Abraham with Melchizedek, Isaac, and Joseph confirms the lesson. Unreliable tradition makes him the servant of Elijah (1 Kin. 19. 3), and the messenger of Elisha (2 Kin. 9. 1).—'Jonah's history is symbolic or typical, not in the first instance of Christ, but of that other "servant of the Lord" (Isa. 42. 19 & 44. 1), the people of Israel. The latter had been called by God to interpret the true religion to the heathen (cp. Isa. 2. 3 & 61. 6), but went "fast asleep," like Jonah, in worldly ambition or self-satisfied isolation. Jonah, seeking to evade his mission to Nineveh, was swallowed up by a great fish; so Israel complains in Jeremiah (51. 34), "Nebuchadrezzar, king of Babylon, hath swallowed me up like a sea-monster" (A.V. *a dragon*, and so R.V.). After three days Jonah was cast out upon dry land; so Israel, in Hos. 6. 2, anticipates being "raised up" to a new life in the favour of God, and after the Captivity actually did, however imperfectly, act as a missionary of the one true God.'—*Cheyne.* **2.** *Great.*] In every sense. Dawning as early as Gen. 10. 11, Assyria's sun was now approaching the noon-day of its glory. Cf. *ch.* 3. 3, *note* and *marg.* **3.** *Flee.*] Jonah would flee as far as possible from the spot to which duty called him. He chooses Tartessus, in the extreme W. (perhaps Cadiz, or near it, *Pliny*, iii. 2), willing rather to abandon for ever the proud position of one standing in the presence of God, of one inhabiting the land of God's special presence, than to go to Nineveh to denounce. That journey to Joppa was Cain-like (Gen. 4. 16), was *going down* indeed. But the cause was faith, not cowardice. Jonah believed that God never would fulfil His threatening (*ch.* 4. 2); but he never doubted God's power. He had enough foreknowledge (1 Pet. 1. 12) of coming days to make 'God is love' an unquestioned article of faith with him. If

> 'they only miss
> The winning of the final bliss,
> Who will not count it true, that Love,
> Blessing, not cursing, rules above,
> And that in it we live and move,'

then Jonah's future happiness would seem secure. But self-consequence marred faith. He magnified too much his office and his wisdom. If mercy took the place of doom, he, the prophet, would be discredited; Israel (in his judgment) would be encouraged to stop short of complete repentance; so might Israel be swallowed up by Assyria, and God's glory be tarnished. He could not leave such matters to God's own judgment. How far prophetic 'quick foreknowledge of the coming pain' warned him of Israel's subjugation by Assyria, we cannot tell; cf. Hos. 9. 3 & 11. 5; Amos 1 & 6. 14; Isa. 5. 26.——*Joppa.*] 50 miles from Gath-hepher; the only considerable Hebrew port (till Herod built Cæsarea), but both inconvenient and insecure.——*Went down into it.*] *Rather*, went aboard; *Sept.* ἀνέβη εἰς αὐτὸ. **4.** *Sent out.*] R.V. marg. *hurled.* The word (used in *vs.* 5, 12, 15) implies sudden violence, the distinguishing feature of 'Levanters.' **5.** *Cried.*] Cf. 'All lost! to prayers, to prayers! all lost!'—*Shaks. Tempest.*——*Wares.*] The Hebrew word has not necessarily, as the English, the meaning *goods for sale;* possibly the tackling is intended; cf. Acts 27. 19, 38.——*It of them.*] *Rather*, them of it. R.V. *it unto them.* The expression occurs Exod. 18. 22; *Variorum* renders, *to ease their trouble.*——*Sides.*] *Rather*, innermost parts (so R.V.). Cf. 1 Sam. 24. 3; Ps. 128. 3; Isa. 14. 15. The use of several technical maritime words, as by St. Luke (Acts 27), is noticeable; *mallach*, salt-sea man, for sailor (compare 'an old salt'); *sephinah*, decked,

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O sleeper? arise, [k] call upon thy God, [l] if so be that God will think upon us, that we perish not. 7 And they said every one to his fellow, Come, and let us [m] cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah. 8 Then said they unto him, [n] Tell us, we pray thee, for whose cause this evil *is* upon us? What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear the LORD, the God of heaven, [o] which hath made the sea and the dry *land*.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them. 11 Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

12 And he said unto them, [p] Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men rowed hard to bring *it* to the land; [q] but they could not: for the sea wrought, and was tempestuous against them. 14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let

[k] Ps. 107. 28. [l] Joel 2. 14.
[m] Josh. 7. 14, 16; 1 Sam. 10. 20, 21 & 14. 41, 42; Prov. 16. 33; Acts 1. 26.
[n] Josh. 7. 19; 1 Sam. 14. 43.
[o] Ps. 146. 6; Acts 17. 24. [p] John 11. 50.
[q] Prov. 21. 30.

for ship; *rabh hachobhel*, chief of the sailors, for captain. 6. *O sleeper.*] *Rather*, by sleeping; *Sept.* τί σὺ ῥέγχεις; Vulg. *quid tu sopore deprimeris?*——*If so be that God.*] Lit. *the God.* He may have meant Jonah's God, or perhaps merely Providence, the Deity, an abstract idea of something above and beyond their own gods, which in solemn moments found place in most heathen hearts. Cf. *v.* 14. 7. *For whose cause.*] *Rather*, sake (in *v.* 8 also) as in *v.* 12. Their δεισιδαιμονία might shame much Christianity that ignores God altogether. Cf. Josh. 7. 14; 1 Sam. 14. 41. Cp. '*Sera tamen tacitis Pœna* (*i.e.* Nemesis, Δίκη, Acts 28. 4) *renit pedibus.*'—*Tibull.* 1. 9. '*Raro antecedentem scelestum Deseruit pede Pœna claudo.*'—*Hor. Od.* 3. 2. 8. *Tell, &c.*] They will not pass sentence till the defence is heard. 'One might see in the scene a terrible tribunal; the ship, the court of justice; the judges, the sailors; the executioners, the winds; the prisoner at the bar, the prophet; the house of correction and prison of safe keeping, the whale; the accuser, the angry sea.'—*Philo.* Their rapid fire of questions has a parallel in *Virg. Æn.* 8. 112. 9. *Hebrew.*] The name by which Israelites were known to foreigners (cf. 1 Sam. 13. 7, 19, *notes*), a distinctive use of the word which Lactantius (4. 10) and Tertullian (*Ap.* 18) seem to ignore, speaking of it as merely the name of old times. The crew were probably Phœnician.——*The Lord.*] *Jehovah* would be better here. Jonah appeals, like Paul (Acts 14. 17 & 17. 24), to the Creator's own witnesses, and they are awestruck. The reference here is to the God whom all nations recognise, *i.e.* the Creator of the material Universe; compare Gen. 14. 22 ('*possessor*' *or maker*, R.V. margin). 10. *Afraid.*] For the fame of Jehovah's might was in all lands (cf. 1 Sam. 4. 8); one fleeing from Him could by no possibility escape.——*Why...this.*] R.V. *What is this that thou hast done.* 11. *Calm.*] Literally, *silent*; cf. σιώπα, Mark 4. 39.——*Wrought and was.*] *Rather*, grew more and more (*v.* 13 also); so R.V. 12. *So shall, &c.*] Jonah had prophesied before, for (*v.* 3) to *flee from being in the presence of the Lord* implies this; but this condemnation of himself is his first recorded prophecy. It may be that other prophets shall speak first truly in God's name in the great day of terror and doom, when they are forced to pronounce their own condemnation. 13. *Rowed hard.*] Lit. *dug.* It was no mere dipping of the oar, or skimming of the surface. So we speak of 'ploughing the main,' and Virgil has *infindere sulcos*, and Ovid, *arare aquas* and *scindere freta.* The value they set on his one life contrasts strangely with *ch.* 4. 11.——*Bring it.*] R.V. *get them back.* 14. *Cried, &c.*] They no more prayed, sacrificed, vowed to their gods, but to Jehovah. Cp.—

'Vetabo, qui Cereris sacrum
Vulgarit arcanæ, sub Isdem
Sit trabibus, fragilemve mecum
Solvat phaselon. Sæpe Diespiter
Neglectus incesto addidit integrum.'
Hor. Od. 3. 2. 26.

Δάματερ, μὴ τῆνος ἐμὶν φίλος, ὅς τοι ἀπεχθὴς Εἴη μηδ' ὁμότοιχος—*Callimachus.*
Ἦ γὰρ συνεσβὰς πλοῖον εὐσεβὴς ἀνὴρ . . .

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us not perish for this man's life, and [r] lay not upon us innocent blood: for thou, O LORD, [s] hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: [t] and the sea ceased from her raging. 16 Then the men [u] feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

17 Now the LORD had prepared a great fish to swallow up Jonah. And [x] Jonah was in the belly of the fish three days and three nights.

The cry out of the depths.

[J. ii.] 1 Then Jonah prayed unto the LORD his God out of the fish's belly, 2 and said,

I [y] cried by reason of mine affliction
unto the LORD,
[z] And he heard me;
Out of the belly of hell cried I,

[r] Deut. 21. 8.
[s] Ps. 115. 3.
[t] Ps. 89. 9; Luke 8. 24.
[u] Mark 4. 41; Acts 5. 11.
[x] Matt. 12. 40 & 16. 4; Luke 11. 30.
[y] Ps. 120. 1 & 130. 1 & 142. 1; Lam. 3. 55, 56.
[z] Ps. 65. 2.

Θεοῦ μάστιγι παγκοίνῳ δάμη. *Asch. Sept. c. Theb.* 602. 15. *Raging.*] Lit. *anger*; so Ovid, *Maris ira*, and Horace, *iratum mare.* 16. *Made vows.*] *i.e.* promised other offerings on reaching shore in safety. 17. *Fish.*] In *Sept.* and in Matt. 12. 40 we have κῆτος, which frequently means *whale*, but is generally used (by Homer, Aristotle, Galen, Photius), as *cetacea* is with us, of any monster of the deep. 'A fish *prepared* (cf. *ch.* 4. 6, 7, 8), *i.e. appointed* or *provided*, not necessarily created (*Sept.* προστάξε), was by God's providential arrangement on the spot. It was not a whale, in our restricted use of the term, but, most probably, the white shark, *Canis carcharias*, of the Mediterranean, which usually swallows its prey whole, having no teeth but its incisors. Its length is from 20 to 30 feet, and the circumference of its jaws 12 feet. There are indisputable instances on record of men and even horses being found entire in its stomach; and one instance, well corroborated by Ph. L. St. Müller, of a man swallowed by one of these sharks, which, being instantly struck by a bullet, disgorged its prey alive and but little injured (*Des Linn, Natur system*, iii., p. 268; *Nürnb.* 1773). The miracle does not so much lie in the sea-monster swallowing Jonah, as in his preservation inside the fish to the third day. It was simply the exercise of the same power which preserved the youths in the furnace, and raised Lazarus from the grave.'—*Tristram.*—*Three days.*] To be reckoned, no doubt, as the three days of our Saviour in the tomb are reckoned. *We* might not, perhaps, venture to say that God chose this special method of dealing with Jonah *in order that* he might be typical; but Christ's words seem to imply that *the sign* was not a mere accident (cf. John 3. 14; Hos. 6. 2). Jonah's resurrection was not only to newness of life, but to newness of purpose (cf. Acts 9. 9); and if there be any useful connecting link between Jonah and Andromeda (see *Pusey*, p. 262), Hope would lead us to find it in the poet's lines:—

'Always the memory
Of overwhelming perils or great joys
Avoided or enjoyed, writes its own trace
With such deep characters upon our lives
That all the rest are blotted.'
Epic of Hades (*Andromeda*).

J. ii.—1. *Then.*] *Rather*, And. It is not a mark of time. The psalm, as much one of thanksgiving ('the crown of all prayer,' *Lightfoot* on Col. 4. 2) as of prayer (see what *pray* includes in 1 Sam. 2. 1), is a record composed afterwards of his marvellous and blessed experiences. Never did living man seem further from the throne of grace, or in more hopeless state, yet the ear of God, that heard Samson in the land of that captivity to which his own sin had brought him, was open to his cry. 2. *By reason of.*] *Rather*, out of; cf. Ps. 130. 1 & 120. 1 & 18. 6. *Sept.* ἐν θλίψει μου.—*Hell.*] He seemed to himself as one dead (cf. Ps. 88. 3 & 18. 5 & 30. 3), already in the *deepest depths of Sheol.* The Hebrew *Sheol* means *the hollow* (and perhaps our 'hell,' Germ. *hölle*, has similar derivation; Germ. *höhle* = hollow; Sax. *helan* = to cover, hide), a vast vault to receive the dead; yet not rightly (though frequently) rendered by A.V. *grave*; it has never exclusively that meaning, any more than *Hades* has, or *inferi*, or the *underwelt* of De Wette; it includes, on the one hand, *paradise* (Luke 23. 43) and *Abraham's bosom* (Luke 16. 23), yet 'is not heaven, though it will issue in heaven' (*Trench*); on the other, a place of *torment* (Luke 16. 24), φυλακή (1 Pet. 3. 19), ἄβυσσος (Luke 8. 31), though not equivalent to *Hinnom*, or *Tophet*, or *Gehenna*, or to the *lake of fire*, 'the proper hell' (*Trench*), which shall receive it at the last (Rev. 20. 14); in fact it is inclusive of that which is the fore-shadowing of, the vestibule to, utter misery *and*

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And thou heardest my voice.
3 [a] For thou hadst cast me into the deep,
In the midst of the seas;
And the floods compassed me about:
[b] All thy billows and thy waves passed over me.
4 [c] Then I said, I am cast out of thy sight;
Yet I will look again [d] toward thy holy temple.
5 The [e] waters compassed me about, *even* to the soul:
The depth closed me round about,
The weeds were wrapped about my head.

[a] Ps. 88. 6. [b] Ps. 42. 7. [c] Ps. 31. 22.
[d] 1 Kin. 8. 38. [e] Ps. 69. 1; Lam. 3. 54.
[f] Ps. 16. 10. [g] Ps. 18. 6.

6 I went down to the bottoms of the mountains;
The earth with her bars *was* about me for ever:
Yet hast thou brought up my life [f] from corruption, O LORD my God.
7 When my soul fainted within me
I remembered the LORD:
[g] And my prayer came in unto thee,
Into thine holy temple.
8 They that observe [h] lying vanities
Forsake their own mercy.
9 But I will [i] sacrifice unto thee
With the voice of thanksgiving;
I will pay *that* that I have vowed.
[k] Salvation *is* of the LORD.

[h] 2 Kin. 17. 15; Ps. 31. 6; Jer. 10. 8 & 16. 19.
[i] Ps. 50. 14, 23 & 116. 17, 18; Hos. 14. 2; Heb. 13. 15. [k] Ps. 3. 8.

perfect bliss. R.V. marg. *Sheol.* The Revisers (Preface) say—'The Hebrew Sheôl, which signifies the abode of departed spirits, and corresponds to the Greek Hades or the Underworld, is variously rendered in the A.V. by "grave," "pit," "hell."'—For their rule of rendering *see* p. 499. Jonah does but intensify (which his late experience naturally accounts for) the Psalmist's frequent language, *e.g.* 'out of the depths have I cried unto Thee'; 'Deliver me out of the deep waters' (Ps. 130. 1; 69. 14). Psalmist and prophet could alike record 'O Lord, Thou hast brought up my soul from *Sheol*' (Ps. 30. 3, R.V.). **3.** *Hadst.*] *Didst* (so R.V.).——*Midst.*] Literally, *heart* (so R.V.; Vulg. *in corde maris*), meaning the same as *belly* in *v.* 2 (cf. Matt. 12. 40). *Sept.* εἰς βάθη καρδίας θαλάσσης.——*Floods.*] *i.e. flowings*, or *currents.* Lit. *river;* Vulg. *flumen; Sept.* ποταμοὶ; not the *shibbôleth*, the *overflowings* of Ps. 69. 2; Judg. 12. 6. R.V. *And the flood was round about me.*——*Thy.*] As the instruments of God's displeasure they were most overwhelming to him; his situation gave literalness to the figure of David (Ps. 42. 7), who, when Absalom drove him to Bashan, was far removed from the sea's *breakers* and *rolling waves.* R.V. *waves and billows.* **4.** *Cast out.*] Conscience and his position warranted the use of a stronger word than David, when a fugitive from Saul, might use (Ps. 31. 22). He was as utterly *cast out* as the heathen (Ex. 34. 11), as guilty Adam (Gen. 3. 24). '*Cast out of thy sight*, did I say? nay (he would correct himself), I am not cut off from thy communion.' R.V. *from before thine eyes.* **5.** *To the soul.*] *i.e.* even to the endangering of life; *nephesh* here means *the very centre of life*, as in Ps. 69. 1 and Jer. 4. 10; cf. 1 Sam. 26. 21, *note.*——*The depth closed.*] R.V. *the deep was round about me.*——*Weeds.*] *Sûph* is rendered 'flags' in Ex. 2. 3; Isa. 19. 6. Here, no doubt, sea-weed is intended. The *Red* Sea is in Heb. the *Sûph* Sea. **6.** *Bottoms.*] Chald. *roots;* Vulg. *extrema.* The lines of rocks may very fitly be compared to protruding roots.——*Bars.*] Meaning, 'Earth's doors are barred against me, and I outside;' cf. Ps. 69. 15; Judg. 16. 3.——*Was about.*] R.V. *closed upon.*——*Corruption.*] R.V. *the pit* (reversing the A.V. text and margin). **7.** *Fainted.*] Lit. *became covered* with the mists of exhaustion. Cf.—

'As in dark summer hours
The earliest pipe of half-awakened birds
To dying ears, when unto dying eye
The casement slowly grows a glimmering square.'—*Tennyson.*

8. *Observe.*] R.V. *regard.* The Heb. *shâmar* means *treat with deference*, whether applied to an object of worship, a covenant, a precept, a promise, or a feast-day. In Ps. 31. 6, which Jonah is evidently quoting (as before, *v.* 4), it means *worship;* and the old use of *observe* corresponds, meaning *to treat with respect.* Cp. Mark 6. 20, and 'The *observed* of all observers.'—*Shaks.* (*Variorum Teachers' Bible, Glossary, s. v.*)——*Vanities.*] The word *hebel* means *empty breath* (cf. Gen. 4. 2, *marg.*), something that cannot be grasped, disappointing, nothingnesses; *idols* commonly (as in Ps. 31. 6, which is the only other place where the entire expression, *hab'lêy shâv*, occurs; cf. Jer. 8. 19). But we should not do well to connect them only, in our minds, with this sentence, which the memory readily holds, and which instructs the more the more widely the mind interprets it. As an object of trust, everything is a nothingness, except God alone.——*Own mercy.*] Omit *own.* Equivalent to *their God*, the embodiment of all Mercy, as of all Love and Truth. Cf. Jer. 2. 13; Ps. 144. 2, *marg. Or* (*Variorum*), *their state of favour with God.* **9.** *I will.*] The 'I' needs emphasising: *as for me.*——*Salvation*, &c.] To

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[10] And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

The Second Message.—The obedience of repentance.

[J. iii.] [1] And the word of the LORD came unto Jonah the second time, saying, [2] Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

[3] So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. [4] And Jonah began to enter into the city a day's journey, and [l] he cried, and said, Yet forty days, and Nineveh shall be overthrown.

[5] So the people of Nineveh [m] believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. [6] For

[l] See Deut. 18. 22.

[m] Matt. 12. 41; Luke 11. 32.

insert *is* here, and *belongeth* in Ps. 3. 8, mars the force of the ejaculation; *rather*, render *be ascribed to*. *Sept.* and *Vulg.* import the meaning, *I will repay the Lord for his safe-keeping*. Cf. Rev. 7. 10. When discipline has brought Jonah to this expression of, at once, belief and thankful praise, it may cease. Penitence is rewarded with a fresh commission. Cf. John 21. 15.

J. iii.—**1.** *Came.*] He must have hailed it with joy; for, though willing now to obey, if obedience were still required, the true penitent's feeling ever is, 'I am not worthy.' Presumption, like Israel's (Num. 14. 40–45), God checks; diffidence, like Peter's (John 21. 15–17), is encouraged. *Ch.* 4 shows us that, though Jonah had learnt that he was wrong to attempt to disobey, he had not yet learnt that God's course was right and wise. **2.** *Preach.*] The word is the same as that rendered cry in *ch.* 1. 2; and (see *v.* 4) there is no record of anything more than a single utterance. Indeed we do not know whether anything further would have been understood. The words *forty, days, destroyed* are sufficiently similar in Assyrian and Hebrew. They knew his character; they knew before what Master he stood; and our Lord's saying (Luke 11. 30) that Jonah was 'a sign *to the Ninevites*' leads us to suppose that they knew his story, though how, we cannot tell. They would by conscience' aid readily catch the meaning of his cry, and the phrase believed in God (*v.* 5) shows that it was to it they gave attention, rather than to any further preaching of the prophet. Equally brief was the message on Belshazzar's wall, 'Numbered, weighed, divided,' but blasphemous pride and drunken thoughtlessness silenced conscience, and it refused to interpret the words, even when aided by the allusion to 'Persians' in the last. So stubbornness made vain the 'Woe, woe, to Jerusalem' of Jesus son of Hanani. Faith to believe that God 'is and is a rewarder of them that diligently seek him' has not always been 'found in Israel.' **3.** *Arose, &c.*] His promptitude, like Paul's zeal, is now used in a right direction. The changed man is ever the same man with new aims.——*Great.*] Cf. 1 Chr. 12. 22, *note*.——*Days' journey.*] A received measurement of length, approximately 20 miles, as *hour* (*stund*, 3 miles) is in German. A diameter of 60 miles would be most unlikely; not so a circumference of 60 miles, for a population of 600,000 (cf. *ch.* 4. 11, *note*), if we bear in mind that there would be a wide space uninhabited just within the walls; that the houses would for the most part be bungalows; that the better sort would have large pleasure-grounds attached (Assurnazir-pal kept a preserve of wild animals for the chase near the palace at Calah); and that, in view of possible siege, Eastern cities generally included a considerable extent of pasture (*ch.* 4. 11) and arable land. Jerusalem, from the necessities of its position, was an exception, as struck the captives when returning from Babylon: 'Behold,' they cried, 'a city compact together' (Ps. 122. 3); *οὐδὲν ἔρημον εἶχε κατὰ τὸ μέσον* (*Chrysostom*). A trapezium with its four corners at the modern Nimrud, Kouyunjik, Khorsabad, and Karamless, would just contain a city of such dimensions. It is studded with ruins, and may, almost with certainty, be pronounced the site of Nineveh. **4.** *Day's journey.*] A diameter of 20 miles would agree with what has been said above. From end to end (from W. to E., cf. *ch.* 4. 5) the cry was uttered. **5.** *So.*] R.V. *and.*——*Greatest.*] *i.e.* in rank, as in Esth. 1. 5, 20. These signs of mourning and penitence were of patriarchal (Gen. 37. 34; Job 16. 15), probably of almost universal, usage (Jer. 49. 3; Ezek. 27. 31; Esth. 4. 2; cf. Matt. 11. 21). **6.** *For word.*] *Rather*, And the matter, *i.e.* news of what was going on; *Sept.* *ὁ λόγος*; Germ. *und da das vor den könig kam*. R.V. *And the tidings*. It appears as though the fast were spontaneous, not *originating* in a royal edict, though approved by the king and nobles in authority (cf. Dan. 6. 7, 17). National feeling, which

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word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, [n] and sat in ashes.
7 [o] And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: 8 but let man and beast be covered with sackcloth, and cry mightily unto God: yea, [p] let them turn every one from his evil way, and from [q] the violence that *is* in their hands.
9 [r] Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?
10 [s] And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

Jonah's disappointment and further instruction.

[J. iv.] 1 But it displeased Jonah exceedingly, and he was very angry.
2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I [t] fled before unto Tar-

[n] Job 2. 8. [o] 2 Chr. 20. 3; Joel 2. 15. [p] 2 Sam. 12. 22; Joel 2. 14.
[q] Isa. 58. 6. [r] Isa. 59. 6. [s] Jer. 18. 8; Amos 7. 3, 6. [t] ch. 1. 3.

springs from the root itself, ever shows most vigour of life.——*King.*] Probably Assurnazir-pal, who reigned from 885 to 860 B.C. He rebuilt the palace and Istar-temple at Nineveh, and the city of Calah, now represented by the mounds of Nimroud. He may be regarded as the founder of the late Assyrian empire, which from his time gradually increased until it reached its greatest limits. He was succeeded by his son, Shalmanezer II., 'in whose reign the Assyrians first came in direct contact with the Israelites' (*G. Smith*). Jehu became tributary to him. In his 13th year he removed the court from Nineveh to Calah, which was not so much a new town as a new quarter.——*Robe.*] The word means *ample dress;* it is used of any dress which is distinctive, whether the prophet's (Zech. 13. 4) or the king's; described by Layard as flowing, fringed, tasselled, girdled, hooded. An Assyrian king would wear also a conical tiara, necklace, ear-rings, and gemmed armlets. The change from such a throne and such attire to sackcloth and ashes figures strikingly the mental change from pride to penitence. 7. *Published.*] *Rather,* he published (marg. *said*). Apparently the form of proclamation runs something like our 'Oyez, oyez, this is to give notice,' &c.; 'By the decree of . . . as follows;' 'Let, &c. . . . we perish not.' —— *Nobles.*] It is thought that the notables, or *grandees,* had at Nineveh no constitutional voice as at Babylon (Dan. 6. 17). This may have formed part of the king's humiliation.——*Beast.*] Probably *beasts of burden* are intended, not cattle (1 Kin. 18. 5). 8. *Turn.*] It was this, rather than the outward show of sorrow, or even the vehement cry, that God gave heed to (v. 10).——*Violence.*] Nahum (3. 1) describes Nineveh as a bloody city, full of lies and robbery.——*Hands.*] The instruments of violence, of high-handedness. 9. *Can tell . . will.*] R.V. *knoweth whether . . will not.* Cp. 1 Kin. 21. 27; Joel 2. 14; 2 Sam. 12. 22.——*God.*] Lit. *the God;* possibly the God the prophet speaks of; more probably the meaning is as in *ch.* 1. 6. 10. *Repented.*] The expression is often used of God by a common adaptation of human terms (cp. 'the eyes of the Lord,' 'the hand of the Lord,' &c.). Strictly, μετάνοια, afterthought, change of mind on reflection, change of opinion, is inapplicable to God (Jas. 1. 17; Num. 23. 19). God's purpose was conditional, or there was no need of Jonah's cry at all. His purpose knows no change. The other word, μεταμέλεια, change of purpose, regret, is still more manifestly unsuitable. God may relax the bow He has bent without fickleness; regret that He bent it—this He cannot do. We cannot too often notice that condition, expressed or implied, attaches to every promise, every threat of God, which has to do with man.

J. iv.—1. *Angry.*] Cf. 2 Sam. 6. 8; 1 Chr. 13. 11. Jonah was grieved and displeased. In his hatred against Assyrian idolaters, whose growing power menaced his country; in his fear lest his own reputation should suffer, God's truthfulness be questioned, and Israel be encouraged to delay repentance, all feeling of compassion was utterly set aside. He had rather die than see any of these things occur. 2. *Prayed.*] Better go to God, even in petulant anger, than flee from his presence.——*Fled before.*] *Rather,* made haste to flee. *Sept.* προέφθασα φυγεῖν; Vulg. *præoccupavi ut fugerem;* R.V. mar-

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shish: for I knew that thou *art* a [u] gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. [3] [x] Therefore now, O LORD, take, I beseech thee, my life from me; for [y] *it is* better for me to die than to live.

[4] Then said the LORD, Doest thou well to be angry?

[5] So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

[6] And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. [7] But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. [8] And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, [z] *It is* better for me to die than to live.

[9] And God said to Jonah, Doest thou well to be angry for the gourd?

And he said, I do well to be angry, *even* unto death. [10] Then said the LORD,

[u] Ex. 34. 6; Ps. 86. 5; Joel 2. 13. [x] 1 Kin. 19. 4. [y] ver. 8. [z] ver. 3.

gin, *was beforehand in fleeing.*——*Merciful.*] R.V. *full of compassion.*——*Of great kindness.*] R.V. *plenteous in mercy.* 4. *Doest,* &c.] The words of the gentle question might mean, Is such excessive anger well? And it is the excess of anger (or vexation) which seems referred to in the 'even unto death' of *v.* 9; but it is difficult to see that there was excuse for any anger whatever in this case. 5. *So,* &c.] *Rather,* Now Jonah had gone. Probably the city had been his abode during the 40 days. R.V. *then.*——*See . . . become.*] Compare Abraham looking down on the valley of Siddim, to see the fulfilment of the revelation to him of the fate of Sodom and Gomorrah. 6. *Prepared.*] That it might be to him, what Jonah himself was to Israel and all other, an acted parable, of which *v.* 10 is the moral. ——*Gourd.*] 'Many different conjectures as to this plant have been propounded by etymologists, botanists, and travellers. Of these, the suggestion of the ivy may be at once rejected, ivy being a plant of northern and colder regions only, and its *habitat* nearest to Nineveh being the higher regions of Lebanon. The Hebrew word *kikayon* occurs here only, and etymologists have suggested the *Ricinus communis,* or castor-oil tree, identifying *kikayon* with *kiki,* the Egyptian name for that plant, which in Palestine is known as *khurueah.* But this is by no means a shrub suitable for shading arbours, being of a straggling open growth. The identification of the A.V. is far more probably correct, *i.e.* with the gourd, the bottle-gourd, *Cucurbita pepo,* Arab. *El kerra,* in Palestine *kurah,* one of the most rapidly-growing plants in the world, and commonly used in the East for covering arbours and trellises. Its tendrils seize the boughs of the booth, and soon cover it with its wide leaves.'—*Tristram.*——*Shadow.*] There is a paronomasia in the Hebrew, as though we should say, that its *shadow* might *shade* him from his grief.——*Grief.*] R.V. *evil case.*——*Of.*] R.V. *because of.* 7. *A worm.*] 'All the plants of the melon or gourd tribe are the favourite food of slugs and snails; and one of these could in a few minutes destroy the largest plant, by simply eating round the bark of its slender stem. This frequently happens.'—*Tristram.* 8. *Vehement.*] R.V. *sultry.* The Hebrew word is from a root signifying to *be silent.* The parching wind off the desert (Jer. 13. 24), the 'sherki,' or sirocco, scorches and dries up everything, filling the air with impalpable yellowish dust. It stops perspiration, dries up the palate, and produces feverishness and frequently intolerable headache. It generally comes from the East, *i.e.* from N.E. to S.E. *Sept.* πνεύματι καύσωνι συγκαίοντι; cf. 'burning heat' (καύσωνι), James 1. 11.——*Wished in himself.*] Probably, though less literal, the rendering of *nephesh* here by A.V. is more correct than *Sept.* ἀπελέγετο (= *gave up*) τὴν ψυχὴν αὐτοῦ, or Vulg. *petivit animæ suæ,* or Germ. *wünschte er seiner seele den tod,* or *asked for his soul* (Cheyne), or *asked for his life to die* (Perowne); the second meaning of the word, as given at 1 Sam. 26. 21, *note,* best suits this place; Ital. *richiese fra se stresso di morire;* Fr. *il demanda de mourir.* R.V. *requested for himself.*——*Better,* &c.] Displeasure caused the same desire in Moses (Num. 11. 10, 15), and in Elijah (1 Kin. 19. 4); self-importance lay at the root in each case. 9. *Angry.*] Cf. *v.* 4, *note.* The question is narrowed this time. Unwarily Jonah accepts it in its new form, and so paves the way to his own conviction. On the ground of mere compassion he is

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Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: [11] and should not I spare Nineveh, [a] that great city, wherein are more than sixscore thousand persons [b] that cannot discern between their right hand and their left hand; and *also* much [c] cattle?

147.—Hazael Conquers Transjordanic Israel from Jehu.

2 KINGS x. 32, 33.

[32] IN those days the LORD began to cut Israel short: and [a] Hazael smote them in all the coasts of Israel; [33] from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even [b] Gilead and Bashan.

148.—Death of Jehu.—Jehoahaz succeeds him.

2 KINGS x. 34-36.

[34] Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the

[a] ch. 1. 2 & 3. 2, 3. [b] Deut. 1. 39. [c] Ps. 36. 6 & 145. 9. [a] ch. 8. 12. [b] Amos 1. 3.

silenced, if human beings are better than trees. 10. *Had pity.*] *Been loth to lose* would better express the word here and in v. 11, where it is rendered *spare.*——*Came up in.*] *Rather*, lasted for; lit. *was son of*; a night was its origin, a night limited its duration. 11. *Spare.*] R.V. *have pity on.*——*Cannot discern.*] *i.e.* probably children under seven, who form generally about one-fifth of the population. Comp. Isa. 7. 16. This would give 600,000 as the population of the city; see *ch.* 3. 3, *note.*

2 K. x.—32. *Cut . . short.*] Lit. *cut gashes in*; *Sept.* συνκόπτειν ἐν; Vulg. *tædere super*; A.V. margin, *to cut off the ends.* Till the Disruption the Hebrew monarchy had on the whole maintained its independence of foreign powers. But each introduction of a fresh dynasty—Jeroboam's, Baasha's, Omri's—had been marked by successful encroachments by Syria-Damascus. Jehu (*Inscr.*) secured his throne by submission to Assyria, and so perhaps provoked Hazael's attacks. Jehu's revolution called him away from Ramoth, and broke the alliance between Israel and Judah. However, in thus tracing the steps backward—invasion, weakness, revolution—we stop short of the *fons et origo*, and lose sight of the Divine purpose, if we do not go yet further and add *sin.* To account for events solely by reference to natural causes is not the purpose of any of the historical books of the Bible. 33. *Eastward.*] The land east of Jordan formed in extent, though not in population, a full half of the kingdom of Israel. 'Gilead was the name applied to the mountainous region from the river Hieromax to the river of Heshbon; while Bashan is the more level and fertile wide expanse N. of the Hieromax, and over which Manasseh roamed. However, part of the allotment of Manasseh was comprised in N. Gilead, the central and southern part of which was occupied by Gad. The tribe of Reuben, settled in the ancient kingdom of Sihon, was, strictly speaking, S. of Gilead, and occupied the *Mishor*, or Highland Plain, from north of Heshbon to the ravine of the Arnon. Aroer, on the northern brow of this ravine, was the southern frontier-city of Reuben. Here, therefore, it is implied that Hazael overran the whole of Israel east of Jordan, from north to south.'—*Tristram.* ——*River.*] *Rather*, torrent bed (1 Sam. 15. 5 and 1 Kin. 17. 3, *notes*); R.V. *valley of.* The Heb. *nachal* is used of streams, which may have a mighty volume of water in winter or in the rainy season, but in summer may be mere brooklets, or have no surface current at all. 'The Arnon, however, is never dry. Its ravine is a magnificent gorge, in places two miles wide, and many hundred feet deep, forming a truly scientific frontier.' —*Tristram.* —— *Even.*] *i.e. that is to say.* The effect of his conquests reached even further than the conquests themselves. Apparently a right of passage through Israel was secured, and used to attack Judah (*ch.* 12. 17.)

2 K. x.—34. *Might.*] From a verb *to become strong*, or *prevail.* The expression is used of Jehu only among the kings of Israel, and must refer rather to his successes at home. For Israel's decay began with Jehu,

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chronicles of the kings of Israel? 35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.
36 And the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

149.—Reformation in Judah—but not in Israel.

Joash repairs the Temple. *Jehoahaz retains the State-religion.*

2 KINGS XII. 6-16. 2 CHR. XXIV. 4-14. 2 KINGS XIII. 1, 2.

6 BUT it was *so, that* in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

4 And it came to pass after this, *that* Joash was minded to repair the house of the LORD.
5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and [a] gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

1 In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.
2 And he did *that which was* evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your ac-

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of [b] Moses the servant of the LORD, and of the congregation of Israel, for the [c] tabernacle of witness?
7 For [d] the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the [e] dedicated things of the house of the LORD did they bestow upon Baalim.

[a] 2 Kin. 12. 4. [b] Ex. 30. 12, 13, 14, 16. [c] Num. 1. 50; Acts 7. 44. [d] ch. 21. 17. [e] 2 Kin. 12. 4.

and Shalmaneser II. twice claims him as a tributary of Assyria. Perhaps the word means *daring* here; 'great and inexhaustible valour' (*Ewald*). Vulg. *et universa, quæ fecit, et fortitudo ejus*; *Sept.* πᾶσα ἡ δυναστεία, adding, καὶ τὰς συνάψεις ἃς συνῆψεν (cf. 1 Kin. 16. 20). 36. *Samaria.*] 'Samaria had continued to be the capital of Israel from the time of its foundation (*ch.* 3. 1), and so remained to the end of the monarchy (*ch.* 17. 1). Jezreel was merely the unfortified summer residence of Ahab.'—*Tristram.*

[JUDAH.] 2 K. xii.—6. *Not repaired.*] Cf. *v.* 1, *note.* It appears that Jehoiada supported the king all along (*vs.* 2, 9; cf. Chr. *v.* 8); that the priests were not unwilling, but in doubt; the people coldly disposed (Chr. *vs.* 9, 19).

[ISRAEL.] 2 K. xiii.—1. *Three.*] Josephus says *one* (cf. *v.* 10); but Jehu had reigned six years when Joash was crowned (*ch.* 12. 1), and reigned 22 years afterwards (*ch.* 10. 36); therefore 23rd is correct. 2. *Did evil in the sight of the Lord.*] Perhaps, beyond retaining Jeroboam's state-religion (see *v.* 6, 'grove').

[JUDAH.] 2 C. xxiv.—4. *After this.*] This purpose probably dates from Joash's coming of age (? *æt.* 16), or earlier, and failed because of his youth or want of authority, or because of the surviving influence of Athaliah's party, the Baal-worshippers, and because of the vitality, convenience, and supposed sufficiency of the worship at the local sanctuaries ('high places,' Kin. *v.* 3).——*Repair.*] R.V. *restore.* The Hebrew word here, and in *v.* 12, means *to renew* (so A.V. marg.) that which is deficient; the word in *v.* 5 and 2 Kin. 12. 5 means *strengthen* that which still exists; *Sept.* ἐπισκευάζω, κατισχύω. 6. *Chief.*] Cf. Kin. *v.* 9, *note.*——*Collection.*] *Rather* (*v.* 9 also), tax (so *Variorum* and R.V.), or *assessment.*——*Tabernacle of witness.*] R.V. *tent of the testimony.* 7. *Sons of Athaliah.*] Probably meaning the *party* of Athaliah, which had established in Judah the Baal-worship of Ahab and Jezebel. —— *Broken up.*] *i.e.* into.——*Baalim.*] R.V. *the Baalim.*

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quaintance, but deliver it for the breaches of the house. 8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money *that was* brought into the house of the LORD.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD *f* the collection *that* Moses the servant of God *laid* upon Israel in the wilderness. 10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

10 And it was so, when they saw that *there was* much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD:

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD. 13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

f ver. 6.

8. *Gate.*] Cf. Kin. *v.* 9, *note.* 9. *To.*] *i.e.* for; so *Sept.*, *Vulg.*, and R.V. 10. *Made an end.*] *Sept.* ἕως ὃν ἐπληρώθη; Vulg. *ita ut impleretur*; Germ. *bis sie voll ward*; the Hebrew word has not generally that meaning, but means *finish*, as in *v.* 14. 11. *Office.*] R.V. marg. *officers.*——*By.*] R.V. marg. *which was under.* 12. *Hired.*] *Rather*, they hired; so R.V.——*Repair.*] R.V. *restore.* 13. *Work was perfected.*] Lit. *a healing-plaister was applied*; a figure for restoration employed also in Jer. 30. 17 & 33. 6; Vulg. *obducebatur parietum cicatrix per manus eorum.*——*In his state.*] Lit. *according to the measure* (R.V. marg. *proportion*) *thereof*; *i.e.* restored it to its former scale of magnificence; Vulg. *in statum pristinum.*

2 K. xii.—8. *Consented*, &c.] *i.e.* agreed (1) that no part of the special voluntary contributions should be applied to their personal maintenance, and (2) that the expending of the money should be (*v.* 11) in the hands of specially appointed agents (comp. Acts 6. 1). No doubt, much of their lawful income had been alienated under Athaliah; cf. 2 Chr. 31. 4. 9. *Jehoiada.*] A comparison of this verse with Chron. *vs.* 8-10 shows that the Chronicler does not always, at any rate, give undue prominence to the priestly order. ——*Altar.*] The great brazen altar in the Temple court; 'at the gate' (Chron. *v.* 8); compare hospital-boxes, &c. 10. *Scribe.*] *Or*, secretary (*marg.* A.V. and R.V.). Cf. 2 Sam. 8. 17, *note.*——*High priest.*] The title was applied to Aaron and Eleazar, but we do not find it used again (not even of Eli) till now, when the civil position of the H.P. became a more influential one. He did not always attend in person (Chr. *v.* 11) to this duty. The office of 'chief priest' (1 Chr. 27. 5, *note*; *Sept.* ὁ ἄρχων) was a different one, though here we have (Chr. *v.* 6) *chief* (*Sept.* τὸν ἄρχοντα; Vulg. *principem*) parallel with *the* priest (*v.* 7).——*Told the money.*] *viz.* by *telling*, *i.e.* counting (as is constantly done in banks) the number of the bags, each representing a known sum. So many *purses* is a common Eastern way of stating an amount. The telling, therefore, is rightly named *after* the putting up. *Tell* is from the Sax. *tellan*, to count. The word rendered *lay out* in *vs.* 11, 12 is different. 11. *Being told.*] *Rather*, weighed (so *Variorum*); not the word of *v.* 10. R.V. *that was weighed out.*——*That did.*] *i.e.* as overseers, or clerks of the works; so *Sept.*, *Vulg.*; not

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and they laid it out to the carpenters and builders, that wrought upon the house of the LORD, 12 and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD: 14 but they gave that to the workmen, and repaired therewith the house of the LORD. 15 Moreover [g] they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver.

16 [h] The trespass money and sin money was not brought into the house of the LORD: 'it was the priests'.

And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

150.—Death of Jehoiada.

2 CHRON. XXIV. 15, 16.

15 BUT Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died. 16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

[g] ch. 22. 7. [h] Lev. 5. 15, 18. [i] Lev. 7. 7; Num. 18. 9.

the 'workmen' of *v.* 14; cf. *v.* 15.——*Laid out.*] Lit. made to go forth, *i.e. disbursed.* R.V. *paid out.* 12. *Masons, &c.*] *Rather,* the masons and the hewers.——*Was laid out.*] *i.e.* from time to time, as needed. 13. *Howbeit.*] R.V. *But.*—— *Were not.*] *i.e.* till the repairs were completed (cf. Chr. *v.* 14) and the house of God was (Chr. *v.* 13) restored to its former condition. Chr. *v.* 7 mentions the sacrilege which made it necessary to supply these; to which we may add the giving away of treasures to invaders, and the plundering by Egyptians, Arabs, &c. Mere age (less than 150 years) could have done little harm as yet. —— *Bowls.*] R.V. *cups.* Oriental cups are usually without feet, *i.e.* are bowls.——*Trumpets.*] Var. *clarions;* Heb. *chatzozerah;* the special word for the silver trumpets of the priests (Num. 10. 2, 6), used at sacred festivals, coronations, &c. See *Variorum Teacher's Bible,* Art. *Music.* They had been preserved in priestly keeping (*ch.* 11. 14). 15. *To be bestowed on.*] *To give to,* &c. (see *v.* 13, *note*).——*Dealt faithfully.*] A noble testimony which all in positions of trust might well covet. Cf. *ch.* 22. 7. 16.] The *trespass-money,* Heb. *ashâm,* R.V. *money for the guilt offerings,* was of the nature of compensation-money, and in certain cases (Num. 5. 8) lapsed to the priest. On *sin-money,* R.V. *money for the sin offerings,* not named in the law, cf. *v.* 5, *note.*

2 C. xxiv.—15. *Old.*] Cf. 2 Kin. 12. 1, *note.* ——*Full of days.*] Said of Abraham at 175, Isaac at 180, Job at 140, and David at 70, all alike 'dwellers in the secret place of the most High' (Ps. 91. 1, 16).——*When.*] R.V. *and.* 16. *Among the kings.*] Jehoiada was more than viceroy, and connected by marriage with the royal family (*ch.* 22. 11). No other subject received such honour at Jerusalem. This verse is on Stanley's Memorial Slab in Alderley Church.——*Both.*] R.V. *and* (omitting the second 'toward').

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151.—Hazael Oppresses Israel.—Repentance of Jehoahaz.

2 KINGS XIII. 3-7.

3 AND [a] the anger of the LORD was
kindled against Israel, and he delivered them into the hand of [b] Hazael king
of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.
4 And Jehoahaz [c] besought the LORD, and the LORD hearkened unto him:
for [d] he saw the oppression of Israel, because the king of Syria oppressed them.
5 ([e] And the LORD gave Israel a saviour, so that they went out from under the
hand of the Syrians: and the children of Israel dwelt in their tents, as before-
time. 6 Nevertheless they departed not from the sins of the house of Jeroboam,
who made Israel sin, *but* walked therein: [f] and there remained the grove
also in Samaria.)
7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and
ten chariots, and ten thousand footmen; for the king of Syria had destroyed
them, [g] and had made them like the dust by threshing.

[a] Judg. 2. 14. [b] ch. 8. 12. [e] See ver. 25 & ch. 14. 25, 27.
[c] Ps. 78. 34. [d] Ex. 3. 7; ch. 14. 26. [f] 1 Kin. 16. 33. [g] Amos 1. 3.

[ISRAEL.] 2 K. xiii.—3. *Hazael.*] Shalmaneser II. on his black obelisk records his attacks on Hazael in 842 (and 839) B.C., but names Jehu as then king of Israel. Previously, according to that record, the Syrian league (Damascus, Hamath, &c.) had withstood him with some success. His victory on the Orontes (854 B.C.) had been dearly purchased and fruitless. During the next four years Babylonia had engaged his attention, and the league had been broken up. Still the battle with Benhadad II. in Aram (850 B.C.) was of doubtful issue; so also that in Hamath (849 B.C.); nor had his army of 120,000 men achieved more than victory in name (846 B.C.). In 842 B.C. Hazael suffered severe defeat, Damascus was besieged, Bashan devastated, and Phœnicia and Israel made tributary. In 839 B.C. Hazael was afraid to meet him in the field. Thenceforth Shalmaneser (having made Calah, *i.e. Nimrûd*, his capital from 834 B.C.) directed his arms chiefly against lands E. of Assyria up to his death in 825 B.C. A century elapsed, and a new dynasty ruled the Assyrians, before Pul's invasion (2 K. 15. 19), p. 438. Among the tributaries of Tiglath-pileser II. (738 B.C.) are named Rezon of Syria, Hiram of Tyre, Enil of Hamath, and Menahem of Samaria (771 B.C., *Ussher*). Later, Ahaz tendered his submission.——*Ben-hadad.*] It was politic of Hazael to name his son by the name generally borne by the dethroned family.——*Their.*] *Rather*, his, or, literally, *the*. It was only when acting as his father's general that Benhadad III. was successful (*vs.* 22-25). R.V. *continually*, but marg. *all the days*. 4. *Besought.*] Lit. *to smooth, i.e.* the frown. The repentance of Jehoahaz is the turning point; it called forth God's pity, though Jeroboam's calf-worship was not abandoned (2 K. 13. 2).——*Hearkened.*] And answered, apparently through Elisha and Jonah. But the deliverance came only after Jehoahaz' death—partly in Joash's reign, completely in that of Jeroboam II.: and it was only a respite (Amos 7. 8), for Israel did not *return to* God heartily (Amos 4. 10; Hos. 5. 4-6). 5.] Apparently *vs.* 5, 6 are a parenthesis, describing what Joash achieved (*v.* 25) in consequence of what is recorded in another parenthesis (*vs.* 14-19, *p.* 419).——*A saviour.*] *i.e.* Jeroboam II.——*Tents.*] The recollection of nomadic days of old leads to the word 'tents' being frequently used for *homes* (2 Sam. 20. 1, &c.). The expression here seems simply to mean in such security as is pictured in 1 Kin. 4. 25 and *ch.* 18. 31; no need to abandon even country-homes, to take refuge in cities, to shun highways, to approach wells in trembling (Judg. 5. 6, 11). 6. *Who.*] R.V. *wherewith he.* The mission of Elijah and Elisha does not seem to have included denunciation of Jeroboam's calf-worship.——*Walked.*] Marg. *he walked*, and so R.V. marg.——*Grove.*] R.V. *Asherah.* Cf. 1 Kin. 11. 5, *note*. Probably Ahab's (1 Kin. 16. 33) idol, which somehow had escaped Jehu's zeal (*ch.* 10. 18); but the Hebrew (= *stood*) may mean (so Ball) was *set up* afresh. 7. *Neither did he leave . . but.*] R.V. *For he left not . . . save.*——*Ten chariots.*] Israel's lowest depth in the Syrian oppression was reached under Jehoahaz; cf. Am. 4. 10, 11. (Cp. Rabshakeh's sneers at the insignificant number of chariots in Judah, which was obliged to look to Egypt for a supply, Ezek. 17. 15; Isa. 31. 1.)——*By threshing.*] R.V. *in*, but marg. *to trample on.* Cf. 2 Sam. 12. 31, *note*; *ch.* 10. 33; Hab. 3. 12. The expression may be merely figurative; the same word is used in Isa. 25. 10 and Dan. 7. 23.

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152.—Joash associate-king of Israel.

2 KINGS XIII. 10.

10 IN the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

153.—Apostacy in Judah.—Zechariah the Martyr.

2 CHRONICLES XXIV. 17-22.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served [a] groves and idols: and [b] wrath came upon Judah and Jerusalem for this their trespass. 19 Yet he [c] sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And [d] the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, [e] Why transgress ye the commandments of the LORD, that ye cannot prosper? [f] because ye have forsaken the LORD, he hath also forsaken you.

[a] 1 Kin. 14. 23.
[b] Judg. 5. 8; ch. 19. 2 & 28. 13 & 29. 8 & 32. 25.
[c] ch. 36. 15; Jer. 7. 25, 26 & 25. 4.
[d] ch. 15. 1 & 20. 14. [e] Num. 14. 41. [f] ch. 15. 2.

2 K. xiii.—10. *Thirty and seventh.*] Winer would read, with Ald. Sept., *thirty-ninth.* Probably the historian would in every case reckon his years from Nisan (or Abib = April), the first month of the sacred year, and would reckon any part of a year as a whole year; this might account for many discrepancies; but here Blunt (*Un. Co.*, 193) finds a touch of accuracy—Joash of Israel became king in the 37th of Joash of Judah; Amaziah (son of Joash of Judah) became king in the 2nd of Joash of Israel (*ch.* 14. 1); therefore Amaziah became king in the 39th of Joash of Judah, *i.e.* one year before Joash died, for he 'reigned 40 years in Jerusalem' (2 Chr. 24. 1). The cause of Amaziah's kingship in Joash's lifetime is not named in Kings; but we may find it in the 'diseases' mentioned in 2 Chr. 24. 25.

[JUDAH.] 2 C. xxiv.—17. *Death of Jehoiada.*] We see that, however much Jehoiada may have kept himself in the back-ground, his was throughout the influence for good. Of the people it might well be said at this epoch (Hos. 4. 4), 'thy people are as they that strive with the priest.' 18. *Left, &c.*] R.V. *forsook.* It is not said that the king joined in their idolatry, but at any rate he weakly (*v.* 22) assented; and *vs.* 24, 25 seem to imply (Josephus also) that he actually joined them. The nobles or governing class, probably chiefly of the house of David, constantly disclose idolatrous proclivities. They apparently petitioned for toleration. For their punishment, *see v.* 23——*Groves, &c.*] R.V. *the Asherim and the idols.*——*Wrath.*] Not pestilence, as on David, but invasion, as on Rehoboam.——*Trespass.*] R. V. *guiltiness.* 19. *Prophets.*] Unknown by name, except Zechariah. 20. *Came upon.*] R.V. marg. *clothed itself with.*——*Son of Jehoiada.*] In Matt. 23. 35 Zechariah is called 'son of *Barachiah.*' That name means *Blessed of Jehovah*, and might well be a second name of Jehoiada (*the Lord knoweth*). *Or*, it might be the name of Zechariah's *grandfather.* It was the name of the father of the later Zechariah (called also 'son of *Iddo*,' his grandfather), who certainly is not meant. Probably there is an error in the text of St. Matthew's Gospel, arising thus: The transcriber saw that our Lord's purpose was to record the death of the first and last murdered servants of God named in the O. T. He thought the later must be intended, on account of his date. But, in fact, the earlier event stands the later, for the Hebrew Canon closes with Chronicles. Both Zechariahs were at once priest and prophet. ——*The priest.*] *i.e.* the H. P., having succeeded Jehoiada (cf. 2 Kin. 12. 10, *note*); both *Sept.* and *Vulg.* rightly indicate that the title does not here belong to Jehoiada.——*Which.*] R.V. *and he*; so *Sept.* and *Vulg.*——*Above.*] Either on the steps of the Sacred Court, or (*v.* 21, *note*) on a pedestal (cf. 2 Kin. 11. 14). —— *Because, &c.*] Shemaiah and Azariah

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JOASH (son of Ahaziah)—(*Zechariah*). JEHOAHAZ [JOASH]—(*Elisha*).

21 And they conspired against him, and [g] stoned him with stones at the commandment of the king in the court of the house of the LORD. 22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

154.—Hazael invades Judah.—Joash buys him off.

2 KIN. XII. 17, 18. 2 CHR. XXIV. 23, 24.

17 THEN [a] Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah [c] took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he went away from Jerusalem.

23 And it came to pass at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians [b] came with a small company of men, and the LORD [d] delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they [e] executed judgment against Joash.

[g] Matt. 23. 35; Acts 7. 58, 59.
[a] ch. 8. 12.
[b] Lev. 26. 8; Deut. 32. 30; Isa. 30. 17.
[c] 1 Kin. 15. 18; ch. 18. 15, 16.
[d] Lev. 26. 25; Deut. 28. 25.
[e] ch. 22. 8; Isa. 10. 5.

used almost precisely the same warning phrase to Rehoboam and Asa (*ch.* 12. 5 & 15. 2). **21.** *Stoned.*] The penalty which their own idolatry merited by law, they, hating his truth-speaking, inflict on him, doubtless having persuaded the incensed (cp. 1 Kin. 21. 20 & 22. 8) king that he was disloyal, and ready to 'fall away to' (cp. Jer. 32. 3 & 37. 13) the expected Syrian invaders. ——*In the court.*] *Between the altar* (which stood in the outer court) *and the sanctuary* (Luke 11. 51), where, as Jewish tradition says, his blood (like Rizzio's in Holyrood) might be seen ineffaceable, for many years. **22.** *Son.*] *Sons* in *v.* 25 may imply that Joash slew the whole family.——*Said.*] He uttered prophecy rather than prayer, and fulfilment was swift (*vs.* 23–25). But contrast Stephen's words, 'Lord, lay not this sin to their charge.'

2 K. xii.—**17.** *Hazael.*] Not in person apparently (Chr. *v.* 23 'sent'), and not in great force; unless the meaning be that Hazael himself led a large army to Gath (a border fortress commanding the Valley of Elah, a main approach to Jerusalem), but that the defeat of Judah's entire army in the field by a detachment sent to invest or to threaten Jerusalem (cp. 2 Kin. 18. 14) obtained for him all that he aimed at—submission and enrichment. The Chronicler regards the invasion as God's vengeance for Judah's apostacy and Zechariah's murder.——*Gath.*] Probably now subject to Judah (2 Chr. 11. 8 & 17. 11), though independent again later (2 Chr. 26. 6; Amos 6. 2).——*Set his face.*] Not knowing that he was God's instrument (as he had already been against Israel, *ch.* 13. 3); thinking only that the disturbed state of things at Jerusalem offered a favourable opportunity. **18.** *Sent it.*] Chr. *v.* 24 explains why he was thus reduced, like Asa and Hezekiah, to buy peace. Ahaziah apparently both enriched and plundered God's house (2 Chr. 24. 7).

2 C. xxiv.—**23.** *End.*] Marg. *revolution*, and so R.V., *i.e.* about a year after Zechariah's murder. **24.** *Small company.*] Lit. *fewness*; the meaning is, either that the whole invading army was comparatively small, or that only a portion of it took part in this engagement. —— *God.*] R.V. *the God.* —— *Against.*] R.V. *upon*; lit. *with*. This unusual expedition, Hazael's farthest southwards, implies a march through Israel (see *note, p.* 410).

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JOASH (son of Ahaziah)—(*Zechariah*). JEHOAHAZ [JOASH]—(*Elisha*).

155.—Joash (son of Ahaziah) and Hazael die, and are succeeded by Amaziah and Ben-hadad III.

2 KIN. XII. 20, 21, 19.

20 AND [a] his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla. 21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

19 And the rest of the acts of Joash,

2 CHR. XXIV. 25-27.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the [f] sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings. 26 And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehosabad the son of Shimrith a Moabitess.

27 Now *concerning* his sons, and the greatness of [h] the burdens *laid* upon him, and the repairing of the house

2 KINGS XIII. 22-24, 8.

22 But [b] Hazael king of Syria oppressed Israel all the days of Jehoahaz. 23 [c] And the LORD was gracious unto them, and had compassion on them, and [d] had respect unto them, [e] because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

8 Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

[a] ch. 14. 5. [b] ch. 8. 12. [d] Ex. 2. 24, 25. [e] Ex. 32. 13.
[c] ch. 14. 27. [f] ver. 21. [h] 2 Kin. 12. 18.

2 K. xii.—20. *Slew.*] R.V. *smote.*——*Millo.*] Marg. *Beth-millo.* Probably guilt of conscience, and a feeling of weakness (Chr. *v.* 25), led him to take refuge in the fort (cf. 2 Sam. 5. 9, *note*). The conspiracy was so far successful, if its object was to restore purity of worship, that Amaziah refrained from the worship of Baal. Punishment, however, was not escaped (*ch.* 14. 5), nor was idolatry altogether stopped (2 Chr. 25. 14-20). Cf. Ps. 89. 34. Joash presents a mournful instance of one who 'did run well' flagging and failing through weakness of character. The parasite withers when the supporting tree dies. Those rooted and grounded alone retain spiritual life.——*Which goeth,* &c.] No satisfactory explanation has yet been given of this sentence. It may possibly mean, *which stands on the hill which slopes towards Silla* (an unknown place); Vulg. *in descensu Sella.* 21. *Jozachar.*] Some MSS. read *Jozabad*; cf. Chr. *v.* 26.——*With his fathers.*] Not, however, as this phrase generally implies, in the royal tombs (Chr. *v.* 25).

2 C. xxiv.—25. *Diseases.*] The plural may *possibly* mean wounds; probably it merely marks intensity, as in *ch.* 21. 19 (*Sept.*, inexactly, has μαλακία in both places); cf. 2 Kin. 13. 10, *note.*——*For the blood,* &c.] *i.e.* as the instruments of *God's* anger at that blood-guiltiness.——*Sons.*] Sept. and Vulg. *son.*——*Slew him.*] The first prince of David's house to be assassinated—an event unhappily familiar in the N. kingdom (*Green*). Notice that both assassins were (*v.* 26) half-foreigners. 26. *Zabad.*] Probably a corruption of Zachar, a shortened form of Jozachar. The frequent variety in names is a strong testimony to the independence of the authors of Kings and Chronicles. 27. *Burdens.*] *i.e.* the payments of 2 Kin. 12. 18 (the same word is rendered *tribute* in *ch.* 17. 11), *or*, more probably, the prophecies of *v.* 19 (2 K. 9. 25, *note*).——*Laid upon.*] R.V. marg. *uttered against.*——*Repairing.*] Marg. *founding*; R.V. *rebuilding*——*Story.*] Heb. *midrash*, here and *ch.* 13. 22 only (cf. 2 Sam. 1. 18, *note*); R.V. *commentary*; probably it refers to annals, of one or more reigns, distinct from Kings.

[ISRAEL.] 2 K. xiii.—22. *Oppressed.*] Cf. *v.* 25 and *ch.* 12. 17, *note*; *Vulg.* begins with *igitur*, connecting with *v.* 3. 23. *Would not.*] Vulg. *noluit disperdere . . . projicere* = has been unwilling.——*As yet.*] Heb. (so *Var.*) *until now*, *i.e.* the date at which the Chronicler wrote, when Israel had been removed—so *Vulg.* 24. *So.*] *Rather*, And; Vulg. *autem.* The same year saw three fathers,

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AMAZIAH—(*Anonymous prophet*). JOASH (son of Jehoahaz)—(*Elisha*).

and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

of God, behold, they *are* written in the story of the book of the kings. And Amaziah his son reigned in his stead.

156.—Death of Jehoahaz.—Amaziah and Joash reign alone.

2 KINGS XIV. 1-6. 2 CHR. XXV. 1-10. 2 KINGS XIII. 9, 11.

1 IN [a] the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

1 Amaziah *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did. 4 [c] Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

2 And he did *that which was* right in the sight of the LORD, [b] but not with a perfect heart.

Amaziah punishes his father's murderers.

5 And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants [e] which had slain the king his father. 6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, [f] The fathers shall not be put to death for the children, nor the children be put to death for the fathers: but every man shall be put to death for his own sin.

3 Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father. 4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, [d] The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

[a] ch. 13. 10.
[b] ver. 14.
[c] ch. 12. 20.
[d] ch. 12. 3.
[e] Jer. 31. 30.
[f] Deut. 24. 16; Ezek. 18. 4, 20.

Joash of Judah, Jehoahaz, and Hazael, succeeded, each by his son, Amaziah, Joash of Israel, and Benhadad III.

[JUDAH.] 2 K. xiv.—1. *Reigned.*] R.V. *began to reign, i.e.* alone. 3. *As Joash, &c.*] Amaziah, like Joash, started well; then deserved rebuke (for want of reliance on God, for worshipping Edomite idols, and for attacking Israel unbidden), yet was incensed at it (Chr. vs. 6-16). 4. *As yet.*] R.V. *still.* 5. *Confirmed.*] R.V. *established.* 6. *Book of the law.*] Which, doubtless, had been put into his hands at his accession; cf. *ch.* 11. 12. It is to be noted that this clemency was due to right principle, and not to any natural clemency of disposition, for which, in fact, he was not distinguished (2 Chr. 25. 12), nor to that tendency to 'stay his hand' too soon, that want of thoroughness, which may perhaps have belonged to his character.

[ISRAEL.] 2 K. xiii.—9. *Reigned.*] He had been associated with his father since 841 B.C., and Amaziah with his father since 840 B.C.; cf. v. 10, *note.*

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AMAZIAH—(*Anonymous prophet*). JOASH (son of Jehoahaz)—(*Elisha*).

Amaziah's military preparations.—Hire of an Israelite army.

5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them [g] from twenty years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. 7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit*, *with* all the children of Ephraim. 8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath [h] power to help, and to cast down. 9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, [i] The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

157.—Elisha's last Illness.—Deliverance from Syria Foretold.

2 KINGS XIII. 14-19.

14 Now Elisha was fallen sick of his sickness whereof he died.

And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, [a] the chariot of Israel, and the horsemen thereof.

[g] Num. 1. 3. [h] ch. 20. 6. [i] Prov. 10. 22. [a] ch. 2. 12.

[JUDAH.] 2 C. XXV.—5. *Moreover, &c.*] A mere reorganization on the old lines (*ch.* 17. 14; Num. 2. 34). The numbers are strikingly less than in Asa's day (*ch.* 14. 8), owing to the general decadence of Judah. Amaziah's object was probably the restoration of Judah's military reputation.——*Made . . throughout.*] R.V. *ordered them under captains of thousands and captains of hundreds even, &c.* 6. *An hundred thousand.*] Not an incredible number; Judah's army numbered 300,000 (*v.* 5), and was defeated by that of Israel (*v.* 22); the price paid affords no criterion; but the word rendered *army* (*gedúd*) is nowhere else used of so large a body, but rather of a *band* or *troop*.——*Talents.*] Of 400*l.* each. 7. *To wit.*] 'Ephraim' explains 'Israel'; cf. 1 Kin. 11. 42, *note*. 8. *Do it.*] Unless a 'not' is missing before 'make,' this is ironical (cp. 1 Kin. 22. 15); R.V. *do valiantly*; marg. *go thou* (*i.e.* alone, requiring *otherwise* to be supplied after it).——*Hath power.*] As Jehoshaphat and David had been ready to confess (*ch.* 20. 6; 1 Chr. 29. 12). 10. *Their anger.*] It would equally be roused by being told what the prophet had said, or by being kept in ignorance of it, and led to suppose that Amaziah feared treachery on their part. They showed it meanly by taking advantage of his absence to slaughter his subjects.——*Great.*] Marg. *in heat of*; R.V. *fierce* (cf. Isa. 7. 4).

[ISRAEL.] 2 K. xiii.—The sentence on Ahab being now fulfilled, and Elisha's mission and Hazael's (1 Kin. 19. 17) accomplished, God grants Israel deliverance from Hazael's son Benhadad III. under Joash and Jeroboam II. ——14. *Elisha.*] Now between 80 and 90. The particular duty of both Elisha and Elijah seems to have been to denounce idolatry at home, and defeat the purpose of idolatrous enemies abroad. Since the anointing of Jehu, 45 years ago (15 years after his own call), Elisha's name has not been mentioned. Possibly God's message in *ch.* 10. 30 came through him. He was to teach one lesson more before he passed away, *viz.*: God, not man, is *chariot and horsemen* to Israel. Despair awakened in Joash a feeble faith in this fact.——*Sickness.*] As Enoch and Noah in the days of the Patriarchs, so Elijah and Elisha in the days of the Prophets and Kings, form a pair, whom, almost involuntarily, we find ourselves con-

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AMAZIAH—(*Anonymous prophet*). JOASH (son of Jehoahaz)—*Elisha*).

The trial of Joash's faith and earnestness.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.
16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands. 17 And he said, Open the window eastward. And he opened *it.* Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in [b] Aphek, till thou have consumed *them.*
18 And he said, Take the arrows. And he took *them.* And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.
19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* [c] whereas now thou shalt smite Syria *but* thrice.

[b] 1 Kin. 20. 26. [c] ver. 25.

trasting. Enoch walked with God, and he was not, for God took him; Noah walked with God, showed equal faith, yet he remained on earth, and died the death of all men. So Elijah is caught up to heaven with glory; Elisha ages, sickens, and dies. Some (as Ewald) have considered Elisha as the inferior character, as at first only half-ready to forsake the world for God (1 Kin. 19. 20), and needing therefore Elijah's rebuke; as lacking later the outspoken courage which made Elijah the reprover *instantis tyranni.* If, on the other hand, we dwell on the fact that Scripture records more of Elisha; that we have the history of twice as many of his miracles; that no such abandonment of duty, and Divine reproof, is recorded of him as of Elijah, when, deserting his post in the petulance of disappointment, he fled into the wilderness; that Baal-worshippers so diminished during his ministry, that in Jehu's time, after the lapse of only a few years, one temple sufficed to hold them all, we incline to think, Surely Elisha is the one who should receive the highest tokens of God's favour, the plainest 'testimony that he pleased God.' But it was Elijah who knew no wasting, no wearing down of the faculties, no reminder 'Dust thou art, and unto dust shalt thou return;' it was not Elisha who 'went up' with the utmost splendour of miracle. The thought is founded on a double misconception. It is common to suppose that the invitation to the pious Christian, 'Come up higher,' is delayed because he is not ready, not ripe for glory; to suppose that work for God is confined to the activities of life, ends when bodily infirmity lays him on one side. Elisha's prolonged life, and Elisha's bed-ridden death, correct this supposition. We have no ground for saying that Elisha was not ready to die when Elijah was 'taken:' his holy life is testimony that he was otherwise: and we cannot say that Elijah's brilliant translation did as much for Israel as the lingering death of Elisha. It was from the sick bed, not from the chariot of fire, that there went forth the arrow of the Lord's deliverance. The clue to the mystery is to be sought in the secret purpose, not in the favour of God. **16.** *Hands.*] An emblematic fulfilment of Ps. 144. 1; perhaps also a token that the human instrument is meant to be lost sight of in the exercise of Divine power. **17.** *Window.*] Heb. *challón*=aperture, with, no doubt, a moveable *eshnáb*=lattice; cf. *ch.* 1. 2, *note.* ——*Eastward.*] *i.e.* towards Syria, *or* Aphek. ——*The, &c.*] R.V. *The Lord's arrow of victory, even the arrow of victory over Syria.* ——*Aphek.*] In Bashan (*ch.* 10. 33), on the Damascus road (the Syrian head-quarters, 1 Kin. 20. 26); *or* the Aphek of 1 Sam. 29. 1, west of Jordan. **18.** *Smite.*] Not the word rendered *shoot* in *v.* 17, yet it might be so rendered, for *nácah* is constantly used of missiles (1 Sam. 18. 11; *ch.* 3. 25 & 9. 24). ——*Stayed.*] Half-obedience springs from lack of ardour, half-heartedness, and ever betokens half-faith, and incurs *wrath.* God was willing to do more, but *could not* because of the unbelief of Joash; cf. Mark 6. 5, 6. This is not a solitary instance of one who, by despising the Sign, falls short of the Thing signified. The whole proceeding was quite after the manner of Elisha, who continually had been wont to test and to aid weak faith by some outward and visible sign (ablution, salt, meal, a stick, &c.). **19.** *Whereas now.*] Faith can win God's co-operation only by persistent effort.

ASSYRIA AND ISRAEL.—Israel's fortunes seem to have varied with the pressure of Assyria on Syria-Damascus. The son of Shalmaneser II. (2 Kin. 13. 3, *note*, p. 414) being occupied elsewhere, left Hazael free to ravage Israel. But Rimmon-nirari, Shalmaneser's grandson, claims to have subjected Damascus (under Marih, probably the successor of Benhadad III.). After Rimmon-nirari's reign, Assyria declined greatly; *see* 2 K. 15. 2, *note*, p. 428.

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158.—Death of Elisha.—Miracle in his Tomb.

2 KINGS XIII. 20, 21.

[20] AND Elisha died, and they buried him.

And the bands of the Moabites invaded the land at the coming in of the year. [21] And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

159.—Joash's Re-conquests from Syria.

2 KINGS XIII. 25.

[25] AND Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. [a] Three times did Joash beat him, and recovered the cities of Israel.

160.—Amaziah's Re-conquest of Edom.

2 KINGS XIV. 7. 2 CHR. XXV. 11-16.

[7] HE slew of Edom in [a] the valley of salt ten thousand, and [11] And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of

[a] ver. 18, 19.

[a] 2 Sam. 8. 13; Ps. 60, title.

2 K. xiii.—20. *Invaded.*] *Rather,* used to invade; *Vulg.* however has *venerunt in ipso anno;* and so *Syr.* and *Arab.*——*Coming in.*] Cf. 2 Sam. 11. 1. The ripening corn of Abib would tempt spoilers. 21. *When . . touched.*] R.V. *as soon as the man touched.*——*Revived.*] Perhaps the people's faith, like their king's, in Elisha's latest prophecy was slack, and needed such confirmation. No instrument is in itself (cp. the garment's hem, Matt. 9. 20; the handkerchief or apron, Acts 19. 12; the shadow, Acts 5. 15) incapable of being the vehicle of Almighty power. This is one lesson which Elisha's dead body 'prophesied' (Ecclus. 48. 13); it kept alive also faith in the resurrection of the body. It is worth noting, that, whereas *analogies* exist of resurrection—the chrysalis, the day-break, the spring-tide, the ear of corn—none exist of the ascension of the body; while, on the other hand, of complete resurrection, such as ours shall be, a returning to life in a body changed, spiritual, immortal, no *instance* exists, except only Christ's, though of ascension there are three distributed over the world's ages, *viz.* those of Enoch, Elijah, and Christ.

2 K. xiii.—25. *Again.*] *i.e.* back. Ben-hadad III. took them when acting as his father's general. Probably (so Rawlinson, Ewald, and Ball, confirmed by *vs.* 3, 7, 22; not so Tristram, supported perhaps by the word 'eastward' in v. 17) cities west of Jordan, for the eastern cities were taken before Jehoahaz' reign (*ch.* 10. 33). Joash's son, Jeroboam II., recovered these also—all that part of Solomon's realm of which the Syrians of Damascus and Hamath had gradually gained possession (*ch.* 14. 25-28).——*Three times.*] Sufficient, Joash thought (forgetful of what might have been, v. 19), to justify him in describing himself as the cedar towering high above the thistles and the wild beasts (*ch.* 14. 9).

[JUDAH.] 2 C. XXV.—11. *Strengthened himself.*] R.V. *took courage, i.e.* from the prophet's words (v. 8), as Asa from Azariah's (*ch.* 15. 7). For Edom's revolt *see* 2 Kin. 8. 22.

2 K. xiv.—7. *Valley of Salt.*] See Josh. 15. 62, and 2 Sam. 8. 13, 14, *notes,* and Ps. 60 (p. 106). Beside the S.W. shore of the Dead Sea, the natural route between Judah and Edom, is the *Jebel Usdum,* a range of rock-salt nearly 6 miles long.——*Edom.*] The only vassal state of the old Davidic kingdom which fell to Judah's share was ceaselessly hostile to her (cp. Amos 1. 11 & Obad. 10, 11). Edom seems to have had a slave-market, to which of late captives of Judah, taken in border-raids, even by the Philistines, were brought: cp. 2 Chr. 28. 17 with Amos 1. 6, 9. Caravan-routes and the port of Elath gave Edom commercial importance. See p. 428.——*Selah.*] Marg. *the rock.* A centre of caravan trade, esp. with S. Arabia; better known as Petra. It has a

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and took Selah by war, [b] and called the name of it Joktheel unto this day.

Seir ten thousand. [12] And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

Ravages of the discharged Israelites.

[13] But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

Amaziah adopts the gods of Edom.

[14] Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that [c] he brought the gods of the children of Seir, and

[b] Josh. 15. 38.

[c] See ch. 28. 23.

name of the same meaning in all languages (in Arab. *Hagar*). It lies in a ravine of mount Seir. Jeremiah (49. 16) refers to its caverns: 'O thou that dwellest in the clefts of the rock;' Bochart says, '*Sunt ibi domus excisæ in petra.*' The richly sculptured façades which remain belong to a later date.——*Joktheel.*] In the spirit of Samuel's *Ebenezer*, he calls it *Conquered by God.* The city retained the new name for some time, probably until Edom rebelled against Ahaz (2 Chr. 28. 17). Ahaziah's change of feeling and conduct (Chr. *v.* 14) which followed is remarkable. Possibly tidings came of the ravages of the discharged Israelite mercenaries, and embittered his mind, sowing doubt as to whether God had altogether done such great things for him as at the first moment he rejoiced to proclaim. How often, in religious matters, second thoughts are *not* best! The first show the heart's warmth; the second, the world's and Satan's chilling power; cf. 2 Pet. 2. 21.——*This day.*] The date of the record. Edom had been lost by Jehoram 60 years before now. Later, Uzziah held it in subjection; but in Ahaz' day it was again independent (2 Chr. 28. 17), and attacked Judah.

2 C. xxv.—12. *Left alive . . . carry away captive.*] R.V. *carry away alive;* so *Sept.* The motive for this massacre does not appear; possibly the elation of victory; or (for to suffer for doing well and take it patiently is beyond any but the 'perfect heart') exasperation at the tidings of *v.* 13; possibly fear (which is ever cruel) of a nation that would not be utterly vanquished even when Joab 'had smitten every male in Edom,' and might not be now, although their gods were taken captive (cf. *v.* 14, *note*); could their gods be propitiated, their subjugation might be final. Wordsworth suggests remorse and fear of the gods themselves, lest they should take vengeance on his cruelty. Moses called Edomites *brethren* (Deut. 2. 8), even after their churlishness. The Law commanded, 'Thou shalt not abhor an Edomite, for he is thy brother' (Deut. 23. 7). But, more than once, 'the tabernacles of Edom' (Ps. 83. 4-8) had 'consulted together' with Israel's enemies. In the days of the Judges, of Saul, of David (cp. 2 Sam. 8. 13; Ps. 60), of Solomon, and of Jehoshaphat Edom was the aggressor. Obadiah's charge (*vs.* 10-14) is 'violence against thy brother Jacob,' and gloating over his disasters; Joel's (3. 19), 'shedding innocent blood in their land;' Ezekiel's (25. 12), 'taking vengeance.' And Amos (1. 11) declares, 'For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever.' These show the *general* tone of Edomite feeling. There was, probably, more provocation than we know of. *Selah* is the word used in Ps. 137. 9, and probably (*v.* 7) not without intention.——*Top.*] *i.e.* the height above Selah. *Sept.* ἔφερον αὐτοὺς ἐπὶ τὸ ἄκρον τοῦ κρημνοῦ. The Arabs call the ravine of Petra *the Valley of Moses;* the height above, *the Mountain of Aaron:* the torrent's entrance, *the Cleft of Moses.* Jerome says, '*Or mons in quo mortuus est Aaron juxta civitatem Petram, ubi usque præsentem diem ostenditur rupes quâ percussâ magnas aquas populo dedit.*' 13. *Soldiers.*] R.V. *men:* lit. *sons of the troop.*——*From Samaria.*] The two Bethhorons were on the frontier of Ephraim and Benjamin, Upper Bethhoron being about 12 miles from Jerusalem. But the *pass* was in the territory of Benjamin. 14. *Brought the gods.*] The Assyrians held that their defeat of any nation was defeat of local gods by Assyria's armies (2 Kin. 18. 33-35). The

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set them up *to be* [d] his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after [e] the gods of the people, which [f] could not deliver their own people out of thine hand? 16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath [g] determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

161.—Amaziah Challenges Joash.—Israel Conquers Judah.

2 CHRONICLES XXV. 17-24.

17 THEN Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give

2 KINGS XIV. 8-14.

8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, [a] The thistle that *was* in Lebanon sent to the [b] cedar that *was* in Lebanon, saying, Give

[d] Ex. 20. 3, 5. [e] Ps. 96. 5. [f] ver. 11. [g] 1 Sam. 2. 25. [a] See Judg. 9. 8. [b] 1 Kin. 4. 33.

conqueror engraved his name, and the name of his national god, on their images. Esar-haddon carved an inscription to Asshur's honour on the Arabian idols captured by Sennacherib (*G. Smith's Assyria*, p. 132). Amaziah, however, may have sought by conciliation of Edom's gods to retain his control of their land. Seemingly fear tempered scorn—a fear resembling that of Ahaz (*ch.* 28. 23); or of the Romans, who, as Macrobius tells (*Saturn.* iii. 3. 9), tried to win over by vows the gods of any city they besieged; as Livy (v. 22) tells, removed to Rome Juno and the Veientine gods 'more after the manner of worshippers than of plunderers.' Names in use among them would seem to imply that the Edomites worshipped Hadad (1 Kin. 15. 18, *note*), Kôsh, and Moloch.—*Bowed down.*] Well might the historian say of him, 'yet not like David his father' (2 Kin. 14. 3). It is not to be supposed that he abandoned the worship of Jehovah. **15.** *Could.*] R.V. *have not delivered.* **16.** *Art, &c.*] R.V. *Have we made thee.*—*Determined.*] A.V. marg. *counselled;* rightly calling attention to the play on the word; so *Sept., Germ.*, and *Ital.*—*Because,*] *i.e. hereby I know;* none but the God-abandoned would be suffered so to sin, or (Vulg. *et insuper*) to become so contumacious.

2 C. xxv.—**17.** *Then.*] Josephus (who regards the insolent message as equivalent to Xerxes' demand of 'earth and water') suggests, that, puffed up by his conquest of Edom, Amaziah aimed, not only at taking vengeance for the recent wrong, but also at uniting under his sceptre the two monarchies.—*Took advice.*] Doubtless, as in Rehoboam's case, only of men known to be like-minded. Too often is it true,—

> 'Tis not advice men want, in fact,
> But confirmation in their act.'

—*See.*] R.V. *look;* cf. Kin. v. 8, *note.* [ISRAEL.] 2 K. xiv.—**8.** *Come, &c.*] Perhaps by adopting this form of challenge he would say, 'Attack me no more behind my back, as of late;' or he is using (Arab. *let us come to the contest*) an ordinary, well-understood euphemism; compare Joab's use of 'play' (2 Sam. 2. 14); and Regent Bedford's message to Douglas, before Verneuil (1424), that he 'would come and dine and drink wine with him;' and—

> 'Lord Percy to the quarry went,
> To view the slaughtered deer;
> Quoth he, Earl Douglas promised
> This day to *meet* me here.'—*Chevy-chase.*

9. *The cedar.*] In Scripture is the prince of trees. The hyssop, the bramble, and (here) the *thistle* represent the opposite extreme. Such Oriental similitudes have usually only a small part strictly parallel to the matter illustrated; in fact '*omne simile claudicat,*' and must not be pressed on all points; here there seems to be little more than an indirect expression of scornful superiority. This and Jotham's are the only fables found in Scripture. The parable differs from the fable in

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thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle. 19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee? 20 But Amaziah would not hear; for [d]it *came* of God, that he might deliver them into the hand *of their enemies*, because they [e]sought after the gods of

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah. 22 And Judah was put to the worse before Israel, and they fled every man to his tents.

23 And Joash the king of Israel took Amaziah king of Judah, the son of [f]Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate

thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle. 10 Thou hast indeed smitten Edom, and [c]thine heart hath lifted thee up: glory *of this*, and tarry at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee? 11 But Amaziah would not hear.

Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at [d]Beth-shemesh, which *belongeth* to Judah. 12 And Judah was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from [h]the gate of

[d] Deut. 8. 14; 2 Chr. 32. 25; Ezek. 28. 2, 5, 17; Hab. 2. 4.
[e] 1 Kin. 12. 15; ch. 22. 7.
[f] ver. 14.
[g] Josh. 19. 38 & 21. 16.
[h] See ch. 21. 17 & 22. 1, 6.
[i] Neh. 8. 16 & 12. 39.

that it sets forth a spiritual and heavenly truth; and from the myth in that it keeps distinct the truth and the vehicle; the parable is spoken in earnestness and love; the fable in laughter or indignation; the circumstances of the parable are true, probable or possible; of the fable impossible or monstrous; either admits of explanation, but the myth when explained perishes. Cyrus' answer to the Ionians, about the piper and the fishes (*Herod.* i. 141), is in similar strain; and comp. *Anc. Mon.* iii. p. 226.——*Thistle.*] Heb. *choach*, as in Job 31. 40 (= 'some thorny plant of quick growth,' *Tristram*). 11. *Belongeth to Judah.*] Inserted for distinction; cf. Chr. *v.* 21, *note*. 12. *To their tents.*] Cf. 2 Sam. 18. 17, *note*. 13. *Ahaziah.*] Jehoahaz in Chr. *v.* 23; cf. *ch.* 9. 29, *note*; the particulars of descent seem given merely for distinctness, as though it said, Joash of Israel took the son *of the other Joash.*——*Brake.*] Two hundred yards sufficed; the indignity was great and lasting. Perhaps Judah was bound by treaty not to rebuild the wall; Uzziah, at any rate, restored it (2 Chr. 26. 9). Compare Amos 9. 11. Josephus adds, 'he drove his chariot through the breach.' It was the first and last time that Israel so triumphed over Jerusalem.——*Gate of Ephraim.*] Called later, after Ephraim was carried captive, gate of Benjamin (Jer. 37. 13, *note*); in the N. wall, see Zech. 14. 10, 11; on this side, Jerusalem depended on fortifications.

[JUDAH.] 2 C. XXV.—19. *Meddle*, &c.] R.V. many. *provoke calamity.* —— *Fall.*] He survived his conqueror fifteen years (2 Kings 14. 17), but the defeat rankled in his people's hearts (2 K. 14. 19, 21, *notes*); Amaziah's *status* meanwhile is unknown. 20. *It came of God.*] R.V. *it was*, &c. 'I suppose, by the impulse of God, that he might be punished for his offence against Him' (*Josephus*); *quem Deus vult perdere, prius dementat.* The Chronicler frequently calls attention to what it is our wisdom to observe, and couples God's control with the affairs of men. Cf. 1 Chr. 4. 10 & 5. 18–20, 25, 26 & 9. 1 & 10. 13, 14 & 11. 9 & 21. 7; *ch.* 10. 15 & 12. 2 & 13. 18 & 14. 11, 12 & 16. 7 & 17. 3, 5 & 18. 31 & 20. 30 & 21. 10 & 22. 7 & 24. 18, 24 & 26. 5–7, 20 & 28. 4–6, 19 & 31. 20, 21 & 32. 25 & 33. 10–13, 23, 24 & 36. 16, 17. —— *Sought.*] R.V. *had sought.* 21. *Saw*, &c.] R.V. *he and Amaziah looked.*——*Beth-shemesh.*] *i.e. House of the Sun*, now *Ain Shems, i.e. Spring of the Sun*, mid-way between Jerusalem and Gath, just two miles from the Philistine plain. By the same road Hazael 'set his face to go up to Jerusalem' (2 Kin. 12. 17). The roads from Ekron and Gath meet here in the valley (*Wady Surar*); cp. 1 Sam. 6. 9, 12, 13 & Tristram's *note*, p. 493 (*ad fin*). Beth-shemesh was a priest-city, fortified by Rehoboam, taken from Ahaz by the Philistines. The site of the Beth-shemesh in Issachar, and of that in Naphtali, has not been identified;

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of Ephraim to the corner gate, four hundred cubits. 24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

Ephraim unto [f] the corner gate, four hundred cubits. 14 And he took all [k] the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

162.—Death of Joash (Son of Jehoahaz).

2 KIN. XIII. 12, 13.

12 AND the rest of the acts of Joash, and [a] all that he did, and [b] his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel? 13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

2 KIN. XIV. 15, 16.

15 Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel? 16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

163.—Jeroboam II. succeeds Joash.

2 KINGS XIV. 23, 24.

23 IN the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

[f] Jer. 31. 38; Zech. 14. 10. [k] 1 Kin. 7. 51. [a] See ver. 14 & 25. [b] ch. 14. 9, &c.; 2 Chr. 25. 17, &c.

that in Egypt is better known as Heliopolis or On. 23. *Corner.*] Lit. *that looketh, i.e.* two ways. 24. *Obed-edom.*] The Levite in charge of the sacred treasury. A touch of accuracy harmonizing with 1 Chr. 26. 15, 'To Obed-edom and to his sons the house of Asuppim,' *i.e.* (from *asaph*, to gather) *of the treasury.*——*Returned.*] Vulg. *reduxit* = *carried them back*, but not so in Kin. v. 14.

[ISRAEL.] 2 K. xiv. — 14. *That were found.*] The expression implies that there were not many; it was but 14 years before that Joash of Judah had stripped the Temple to purchase Hazael's retirement (*ch.* 12. 18).——*Hostages.*] Lit. *sons of pledges.* The word occurs here only; 'the custom of exacting them is very common in the East, but only here named in Scripture' (*Tristram*).

2 K. xiii.—12. *Fought.*] As described in the preceding section. 13.] The trifling variations seem to point to quotation from different records. The character of Joash is doubtful; he revived in his son the name of him who 'made Israel to sin,' but perhaps (compare his recognition of God's prophet in v. 14) to record his belief that Jonah's prophecy (*ch.* 14. 25) indicated a refounding of the kingdom in his son. It is the only instance of repetition of name in either line of kings. That there is something of the ring of approval about this notice of Joash suggests that perhaps (despite v. 11) there was *some* period in his life when Josephus' words were true, 'He was a good man, and in his disposition not at all like his father.' Not so much could be said of any other king of Israel, though certainly length of days and prosperity were the portion of Jeroboam II.——*Sat upon his throne.*] Exactly this expression is not used of any other king of either kingdom. But it—the parallel expression.——*With the kings.*] The royal burial-place of Israel is here first mentioned; cf. 1 Kin. 2. 10, *note.*

2. K. xiv.—23.] Jeroboam II. may be regarded as Israel's second founder. Under him an expiring flash of national vigour almost recovered the N. bounds of the empire of Solomon, who realised (1 Kin. 4. 21) in that direction the promised (Num. 34. 8) bound. His success, however, was but transient, for Israel did not return to God

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24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

164.—The Revival of Israel completed by Jeroboam II.

2 KINGS XIV. 25-27.

25 HE restored the coast of Israel [a] from the entering of Hamath unto [b] the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant [c] Jonah, the son of Amittai, the prophet, which *was* of [d] Gath-hepher.

26 For the LORD [e] saw the affliction of Israel, *that it was* very bitter: for [f] *there was* not any shut up, nor any left, nor any helper for Israel. 27 [g] And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

165.—Conspiracy against Amaziah.—His Murder.

2 KIN. XIV. 17-20. 2 CHR. XXV. 25-28.

17 AND Amaziah the son of Joash

25 And Amaziah the son of Joash king of Judah lived after the death of

[a] Num. 13. 21 & 34. 8. [b] Deut. 3. 17. [d] Josh. 19. 13. [e] ch. 13. 4.
[c] Jonah 1. 1; Matt. 12. 39, 40, called *Jonas*. [f] Deut. 32. 36. [g] ch. 13. 5.

(Amos 4. 10 & 6. 13), but trusted in a delusive prosperity, and vaunted its recovery as its own work. —— *Forty and one.*] As Jeroboam II. was contemporary with Uzziah for 37 years (*ch.* 15. 8), and for 15 years with his father Amaziah (*v.* 17), probably this should be 52 (*Hervey*); unless (for the Hebrew numbers are utterly dissimilar) we suppose him (so marg.) to have been made associate-king, when Joash went to the Syrian war. **24.** *Who.*] R.V. *wherewith he.*

2 K. xiv.—**25.** *Coast of Israel.*] *i.e.* bounds; R.V. *border.* Jeroboam II. recovered not only Transjordanic Israel, lost by Jehu (*ch.* 10. 33), but more (*v.* 28, p. 436), and even Moab. 'The Promised Land (Num. 13. 21) was from Zin (the wilderness in which Kadesh lay) unto Rehob, at the southern end of the Buka'a or plain of Cœle-Syria, up to the 'entering in of Hamath,' *i.e.* (p. 436, *note*), the upper Orontes-valley and connected breaks in the mountain ranges, a little to the south of Hamath. But in Num. 34. 7, 8, where the boundary of the Land of Promise is set forth in detail, it is said to run from the Mediterranean E. to Mt. Hor, close to Petra, and thence N. as far as "the entrance of Hamath," the Orontes valley. Thence it turned to Zedad, probably the modern Sûdûd, about 50 miles E.N.E. of Baalbec. The towns mentioned as being on the boundary from this point till the sources of the Jordan are reached, five in number, have not yet been identified, for Riblah can scarcely be the Riblah in the land of Hamath of later history, as four landmarks occur between it and Hamath.'—*Tristram.* Solomon, by conquest, extended the Hebrew empire to (2 Chr. 8. 3; 1 K. 4. 21) the Euphrates. Amos (6. 14), when darkly foretelling, probably towards the end of this reign, the humbling of the N. kingdom by an Assyrian invasion, describes it as 'from the entering in of Hamath unto the river of the wilderness' [Var. *the torrent* (Deut. 1. 1) *of the Arabah*], *i.e.* to Moab's S. boundary, the stream flowing from the watershed between this wady and the wady of the Gulf of Akabah northwards into the Dead Sea. Hamath stood on the Orontes (about 75 miles S.E. of Antioch, 100 N. of Damascus).—*Plain.*] *Rather,* Arabah.—*Jonah.*] Known only by this reference and by his own history of his expedition in early life to Nineveh. The prophecy here referred to is assumed by some to be the basis of Isa. 15 & 16.—*Gath-hepher.*] Cf. Jonah 1. 1, *note.* **26.** *Affliction.*] At the hands of Hazael (*ch.* 13. 3, *note*, p. 414) in the reigns of Jehu and Jehoahaz.—*Shut up,* &c.] Cf. 1 Kin. 14. 10, *note.* The statement is of course hyperbolical, though gradual extermination might seem to be threatened. We might say, 'next to nobody;' comp. the use of τὰ μὴ ὄντα, Rom. 4. 17.—*Left.*] R.V. *left at large.* **27.** *Said.*] The writer evidently has in mind several passages of Deuteronomy (32. 36 & 9. 14 & 29. 20). The phrase may mean either *God did not utter yet that threatened sentence,* or *God said that he would not do yet according to that sentence* which Amos and Hosea explicitly pronounced in the present reign; *see* pp. 433-5.—*Saved.*] A word which recalls the Judges. Probably now Assyria was master of Syria, and Jeroboam II. its vassal (*Inscr.*).

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king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. 18 And

Joash son of Jehoahaz king of Israel fifteen years. 36 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to [a] Lachish; but they sent after him to Lachish, and slew him there. 20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

27 Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem: and he fled to Lachish: but they sent to Lachish after him, and slew him there. 28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

166.—Uzziah succeeds Amaziah.—His Prosperous and Long Reign.

2 KINGS XIV. 21, 22 & XV. 1-4.

21 AND all the people of Judah took [a] Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

2 CHR. XXVI. 1-15.

1 Then all the people of Judah took UZZIAH, who *was* sixteen years old, and made him king in the room of his father Amaziah.

[a] Josh. 10. 31.

[a] ch. 15. 13.

[JUDAH.] 2 K. XIV.—19. *They.*] The humiliated nation; no individual conspirators; Josephus says 'his friends.'—*Conspiracy.*] For the causes, human and Divine, see *v.* 13 and 2 Chr. 25. 19, *notes*, and Chr. *v.* 27; 'Because of his innovations in religion and his contempt of God.'—*Josephus.*—*Lachish.*] A chariot city, or royal garrison, about 30 miles S.E. of Jerusalem, 10 N.E. of Gaza (cf. 1 Chr. 11. 2; *ch.* 19. 8), on the road between them. Its resistance to Sennacherib and Nebuchadnezzar shows its strength. 20. *Brought.*] To give him honour, when dead.—*Horses.*] *Rather*, the horses, *i.e.* in a chariot, perhaps that in which he had fled.

2 C. XXV.—28. *City of Judah.*] This title occurs here only. The name Jerusalem means *foundation of peace.* It is called *Salem*, Ps. 76. 2 (Gen. 14. 18), *Jebus*, Judg. 19. 10 (2 Sam. 5. 8, *note*); in N. T. sometimes the Ἱεροσολύμα of *Sept.*, sometimes Ἱεροσόλυμα; by Josephus and Pausanias Σόλυμα; by Isaiah *Ariel* (*lion of God*, 29. 1); by Hadrian *Ælia Capitolina* (but the name was little used); *City of David* repeatedly; and that is the reading here of several MSS., of all versions except the Chaldee, and of the Massorah. [The Massorah, it may be stated here, means *tradition*, for many years oral, but finally embodied in a collection of critical and corrective comments on the Hebrew MSS., called by the Rabbis 'a fence to the Scriptures;' probably written in the third century B.C., by scholars of Tiberias for the W., and of Babylon for the E.; the Massorites might be called the Guild of the Scribes.]

2 C. XXVI.—1. *Uzziah.*] Whether his double name was accidental, or intentional (cp. 2 Kin. 23. 34 & 24. 17), we cannot tell; almost invariably Uzziah is used in Chron. (as in Amos, Hosea, and Isaiah), and Azariah in Kings. (=the '*ziyahu* of the Inscriptions).

2 K. XIV.—21. *All the people.*] Although the nation may have even rejoiced at Amaziah's death, it did not desire to change the Davidic dynasty; this had become 'the centre and pivot of the national life.' Ewald thinks this sentence implies that Uzziah was not the firstborn; and probably Amaziah (at 59) would have older sons. It is noteworthy that the three kings omitted in Matt. 1. 8 (Ahaziah, Joash, Amaziah) all died by violence, though that may not be the reason for the omission. —Azariah (which was also the name of the H.P. at this time, 2 Chr. 26. 17 & 15. 1, *note*) means *Jehovah helps*; Uzziah, *Jehovah is strength.* We have a similar interchangeable compound with the word God (*El*) in *Uzziel* and *Azareel* (1 Chr. 25. 4, 18; comp. 1 Chr. 6. 24, 36).—*Sixteen.*] Uzziah's long and pros-

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Uzziah completes the re-conquest of Edom.

22 He built [b] Elath, and restored it to Judah, after that the king slept with his fathers.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

[2 K. xv.] 1 In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecoliah of Jerusalem.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did. 4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did. 5 And he sought God in the days of Zechariah, who [d] had

[b] ch. 16. 6. [c] See ch. 24. 2. [d] Gen. 41. 15; Dan. 1. 17 & 2. 19 & 10. 1.

perons (and also religious) reign is in marked contrast to the contemporary anarchy in Israel after the death of Jeroboam II. Uzziah saw six kings on the throne of Israel—Jeroboam, Zachariah, Shallum, Menahem, Pekahiah, Pekah; enjoying a longer reign than any other king of Judah, except Manasseh, and one more prosperous than any, except Jehoshaphat's, in commerce, war, and agriculture. Isaiah wrote the annals of Uzziah's reign; for details of the prosperity in Judah and the underlying corruption, see Isa. 2-4. 22.] *Elath* means *trees*, with a local speciality: in Palestine *terebinths*, in Arabia *palms*. There was a palm grove between Elath and Ezion-geber (whence Jehoshaphat's ill-fated mercantile fleet had set out, 1 Kin. 22. 48). Elath belonged to Edom (Deut. 2. 8); was conquered by David; visited and made the port of the E. trade by Solomon; lost by Jehoram; recovered now; seized by Rezin in the reign of Ahaz. Jerome and Theodoret mention it as a port for trade with India; and its recovery, doubtless, contributed largely to the commercial prosperity of Judah in Uzziah's reign.—*After.*] *i.e.* as one of the first acts of his reign, implying perhaps (so also the '*he* built,' which *Sept.* and *Vulg.* rightly emphasize) that the undertaking had been commenced in Amaziah's lifetime. Seeing both kingdoms thus developing internal resources and strengthening and enlarging boundaries, a looker-on might be tempted to think that only prosperity was before them; this would be at once to forget the proof in the past that their reformations were but 'as the early dew,' and to overlook the increasing and lowering cloud of Assyrian power. Hosea and Amos denounce the abuse by both kingdoms of their recovered prosperity to increase their religious, social, and moral corruption; *see* Amos 7. 11, *note*, p. 433.

2 K. xiv. 22 & xv. 1-3; 2 C. xxvi. 2-5.] 428

2 K. xv.—1. *Twenty seventh.*] Josephus says 14th; but the true number must be 15th, if (*ch.* 14. 2, 17, 23) Amaziah reigned 29 years, and during 14 was contemporary with Joash of Israel (*v.* 30, p. 465). 2. *Fifty two years.*] *i.e.* 810-758 B.C. The Assyrian inscriptions state that in 763 B.C. the old Assyrian capital, Assur, 'revolted, and in the month Sivan the sun was eclipsed.' Hind's calculations prove that, on June 15th, B.C. 763, an eclipse passed over Palestine, Syria, and Assyria. Probably this was the one named by Amos (8. 9) in the days of Uzziah, and the received chronology and the monuments are thus far in accord. At that date Assurdan III. was king of Assyria; he was succeded by Assurnirari II., from whom Tiglath-pileser (II. *or* III.) wrenched the kingdom (in 745 B.C., *Inscr.*). This military adventurer conceived the imperial idea of uniting the states of W. Asia under satraps, appointed at Nineveh (cp. Isa. 10. 8). In his 3rd year he besieged Arpad, meanwhile subjecting Hamath and penetrating to the Mediterranean. Uzziah (*Inscr.* 'zriyahu) seems to have been allied with Hamath (p. 436, *note*). Arpad fell after a siege lasting 3 years, and 2 years later (in B.C. 738, *Inscr.*) Tiglath-pileser records a levée of subject-princes (cp. *ch.* 16. 10) at which Rezon and Menahem attended; *see* p. 414, *note*.

2 C. xxvi.—4. *Right.*] Both he and his father suffered the high places to remain; that, however, was not in itself so displeasing to God as to forfeit prosperity. The same description is given of Joash (of Judah) and of Jotham. 5. *Sought.*] R.V. *set himself to seek.*—*Zechariah.*] *i.e. Jehovah remembers*; it occurs thrice as the name of a prophet (*ch.* 24. 20; Zech. 1. 1). His influence was, like Jehoiada's (*ch.* 24. 2), for good. *Sept.* Ζαχαρίου τοῦ συνιόντος ἐν φόβῳ Κυρίου (so also *Syr.*, *Arab.*, and some Heb. MSS.). This is not the

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LORD, according to understanding in the visions of God: and as long as
all that his father he sought the LORD, God made him to prosper.
Amaziah had done;
[4] [e]save that the high places were not removed: the people sacrificed and
burnt incense still on the high places.

Uzziah's conquests to the frontier of Egypt.

[6] And he went forth and [f]warred against the Philistines, and brake
down the wall of Gath, and the wall of Jabneh, and the wall of
Ashdod, and built cities about Ashdod, and among the Philistines.
[7] And God helped him against [g]the Philistines, and against the Arabians
that dwelt in Gur-baal, and the Mehunims. [8] And the Ammonites
[h]gave gifts to Uzziah: and his name spread abroad *even* to the entering
in of Egypt; for he strengthened *himself* exceedingly.

Uzziah strengthens Jerusalem and Judah.

[9] Moreover Uzziah built towers in Jerusalem at the [i]corner gate, and
at the valley gate, and at the turning *of the wall*, and fortified them.
[10] Also he built towers in the desert, and digged many wells: for
he had much cattle, both in the low country, and in the plains:

[e] ver. 35; ch. 12. 3 & 14. 4.
[f] Isa. 14. 29.
[g] ch. 21. 16.
[h] 2 Sam. 8. 2; ch. 17. 11.
[i] 2 Kin. 14. 13; Neh. 3. 13, 19, 32; Zech. 14. 10.

Zechariah named in Isa. 8. 2.——*Had understanding.*] R.V. marg. *gave instruction.*——*Visions.*] Heb. *seeing*, or (R.V. marg.) *fear.*

2 K. xv.—3. *Amaziah had done.*] In his earlier days (*ch.* 14. 3). The later days of Joash, Amaziah, and Uzziah were clouded (2 Chr. 26. 16). 4. *Save that.*] R.V. *Howbeit.*]——*On.*] R.V. *in*; *cf.* 1 Kin. 12. 31, *note.*

2 C. xxvi.—6. *Warred.*] Against those peoples of the S.W. and S. who had invaded Judah in the reigns of Jehoram (*ch.* 21. 16) and Jehoshaphat (*ch.* 20. 1).——*Philistines.*] Jehoshaphat subdued them, but they rebelled from under Jehoram. Hazael had lately taken Gath, but we are not told that he held it (p. 416). Gath seems never to have recovered Uzziah's treatment, for it is not mentioned in Amos 1. 6; Zeph. 2. 4; Zech. 9. 5. The Philistines seem to have been weak or largely subject to Judah from now until the reign of Ahaz (*ch.* 28. 18), when they invaded Judah, and were subjected by Tiglath-pileser. During Hezekiah's reign, the control of Philistia became the turning point of the contest between Egypt and Assyria; Gaza, Ashdod, and Ekron becoming centres of anti-Assyrian leagues (pp. 467, 469, *notes*).——*Jabneh.*] (On the coast, due E. of Jerusalem (Josh. 15. 11; 1 Macc. 4. 15).——*Ashdod.*] The strongest Philistine city, on an eminence 3 miles from the sea, half-way between Ashkelon and Ekron; perhaps never before conquered. It recovered its independence, probably in Ahaz's reign, and, heading a league against Assyria, was captured by Sargon's tartan (Isa. 20. 1); *see* p. 469, *note* & Jer. 25. 20.——*Among.*] *i.e.* in other parts; *Sept.* ἐν τοῖς ἀλλοφύλοις (1 Sam. 14. 52, *note*). He bridled Philistia with garrison-cities. Ashdod, Ekron, and Ashkelon commanded valleys running up into Judah; Gath, being inland (2 Kin. 12. 17, *note*, p. 416), served as a central outpost to all three against Judah. From Gaza, the S. frontier-city and centre of caravan trade (especially from Arabia), a road led to Jerusalem (Acts 8. 26). 7. *Arabians.*] In O.T., a nomad tribe of N. Arabia (Ezek. 27. 20, 21).——*Gur-baal.*] *Sept.* ἐπὶ τῆς πετρας; its site is unknown: *cf. ch.* 17. 11.——*Mehunims.*] Cf. *ch.* 20. 1, *note*, p. 347. 8. *Ammonites.*] Cp. Amos 1. 13. Apparently these nomads had assisted Hazael to ravage Gilead.——*Gifts.*] *i.e.* tribute (*cf.* Isa. 16. 1; 2 Kin. 3. 4, *note*). They also (v. 10) suffered him to pasture on their *downs.*——*Strengthened, &c.*] R.V. *waxed exceedingly strong.* 9. *The corner gate.*] Probably at the N.W., and one limit of Jehoash's breach (2 K. 14. 13); the *valley gate* was S. of it, leading into Hinnom (*Tristram*). 10. *Towers.*] Wells and rock-tanks are constantly guarded by towers (*cf.* Mic. 4. 8), and are as great objects of solicitude as any treasure house.——*Desert.*] The downs of Judæa, the pasture country (so *Variorum*), or *wilderness* (so R.V.), lay south of Hebron.——*Digged.*] *Rather*, hewed out (*Variorum*; so R.V.; A.V. marg. *cut out*), *i.e.* in the rock.——*Wells.*] Margin, cisterns (so *Variorum*, R.V., and *Vulg.*).——*Both.*] *Rather*, there, and.——*Low country.*] R.V. *lowlands, i.e. Shephelah* (called sometimes 'the valley' and 'the plain'), between the hill-country and the Mediterranean.——*In the plains.*] *Rather*, on the

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husbandmen *also*, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains. 12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred. 13 And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings *to cast* stones. 15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

downs (*Variorum*). *Mishôr* is chiefly used of the *table-land* (so R.V. marg.), lately recovered from Ammon, E. of the Dead Sea.—— *Carmel.*] *Rather*, the garden-land (*Variorum*); R.V. (as A.V. marg.) *the fruitful fields*, *i.e.* of S. Judah (cf. 1 Sam. 25. 2).—— *Loved husbandry.*] As we should say, and more literally, *the land was his delight*; Vulg. *homo agriculturæ deditus*. These measures for the development of the pastoral districts to the S.E. and S. would naturally follow the conquests of Edom, Ammon, and the tribes of the Negeb, &c., just recorded. 11. *Host.*] R.V. *army.* —— *Bands.*] *i.e.* in skirmishing, or predatory *troops* (*gedûd*), unlike the heavy-armed and more disciplined army of *v.* 13; or it may be that, like militia, they were called out for service *in turns*, that agriculture might be undisturbed.—— *Number*, &c.] *Rather*, numbers of the muster-roll prepared (*ch.* 24. 11). It is to be noted, though it cannot perhaps be explained, that scruples as to a military census felt in David's day are not felt now.—— *Account.*] R.V. *reckoning.* —— *Ruler.*] R.V. *officer.*—— *Hand.*] *Rather*, direction (*Variorum*); Heb. distinguishes the two expressions, *yatta per mano* of the scribe, *sotto la condotta* of the captain; so Fr. also. 12. *Chief . . . fathers.*] *Rather*, heads of fathers' houses (*Variorum*; so R.V.).—— *Of.*] For third *of* read *namely* (R.V. *even*), and see 1 Kin. 11. 28, *note*. Admitting to the roll of the Heroes each Head of a family, regardless of personal exploits, more than trebled their numbers, but also very much altered their character: not all who receive a medal merit a Victoria Cross. 13. *Army.*] Literally, *power of an army*; R.V. *trained army.* Three hundred thousand was the number of Amaziah's army. 14. *Habergeons.*] R.V. *coats of mail*; 'coat-armour' (*Latimer*); Sax. *healsbeorga*, *neck-armour*, with a hole for the head to pass through (Exod. 28. 32); Vulg. *loricas*; spelt by Spenser and Chaucer *haberjeon*; by Wicklif (Eph. 6. 14) *haburioun*; generally supposed to be the same as *hauberk* (Ital. *usbergo*), but spoken of by Chaucer as a piece of armour worn below that.——*Slings*, &c.] *Rather*, stones for slinging (so R.V.), instead of trusting to hap-hazard supply. 15. *Engines.*] Here first mentioned, though some such were known to the Assyrians 100 years or more before. These probably resembled the *balista*, which would throw stones of all sizes up to 300 lbs. weight; and the *catapult*, which would project darts to a distance of quarter of a mile. Apparently the principle was the same in each: a bar, bent back by spring, or cable of sinews, when let loose, struck the missile with great force. ——*Bulwarks.*] R.V. *battlements* or (marg.) corner-towers; Vulg. *in angulis murorum*; *Sept.* καὶ ἐπὶ τῶν γωνιῶν, and so the word is most frequently rendered.—— *For*, &c.] Vulg. *eo quod auxiliaretur ei Dominus et corroborasset illum*; yet, as with Rehoboam (*ch.* 12. 1), prosperity (*v.* 16) brought no blessing; contrast *ch.* 1, and compare Hos. 1. 7.

THE PROPHETICAL BOOKS.—The written prophecies which survive, dating probably from the reigns of Joash and Jehu (*see Summary*,' Minor Prophets,' *App.*) supplement the Histories by unfolding the internal condition, the impending dangers, and future prospects of God's People. The earlier of them recognise Assyria's aggressiveness as the cardinal fact of their age. The conquest by Jeroboam II. of an old enemy (Syria) had brought Israel into direct contact with Assyria, the great military Empire, whose highly disciplined armies are alluded to by Joel (2. 2–11), and by Isaiah (5. 26–30). Assyria's advance westward menaced Israel and her neighbours (Amos 1. 3—2. 16), and obviously the absorption of the principalities of the Mediterranean Seaboard by the Great King was but a question of time. Even the strongest, viz. Israel and Judah (Amos 6. 2), could not hope to maintain their

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167.—Joel and Amos Call both Kingdoms to Repentance.

JOEL I. 1–12; AMOS II. 4, 5.

1 THE word of the LORD that came to
Joel the son of Pethuel.
2 Hear this, ye old men,
And give ear, all ye inhabitants of the
land.
Hath this been in your days,
Or even in the days of your fathers?
3 [a] Tell ye your children of it,
And *let* your children *tell* their children,
And their children another generation.
4 [b] That which the palmerworm hath left
Hath the locust eaten;

[a] ch. 7. 14. [b] 2 Sam. 14. 2; 2 Chr. 20. 20.
[c] Hos. 1. 1. [d] ch. 7. 10. [e] ch. 2. 2.
[f] Zech. 14. 5. [g] Ps. 78. 4.

AMOS I. 1, 2 & II. 6–8.

1 The words of Amos, [c] who was among
the herdmen of [b] Tekoa, which he saw
concerning Israel [c] in the days of Uzziah
king of Judah, and in the days of [d] Jero-
boam the son of Joash king of Israel, two
years before the [f] earthquake.
2 And he said,
The LORD will [h] roar from Zion,
And utter his voice from Jerusalem;
And the habitations of the shepherds
shall mourn,
And the top of [k] Carmel shall wither.

[h] Jer. 25. 30; Joel 3. 16.
[i] Deut. 28. 38; ch. 2. 25.
[k] 1 Sam. 25. 2; Isa. 33. 9.

national existence unless by special help from their Covenant-God, *or* (fatal delusion!) by alliances with Assyria involving tribute, or by anti-Assyrian leagues with their neighbours supported by Egypt, now Assyria's only possible rival in W. Asia. Successive prophets preach reliance on Jehovah and condemn the alternative (p. 462, *note*). *Amos* and *Hosea* in Israel, followed by *Isaiah* and *Micah* in Judah, expose the corruption, social, moral and religious, which was undermining both kingdoms, and reveal that Assyria is an instrument in God's hand to purge out evil doers. God, as Israel's king, had risen for judgment and would no longer pass by the sins of His People. All four prophets foretell the destruction of the N. Kingdom and urge Judah to avert God's wrath by repentance.

J. i.—1.] Joel prophesied to Judah. Beyond allusions in his Book which indicate a familiarity with Jerusalem and its Temple, nothing is known of Joel. He does not allude to Israel, to any king, or to idolatry, nor to Syria, Assyria, or Babylon—unless *the Northern* in *ch.* 2. 20 (where *Var.* supplies *one*, A.V. *army*) be Assyria.—Tradition and criticism place Joel at dates varying from the reign of Joash to post-Captivity times, but Amos seems to take up Joel's prophecy (cp. *ch.* 3. 16, 18 with Amos 1. 2 & 9. 13), and *the captivity* of Judah and Jerusalem (*ch.* 3. 1) may only mean *captives* such as Amos (1. 6–9) mentions (cp. *ch.* 3. 2–8, and p. 421, *note* 'Edom').

[JUDAH.] J. i.—4. *Locust.*] *Arbeh*, the usual word for locust. Four words here denote the completeness of the devastation: *gazam* ('palmerworm,' *lit. the gnawer*); *arbeh* (*lit. the multitudinous*); *yelek* ('cankerworm,' *lit. the licker*; the locust in its unwinged and most destructive state); *chasil* ('caterpillar,' *lit. the consumer*; the locust in its larva state). In vision (*ch.* 2. 20), Joel sees them coming from the N., the quarter whence the Assyrians would come (Isa. 14. 31, *p.* 469). Locusts come into Palestine on the S. or S.E. wind only. 5. *New.*] Or, *sweet.*—*Cut off.*] The vine would be a chief object of attack. Abuse of wine is the only vice of Judah specified by Joel. 6. *Cheek.*] Or, *jaw.* 9. *Meat.*] *Rather*, meal.—*Cut off.*] For lack of flour, oil, and wine, thank-offerings are suspended (*v.* 13). 11. For a like description of a drought *see* marg. ref. Locusts generally appear in a drought. 12. *Dried up.*] R.V. *withered.* Same word as below, and *vs.* 10, 11.—*Pomegranate.*] Cf. 1 Sam. 14. 2, *note*, p. 20.—*Apple.*] *Tappûach* is probably the apricot; not a native of Palestine, but abundant; introduced from Armenia.—The plagues (cp. Amos 4. 6–9) are of such unprecedented severity that Joel regards them as heralds of Jehovah's judgment of sin, and he exhorts to sincere penitence and prayer, promising thereupon their removal and the repair of the devastation of the land by seasonable and sufficient rains, an earnest of a great outpouring of God's Spirit hereafter (fulfilled Acts 2. 17). The latter part of *ch.* 2 with *ch.* 3 foretell greater judgments and deliverances which the foregoing typify.

[ISRAEL.] A. i.—1.] Amos prophesied to Israel during some part of the period in which Jeroboam II. and Uzziah were contemporary and both kingdoms reached their zenith. Hosea began to prophesy during the same period. Amos left Tekoa upon a special and brief mission—going perhaps to Bethel only and on a single occasion (cp. 1 Kin. 13. 1–10)—to declare in Israel the doom of Jehu's dynasty and of the N. Kingdom with its sanctuaries (*ch.* 5. 5)—esp. the Bethel-altar, *ch.* 3. 14)—and their degraded

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UZZIAH.

And that which the locust hath left
Hath the cankerworm eaten;
And that which the cankerworm hath left
Hath the caterpiller eaten.
5 Awake, ye drunkards, and weep;
And howl, all ye drinkers of wine,
Because of the new wine;
[n] For it is cut off from your mouth.
6 For [p] a nation is come up upon my land,
Strong, and without number,
[r] Whose teeth *are* the teeth of a lion,
And he hath the cheek teeth of a great lion.
7 He hath [s] laid my vine waste,
And barked my fig tree:
He hath made it clean bare, and cast *it* away;
The branches thereof are made white.
8 [t] Lament like a virgin
Girded with sackcloth for [x] the husband of her youth.

[l] ver. 13; ch. 2. 14.
[m] Jer. 12. 11 & 14. 2.
[n] Isa. 32. 10. [o] Isa. 24. 7; ver. 12.
[p] So Prov. 30. 25, 26, 27; ch. 2. 2, 11, 25.

JEROBOAM II.

9 [l] The meat offering and the drink offering is cut off from the house of the LORD;
The priests, the LORD's ministers, mourn,
10 The field is wasted,
[m] The land mourneth;
For the corn is wasted:
[o] The new wine is dried up,
The oil languisheth.
11 [q] Be ye ashamed, O ye husbandmen;
Howl, O ye vinedressers,
For the wheat and for the barley;
Because the harvest of the field is perished.
12 [l] The vine is dried up,
And the fig tree languisheth;
The pomegranate tree, the palm-tree also, and the apple tree,
Even all the trees of the field, are withered:
Because [y] joy is withered away from the sons of men.

[q] Jer. 14. 3, 4. [r] Rev. 9. 8. [s] Isa. 5. 6.
[t] ver. 10. [x] Isa. 22. 12.
[y] Prov. 2. 17; Jer. 3. 4.
[y] Isa. 24. 11; Jer. 48. 33; see Ps. 4. 7; Isa. 9. 3.

and degrading worship. He describes the ruling and wealthy classes of Israel (and incidentally of Judah) as blindly confident in their recovered martial strength (*ch.* 6. 13), and fanatically reliant on Jehovah's favour (*cp.* 2 Kin. 13. 17 and 14. 25) for lack of knowledge of His true character. That Jehovah could interpose—to judge, and no more to protect (*ch.* 5. 18–20), seemed impossible (*chs.* 6. 3 & 9. 10; *cp.* Mic. 3. 11). But Amos declares God's secret purpose (*ch.* 3. 1–7) to punish Israel and her neighbours (including Judah) by *a nation from beyond Damascus* (*chs.* 5. 27 & 6. 14) (evidently Assyria, though unnamed) for breaches of universal morality. The judgment must fall on Jehovah's *family* just because of its privileges. Reformation might yet procure mercy (*ch.* 5. 4–15), but the failure of lesser visitations (*ch.* 4. 6–12) and the rejection of the prophetic word (*ch.* 5. 10) quench hope. Jehovah, after twice listening to the prophet's intercession, will forgive no more (*ch.* 7. 1–9). An *adversary* shall encircle Israel, the army and fortresses shall fail (*chs.* 2. 14–16 & 4. 3), and the whole kingdom be overrun to the extreme of its new boundaries (*ch.* 6. 14; 2 Kin. 14. 8). A mere worthless salvage of the people (*chs.* 3. 12 & 5. 3, 27) shall be rescued from Damascus and Samaria to go into captivity *beyond Damascus. The Virgin of Israel is fallen upon her land, she shall no more rise.*——*Herdmen.*] Heb. *nokéd* (here & 2 Kin. 3. 4 only; see *note, p.* 340), a shepherd of a stunted breed of sheep and goats, still called in Arab. *nakad.* In *ch.* 7. 14, Amos describes himself by the Heb. *boker*, which generally means keeper of cattle, and adds that he was a 'nipper' of sycomore-figs, the coarsest and least desirable of the fruits of Canaan, *i.e.* one (1 Cor. 1. 27) who scraped them just before ripeness to let the acrid juice escape.——*Tekoa.*] On the edge of the wilderness of Judah, six miles S.E. of Bethlehem.——*Earthquake.*] This event (cf. *Jos. Ant.* ix. 10. 4) was remembered 250 years later (Zech. 14. 5). 2. *Roar.*] Cp. Joel 3. 16. The prophet's voice should be heard denouncing sin, foretelling doom, from S. to N., from the shepherd-tent of the wilderness, the lion's home, to the wooded and cultivated height of Carmel.——*Habitations.*] R.V. *pastures* (as *vs.* 19, 20), R.V. marg. *habitations.*

[JUDAH.] A. ii.—4. *And.*] *Rather* (*v.* 6 also) yea.—For this refrain [= For *multiplied* transgression] cp. Job 5. 19; Prov. 6. 16.——*Turn away.*] *Rather*, reverse.——*The . . . thereof.*] Sept., Vulg., *him, i.e., the Assyrian.* Heb. *it, i.e.* the 'fire' of destruction (*v.* 5), or the doom. R.V. marg. *revoke my word.* Syria, Philistia, Phœnicia, Edom, Ammon, Moab, shall be punished (*chs.* 1. 3—2. 3) for having 'threshed Gilead' (2 Kin. 13. 7), sold whole villages into slavery (Joel 3. 3–8), broken league, 'cast off all pity' and brotherly love, 'enlarged their border' with barbarity, dishonoured the dead (*ch.* 1. 3, 6, 9, 11, 13 & *v.* 1);

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UZZIAH. JEROBOAM II.

Doom impending on both kingdoms.

(Amos ii. 4, 5).

4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; [a] because they have despised the law of the LORD, and have not kept his commandments, and [c] their lies caused them to err, [d] after the which their fathers have walked: 5 *f* but I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

(Amos ii. 6–8).

6 Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because [b] they sold the righteous for silver, and the poor for a pair of shoes; 7 that pant after the dust of the earth on the head of the poor, and [e] turn aside the way of the meek: [g] and a man and his father will go in unto the *same* maid, [h] to profane my holy name: 8 and they lay *themselves* down upon clothes [i] laid to pledge [k] by every altar, and they drink the wine of the condemned *in* the house of their god.

168.—Amos at Bethel.—Sentence on Israel.

AMOS VII. 10–15.

10 THEN Amaziah [a] the priest of Bethel sent to [b] Jeroboam king of Israel, saying, Amos hath conspired against thee in

[a] Lev. 26. 14, 15; Neh. 1. 7; Dan. 9. 11.
[b] Isa. 29. 21; ch. 8. 6.
[c] Isa. 28. 15; Jer. 16. 19, 20; Rom. 1. 25.
[d] Ezek. 20. 13, 16, 18, 24, 30.
[e] Isa. 10. 2; ch. 5. 12.
[f] Jer. 17. 27; Hos. 8. 14.
[g] Ezek. 22. 11.
[h] Lev. 20. 3; Ezek. 36. 20; Rom. 2. 24.
[i] Ex. 22. 26.
[k] Ezek. 23. 41; 1 Cor. 8. 10 & 10. 21.
[a] 1 Kin. 12. 32.
[b] 2 Kin. 14. 23.

but God's *whole family* had set at nought privilege and revelation, not universal morality only (*ch.* 3. 2).——*Lies.*] Like *vanities*, meaning false gods. 5. *Fire.*] So Hosea (8. 14).

[ISRAEL.] A. ii.—6.] The cloud of God's wrath (*ch.* 6. 14) which had burst over her neighbours, now sweeps on to Israel.——*Sold.*] Contrary to law (which allowed a man to sell *himself* only, Lev. 25. 39; Deut. 15. 12, *Heb.*), calamitous debtors were bought *or* sold (*ch.* 8. 6) to get some trifle (cf. 2 Kin. 4. 1).——*Poor.*] R.V. *needy.* 7. *That pant.*] *Rather*, Ugh! the panters, grudgers of a foot of ground, even of a grain of dust which the poor mourner has sprinkled on his head! (Job 2. 12); using crooked ways towards the unretaliating (Prov. 17. 23); guilty of shocking licentious lust in the name of religion (cp. Hos. 4. 13, 14); lolling through the night at their idol feasts, while their poor debtor shivers on the naked ground (Deut. 24. 12), and devoting (unjust) fines to religious revelry! And these, with backsliding Judah, form the nation with whom alone God held personal converse by revelation (*ch.* 3. 2, 3)! The rulers have lost all sense of right; Jehovah's sore judgments have produced no repentance (*ch.* 4. 6–11); even Israel's assiduous worship, being based on self-pleasing and disobedience (Ex. 20. 4), God hates (*ch.* 5). The notables (in Zion also), blindly secure, *put away the evil day* and abandon themselves to luxurious self-indulgence, reckless of duty or danger; therefore they shall be the first to go into captivity (*ch.* 6.). Then (*ch.* 7), in figure, Amos foretells Pul's (2 Kin. 15. 19, p. 438) invasion and retirement on receiving Menahem's bribe; and Tigiath-pileser's deportation of N. and E. Israel (2 Kin. 15. 29, p. 462; 1 Chr. 5. 26); and the final deportations by Sargon and Shalmaneser. 8. *Laid to.*] R.V. *taken in.*——*The condemned.*] Var. *them that have been fined* (so R.V.).——*god.*] *Rather*, gods (*Orelli*): R.V. *God.* Israel professed to worship Jehovah (*ch.* 5. 21, 22); but note 'every.'

A. vii.—10.] No doubt Amaziah was H.P. of the calf-worship. Apparently Jeroboam disregarded both priest and prophet. Amos had just announced that Jehovah would forgive no more, and that the national high places and sanctuaries should be laid waste. Amaziah omits this part of the oracle. 11. A perversion. Amos had just announced a violent end to Jeroboam's *house*, *i.e.* that the promise of 2 Kin. 10. 30 would not be extended. ——*Their own.*] *Rather*, his. Israel was now at the height of power, wealth, and security. 12. *Eat bread.*] *i.e.* earn a living (cp. Ezek. 13. 19) by your profession (cp. Mic. 3. 11). 13. *Chapel.*] Var. *sanctuary* (as A.V. marg.). ——*The king's court.*] *Rather*, house (*i.e.* temple) of the kingdom (*Pusey*); so Sept. Vulg., A.V. marg. R.V. *a royal house.* 14. *Was.*] Var.

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the midst of the house of Israel: the land is not able to bear all his words.
11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely
be led away captive out of their own land.
12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land
of Judah, and there eat bread, and prophesy there: 13 but [e] prophesy not again
any more at Beth-el: [d] for it *is* the king's chapel, and it *is* the king's court.
14 Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was*
I [e] a prophet's son; [f] but I *was* an herdman, and a gatherer of sycomore fruit:
15 and the LORD took me as I followed the flock, and the LORD said unto me, Go,
prophesy unto my people Israel.

169.—Hosea foretells the Destruction of Israel, but Deliverance for Judah, and the Reunion of the Nation under Judah.

HOSEA I—II. 1.

1 THE word of the LORD that came unto Hosea, the Son of Beeri, in the days of
Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam
the son of Joash, king of Israel.
2 The beginning of the word of the LORD by Hosea.
And the LORD said to Hosea, [a] Go, take unto thee a wife of whoredoms and children
of whoredoms: for [b] the land hath committed great whoredom, *departing* from the
LORD.

[e] ch. 2. 12.
[d] 1 Kin. 12. 32 & 13. 1.
[e] 1 Kin. 20. 35; 2 Kin. 2. 5 & 4. 38 & 6. 1.
[f] ch. 1. 1; Zech. 13. 5.
[a] So ch. 3. 1.
[b] Deut. 31. 16; Ps. 73. 27; Jer. 2. 13; Ezek. 23. 3, &c.

am.——*Prophet's son.*] *i.e. one of the sons of the prophets.*——*Gatherer.*] The Heb. (here only) is of doubtful meaning (p. 432, *note*); R.V. *dresser* (of the *trees*). Amos replies that he is no professional prophet, nor a member of a prophet-guild, but one inspired suddenly whilst earning a humble independence (cp. Ps. 78. 71), and sent by Jehovah Himself. He repeats Israel's doom (in Amaziah's words, v. 11), adding that Amaziah's family shall experience the horrors of war, and the priest himself die in captivity abroad (cp. Hos. 9. 3), and resumes his interrupted prophecy (*ch.* 8). *The end is come:* Israel's probation is over; in the day of visitation, those who had resented the prophetic word shall vainly seek for such (cp. Isa. 8. 20-22); the Bethel-temple shall be overthrown upon its worshippers (*ch.* 9. 1), and no one of those sinners who say *The evil shall not overtake or prevent us* shall escape God's hand. *The Sinful Kingdom* shall be destroyed, but not the race; the survivors shall be dispersed over the world, but no *grain* of good seed shall be lost (*ch.* 9. 2-10; cp. Isa. 6. 13). A restoration from captivity is further promised, and a resettlement of Israel permanently in its own land—reunited under the restored kingship of David—and *My people of Israel* shall again rule the peoples who in doing homage to David had acknowledged the sovereignty of Jehovah (*ch.* 9. 12; cp. 2 Sam. 22. 44-46); for the empire founded by David shall be re-established to its former limits.

H. i.—1.] Hosea (*or* Hoshea, cf. Num. 13. 16), the elder contemporary of Isaiah (*ch.* 1. 1 with Isa. 1. 1), seems to have ceased to prophesy before Samaria fell (*ch.* 13. 16; 2 Kin. 18. 10)—but the last two chapters (13 & 14) may be referred to Hoshea's reign. He prophesied to the N. Kingdom, to which he evidently belonged (*our king, ch.* 7. 5), rebuking its unfaithfulness to Jehovah. He endeavoured to recall it (1) from idolatry, or a hideous blending of its national religion with Baal-worship, to the old order and ritual of the worship of Jehovah, and (2) from reliance on the 'arm of flesh' (its own or foreign) to a general and hearty submission to Jehovah and dependence on Him alone. Towards the close of Jeroboam's prosperous reign (*chs.* 1-3), the destruction of the N. Kingdom is foretold by Hosea in the same threefold doom as to Amos (*ch.* 1. 4-6 with Amos 7. 7-9). During the rapid decline of the kingdom after Jeroboam's death (*chs.* 4-14), Hosea rebukes the same national sins as Amos—with the addition of idolatry and heathenish practices, and the public crimes arising out of the disorders of the period (murder, highway robbery, &c., p. 438, *note*). In *ch.* 7. 11, 12, and onwards, he exposes Israel's hankering after foreign alliances (as Isaiah later that of Judah), and in particular he condemns the policy of a party which—probably after Tiglath-pileser's death (B.C. 727, *Inscr.*, p. 467, *note*)—in order to recover the national in-

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3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. 4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, [c] and I will avenge the blood of Jezreel upon the house of Jehu, [d] and will cause to cease the kingdom of the house of Israel. 5 [e] And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 And she conceived again, and bare a daughter. And *God* said unto him, Call her name Lo-ruhamah: [f] for I will no more have mercy upon the house of Israel; but I will utterly take them away. 7 [g] But I will have mercy upon the house of Judah, and will save them by the LORD their God, and [h] will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son. 9 Then said *God*, Call his name Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 Yet [i] the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; [k] and it shall come to pass, *that* in the place where it was said unto them, [l] Ye *are* not my people, *there* it shall be said unto them, *Ye are* [m] the sons of the living God. 11 [n] Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

[H. ii.] 1 Say ye unto your brethren, Ammi; and to your sisters, Ru-hamah.

[c] 2 Kin. 10. 11. [d] 2 Kin. 15. 29. [e] 2 Kin. 15. 10, 12. [f] 2 Kin. 17. 6, 23. [g] 2 Kin. 19. 35. [h] Zech. 4. 6 & 9. 10. [i] Gen. 32. 12; Rom. 9. 27, 28. [k] Rom. 9. 25, 26; 1 Pet. 2. 10. [l] ch. 2. 23. [m] John 1. 12; 1 John 3. 1. [n] Isa. 11. 12, 13; Jer. 3. 18; Ezek. 34. 23 & 37. 16–24.

dependence, advocated alliance with Egypt (cf. 2 Kin. 17. 4)—a policy which brought ruin on the kingdom.—*Judah.*] The stable dynasty of David would afford safer marks of time than the series of usurpers in Israel. 2. *The beginning*, &c.] Or, *When the* LORD *spake at the first* (so R.V.; *see* Var.), *by* (R.V. marg. *with*) *Hosea, the* LORD *said*, &c.—*Take*, &c.] Commentators regard this narrative as (1) actual history, or (2) allegory, or (3) record of vision; see *Appendix, Chs.* 1 & 3, with the exposition in *ch.* 2, foreshew by symbol the disastrous consequences of Israel's unfaithfulness, which is contrasted with the love of her Covenant-God—by whose grace and mercy her ultimate repentance and restoration to favour is promised. In *ch.* 2, 19, 20, Hosea anticipates the New Covenant of Jer. 31. 31, 33.—*Of whoredoms.*] The genitive of qualification (see *Appendix*, & p. 10, *note* 'Belial'). Hosea's marriage (*or* married life) is to be a shadow of the union between Jehovah and faithless Israel. 3.] The three names are divinely appointed *signs* to Israel (cp. Isa. 8. 18), and the three children will be lifelong witnesses to the oracle. They represent Israel successively—*dispersed—uncompassionated—cast off*, by Jehovah, 1st, *Jezreel*, *i.e. scattered by God*, for so the *Prince of God, Israel*, should shortly be by the Assyrian, as a judgment *either* on the massacres by Jehu (cf. 2 Kin. 10. 17, *note*), *or* on Naboth's murder and Jezebel's slaughter of the prophets of Jehovah. The fall of Jehu's dynasty is associated with the end of the N. Kingdom. 2nd, *Lo-ruhamah* (Lit. *Not having-obtained-mercy*), *i.e. not pitied* (οὐκ ἠγαπημένην in Rom. 9. 25, οὐκ ἠλεημένοι in 1 Pet. 2. 10); Jehovah is alienated and will suspend judgment no more. 3rd. *Lo-ammi* (Lit. *Not my-people*), *i.e.* the covenant is abrogated (cf. κατὰ οὐ λαὸς νῦν δὲ λαὸς Θεοῦ, 1 Pet. 2. 10); Israel shall be carried away (*ch.* 9. 3). 4.] *Avenge.* Heb. *visit.* So Amos (7. 9 & 9. 8); but Hosea assigns a reason. The very existence of the reigning dynasty rests on a crime which calls for vengeance. 5. The scene of Jehu's crimes shall witness the retribution. ——*Bow.*] *i.e.* military strength; cp. Amos 2. 14–16. Perhaps *ch.* 10. 14 records the fulfilment by Shalmaneser. 6. *But*, &c.] Marg. *that I should altogether* (R.V. *in any wise*) *pardon them*: so Amos 7. 8 & 8. 2. 7. *Judah.*] Hosea regards the corruption of Judah as less ancient (*ch.* 11. 12 & 12. 1, Heb.), less deep rooted (*ch.* 4. 15), Cp. Mic. 1. 13.——*By the Lord.*] *i.e.* by Jehovah's own arm manifestly outstretched (fulfilled first 2 Kin. 19. 35, cp. Ps. 76); not as hitherto by Jehovah's blessing on Judah's warlike prowess. Judah also, under Uzziah, was puffed up by her military strength (*ch.* 8. 14; Isa. 2. 11–17).——*Battle.*] Or *war*, *i.e.* all military resources. 10. *Yet.*] The promise made to Abraham, and confirmed to him and to Jacob (Gen. 13. 16 & 22. 17 & 28. 14), shall be made good.——*In . , where.*] *i.e.* Wherever the sentence of rejection should find them, repentance should procure their restoration by adoption. *Or*, (marg. so R.V. marg.), *Instead of that which was said*, &c. ——*There.*] *Omit.*——*The living God.*] *See* 1 Sam. 17. 26, *note*; cp. 2 Kin. 19. 4. 11. *Together.*] Cf. Jas. 1. 1; Rev. 7. 4. Partially

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170.—Death of Jeroboam II.

2 KINGS XIV. 28, 29.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, [a] *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

[a] 2 Sam. 8. 6; 1 Kin. 11. 24; 2 Chr. 8. 3.

fulfilled at the Return (1 Chr. 9. 3, &c.). Israel's restoration is associated with re-union to Judah under 'David' (refs. & *ch.* 3. 4, 5), *i.e.* the ideal King of the Davidic Monarchy, and that perfect form of the Theocracy to which the prophetic Spirit was continually directing the hopes of the Faithful.——*Come up.*] The nation shall have a new birth, a second Exodus, from its captivity (*ch.* 2. 15; cp. Isa. 11. 16)—*or*, shall take the field from Palestine, united (Isa. 11. 10-14), to re-conquer the Davidic empire (cp. Amos 9. 11, 12).——*Jezreel.*] A further play upon the word reverses its meaning in *v.* 3—*God-will-scatter i.e.* sow broadcast (*ch.* 2. 23; Jer. 31. 27), multiply the restored nation (cp. Isa. 9. 3).

II. ii.-1.] *Lo* (=not) is omitted. To the whole nation God says, *Be ye*, or *Ye are*, or *Ye shall be Ammi* (= my-people) *and Ruhamah* (=having-obtained-mercy). The reversal of the prophetic import of each name (as explained in *v.* 23) conveys God's promise of mercy. (*Ch.* 1 should end here.)—But first (*ch.* 3) Israel should be kingless, cut off from all ordinary means of communion with God; yet the discipline should lead to closer union *in the latter days.* Their immorality and idolatry (*chs.* 4, 5) might be traced to *lack of knowledge*, therefore the priests (Mal. 2. 7) should not escape; nor should Judah, if unwarned by the awful fate of Israel when *let alone*; as the *moth* the garment, or the *dry rot* the tree, so should God waste Israel, and rend them and carry them off as the *lion*, till penitence (*ch.* 6) awaken the resolution to *follow on and know the Lord.* Manifold (*ch.* 7) have been their sins; they have (*ch.* 8) *sown the wind*, they shall *reap the whirlwind*, be flung aside as castaway pottery. *The days of visitation* (*ch.* 9) are come. Samaria's *glory* (*ch.* 10) shall *depart*, Samaria's king vanish as the *bubble* from the fountain, and the cry *Cover us* be vain; only on amendment, on *sowing righteousness*, and by *breaking up* the *fallow ground*, uprooting sin, can the *rain* of God's goodness be obtained. What a return (*ch.* 11) to God for continued goodness! God *taught them to go*, as one holds up a little child; *drew them with cords*, not of coercion, as of a lord, but *of love*, such as a human father might use; yearned to deliver them from the doom of *Admah and Zeboim* (Deut. 29. 23). Yet, if only (*ch.* 12) Israel (Ephraim) will reform and turn to the covenant-God, and listen to His word by His prophets, instead of making covenants with Assyria or seeking Egypt's alliance, the God of *Bethel* shall be Israel's God once more. How are the mighty fallen (*ch.* 13)! Once Ephraim spake and there was trembling. Baal-worship brought death. *O Israel, thou hast destroyed thyself; in Me is thy help; Thou hast* (*ch.* 14) *fallen by thine own iniquity. Take with you words*, say: '*What have I any more to do with idols?*'

[ISRAEL.] 2 K. xiv.—28. *Acts*, &c.] 'Saviour,' 'restorer' (*ch.* 13. 5; *v.* 25) Jeroboam II. might be called, but not moral or religious 'reformer.'——*Recovered.*] Damascus, which commanded the N.E. approach to Palestine (across the desert by the oasis of Tadmor) from the ford of the Euphrates at Tiphsah (p. 203, *note*), belonged to Israel under David (2 Sam. 8. 3); Hamath, which similarly commanded the N. approach from the chief ford of the Euphrates at Carchemish, had been annexed by Solomon (2 Chr. 8. 4), whose Empire extended over Zobah eastward to Tiphsah (1 Kin. 4. 24; cf. *ch.* 15. 16). Jeroboam's successes were probably due partly to Assyrian non-interference: if not because (as some think) he was an Assyrian vassal, because the successors of Rimmon-nirari were occupied with wars elsewhere, or with the civil wars which ended in Tiglath-pileser's usurpation (pp. 420, 428, *notes*).——*Hamath.*] A small kingdom in the upper part of the Orontes Valley, where a break occurs in both the maritime and inland mountain ranges, so that this valley with its S. continuation, the rich and well-watered Mid-Lebanon Valley, affords natural highways into Phœnicia and Palestine from the N. This is the *entrance of Hamath.* The Hittite confederacy (see 1 Kin. 10. 29, *note*, p. 250), of which Carchemish and Kadesh-on-Orontes were the chief centres, now included the city of Hamath-the-Great, which Amos (6. 2) associates with Gath probably because Jeroboam II. had dismantled it, as Uzziah, Gath, Hamath (with its neighbour Arpad, *ch.* 18. 34) were chief obstacles to the advance of Assyria. The confederacy was about to enter upon its death struggle with Assyria. Friendly relations seem to have subsisted between Judah and Hamath from David's time (2 Sam. 8. 10), and Uzziah, late in his reign, was allied with its king against

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29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

171.—Zachariah succeeds Jeroboam II.—Shallum murders Zachariah.

2 KINGS XV. 8-12.

8 IN the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and [a] smote him before the people, and slew him, and reigned in his stead. 11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

The promise to Jehu fulfilled.

12 This *was* [b] the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

172.—Reign of Shallum.—Menahem murders Shallum.

2 KINGS XV. 13-16.

13 SHALLUM the son of Jabesh began to reign in the nine and thirtieth year of [a] Uzziah king of Judah; and he reigned a full month in Samaria.

[a] Amos 7. 9. [b] ch. 10. 30.

[a] Matt. 1. 8, 9, called *Ozias*, and ver. 1, *Azariah*.

Assyria, but Tiglath-pileser conquered Hamath and its 19 districts, with their towns (*Inscr.*). Twenty years later, Hamath revolted under *Ilubidi* (or *Yahubidi*), but Sargon reconquered it and made it an Assyrian satrapy, and having dealt likewise with wealthy Carchemish, put an end to the Hittite power in B.C. 717, *Inscr.*—*Belonged.*] R.V. *had belonged* (a passage still obscure). —*Judah.*] *i.e.* the undivided, *Israel* the northern, kingdom. Part at least of Hamath had been known as Judæan. **29.** *Even.*] Probably we should rather supply (from *v.* 16) *and was buried in Samaria.*

2 K. XV.—8. *Thirty eighth year.*] Cf. *ch.* 14. 23, *note*. Usher inserts an *interregnum of 11 years* here, and *anarchy for some years* at *v.* 30, to reconcile the synchronisms of the Israelite kings with those of the longer line of Judah. But Zachariah seems to have succeeded his father in the usual way. **9.** *Who.*] R.V. *wherewith he.* **10.** *Before*, &c.] *i.e.* publicly; '*coram populo*,' *Hor., Ep. ad. Pis.*, 185; Vulg. *palam*; Heb. *gobol'âm* (but 'the A.V. use of the word is ungrammatical,' *Variorum*); *Sept.* substitutes καὶ ἐνεπέσεν αὐτὸν Κεβλαάμ, relying on which, Ewald, followed by Stanley, supposes the word to be the name, Qobolam, of one who had a brief reign between Zachariah and Shallum, reckoning him one of the *three shepherds* (*i.e.* kings or pretenders) said in Zech. 11. 8 to have been *cut off in one month*. Graiz would read 'in Ibleam'; if rightly, the coincidence is remarkable that Ahaziah fleeing from Jehu at Jezreel received his mortal wound on the Enganim road by 'Ibleam' (*ch.* 9. 27). The public murder of a king illustrates the rapid decline of morals in Israel. **12.**] Thus, though postponed through God's promise to Jehu (*ch.* 10. 30), vengeance for *the blood of Jezreel* overtook *the house of Jehu* (*ch.* 10. 17, *notes*), and the words (p. 433, *note*) of Amos (7. 9) and of Hosea (1. 4) were fulfilled. The chequered, but mostly inglorious, history of Jehu's dynasty is a melancholy comment on Jehu's boasted zeal for Jehovah Sabaoth.

2 K. XV.—13. *A full.*] R.V. *the space of a*; in fact he must have reigned somewhat less than a month, or Zachariah, Shallum, and Menahem would not have been 'cut off in one month,' as Zechariah (11. 8) states; his expression, however, *may* mean simply *in a*

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14 For Menahem the son of Gadi went up from [b] Tirzah, and came to Samaria,
and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned
in his stead. 15 And the rest of the acts of Shallum, and his conspiracy which
he made, behold, they *are* written in the book of the chronicles of the kings of
Israel.
16 Then Menahem smote [c] Tiphsah, and all that *were* therein, and the coasts
thereof from Tirzah: because they opened not *to him*, therefore he smote *it;*
and all [d] the women therein that were with child he ripped up.

173.—Reign of Menahem.—Intervention by Assyria.

2 KINGS XV. 17-20.

17 IN the nine and thirtieth year of
Azariah king of Judah began Menahem the son of Gadi to reign over Israel,
and reigned ten years in Samaria.
18 And he did *that which was* evil in the sight of the LORD: he departed not
all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

Menahem a vassal of Assyria.

19 *And* [e] Pul the king of Assyria came against the land: and Menahem gave
Pul a thousand talents of silver, that his hand might be with him to [b] confirm

[b] 1 Kin. 14. 17.
[c] 1 Kin. 4. 24.
[d] ch. 8. 12.
[e] 1 Chr. 5. 26; Isa. 9. 1; Hos. 8. 9.
[b] ch. 14. 5.

short space (so Drake). 14.] Omri's dynasty reached a second representative, Jehu's a fourth; of the rest of Israel's kings, all either left no son, or their sons died a violent death. Nadab, Elah, Zimri, Tibni, Jehoram, Zachariah, Shallum, Pekahiah, and Pekah were slain by their successors. With the expiry of the promise to Jehu, the N. kingdom became again the sport of military adventurers, as previous to the accession of the strong dynasties of Omri and Jehu. Hosea unveils the private sins and public crimes of the anarchy which follows—gross uncleanness, drunkenness, lying, perjury, dishonesty, murder, burglary, highway robbery, treason against the sovereign, regicide; infatuated idolatries, heathenish practices, looking to heathen states for protection.—*Reigned.*] It is highly probable that an anti-Assyrian confederacy organized by Uzziah was now being broken up by the rapid successes of Assyria. 16. *Coasts.*] R.V. *borders.*—*From Tirzah.*] Meaning that he started from this fortified place (cf. 1 Kin. 16. 17), the headquarters of the army (cp. 1 Kin. 16. 10, *note*). *Tiphsah, i.e.* Thapsacus (1 Kin. 4. 24) on the Euphrates (at the *ford*, as Tiphsah implies, cf. *Xen. An.* i. 4. 17); now *Suriyeh*, about 130 miles N. E. of Damascus. But Josephus (*Ant.* ix. 11. 1) read *Thapsa*, a place in Israel otherwise unknown. An usurper, during civil war, could hardly advance to Tiphsah.—*Opened.*] Ital. and Fr. supply *the gates.* 2 K. xv.—17. *Menahem.*] 'Minihimmu of Samaria' in the Assyrian lists of vassals, where also Pekah appears (as Paqaha), and Hoshea (as Husia), as well as three preceding kings, Humri, Ahabbu, and Yahua (*i.e. Omri, Ahab, Jehu*), and four kings of Judah, Azriyahu, Yahuhazi, Hazaqiyahu, and Minase (*i.e. Azariah, Ahaz, Hezekiah, Manasseh*).—*Son of Gadi.*] Perhaps, rather, *the Gadite.* See v. 25, where part of the body-guard of Menahem, and perhaps two of its officers, were from Gilead. 18. *Who.*] R.V. *wherewith he.* 19. *And.*] *Sept.* supplies *in his days*, as at v. 29.—*Pul.*] Vulg. *Phul; Sept.* Φουὰ (Φαλὼχ in 1 Chr. 5. 26); identified by Rawlinson with Vullush (or Iva-lush, or Phallukha), an Assyrian monarch whose invasion of Beth-Khumri (= Omri-town, *i.e.* Samaria) is recorded; by Murphy taken to be a Chaldæan sovereign, intervening between the earlier and later Assyrian dynasties; Schrader argues elaborately and perhaps conclusively that Pul and Tigiath-pileser are one, the latter name having been assumed as a throne-name. Perhaps Pul regards Menahem as a rebel, and comes ('made an expedition against him,' *Josephus*) either to avenge the assault on Tiphsah (if really made), or to call him to account for not having applied for that confirmation in the kingdom which the Assyrians expected all tributary kings on their accession to ask at their hands. Otherwise, the Assyrian first intervened in Israel at the invitation of the reigning king, as later in Judah (*ch.* 16. 7). Though Hosea (8. 9, 10 & 10. 4-6) foresaw the

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the kingdom in his hand. [20] And Menahem exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria.
So the king of Assyria turned back, and stayed not there in the land.

174.—Uzziah's Presumption and Leprosy.—Jotham Regent.

2 CHR. XXVI. 16-21.

[16] BUT [a] when he
was strong, his heart was [b] lifted up to *his* destruction: for he transgressed against the LORD his God, and [c] went into the temple of the LORD to burn incense upon the altar of incense.
[17] And [d] Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men: [18] and they withstood Uzziah the king, and said unto him, *It* [e] *appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.
[19] Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, [f] the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. [20] And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself [h] hasted also to go out, because the LORD had smitten him.

[a] Deut. 32. 15.
[b] Deut. 8. 14; ch. 25. 19.
[c] So 2 Kin. 16. 12, 13.
[d] 1 Chr. 6. 10.
[e] Num. 16. 40 & 18. 7.
[f] Ex. 30. 7, 8.
[g] Num. 12. 10; 2 Kin. 5. 27.
[h] As Esth. 6. 12.

consequences, Menahem oppressed his subjects to secure his throne amid division and dispute.——*Assyria.*] Now first mentioned since Gen. 10. 11 (Asshur). Pul commences the series of invasions which ended in the total destruction of the N. kingdom (*Green*).——*Came against.*] Perhaps, *occupied.*——*A thousand talents.*] Equal to 900,000*l.*; 60,000 persons paying 6*l.* 13*s.* 4*d.* apiece. The total sum and the amount per head are startlingly large (cf. *ch.* 18. 14); but no doubt Pul knew the weakness of Menahem's title; and the tax was laid on the wealthier classes only; for their wealth, see Amos 3. 15 & 6. 4-6.

20. *There.*] Heb. *shám*; *rather*, then (cp. Judg. 5. 11; 1 Sa. 14. 5).

[JUDAH.] 2 C. XXVI.—**16.** *To his destruction.*] *Better*, so as to provoke divine judgment; *Variorum* and R.V. *so that he did corruptly*, but R.V. marg. as A.V.; cf. Isa. 1. 4. *note.*——*Incense.*] See a very interesting article on incense by Birdwood (*Bib. Ed.* i. 328). Josephus adds that he 'put on the holy garment.'

17. *Azariah.*] Not, apparently, one of the three, who bear the name, mentioned in 1 Chr. 6. 4-15. The words (*v.* 10) 'it is he that executed the priest's office,' &c., led Kimchi to identify him with the son of Johanan; probably those words apply to the earlier Azariah, son of Ahimaaz.——*Valiant.*] Men of moral courage, doubtless; but the word means, rather, *able-bodied*; *Sept. δυνατοί.*

18. *Trespassed.*] 2 Sam. 6. 17 or 1 Kin. 8. 5, 62 would afford no justification. In the histories of David and Solomon (comp. 1 Sam. 13. 9; 1 Kin. 12. 32) it is never stated that they offered *with their own hand*, even at high places, or performed any priestly function. The H.P. makes his statement as of a fact which the king very well knew (cf. Heb. 7. 13). To enter the Holy Place was of itself sacrilege (Num. 18. 7); his post was 'without' (Luke 1. 10), his duty prayer and the awaiting of the *magrephah*, the blessing (Num. 6. 24-26). Only the priest whose lot it was had right to enter at that hour. The golden incense-altar was the very holiest spot within the Holy Place, separated as it was from the Ark, from God's oracle, by the veil alone.

19. *Even rose up.*] R.V. *brake forth*, but R.V. marg. *rose* (as the sun); Heb. *zárach.*——*Forehead.*] In contrast with the *Holiness to the Lord* on the forehead of the H. P. (Ex. 28. 36, 38).——*From beside.*] R.V. *beside.*

20. *Out.*] R.V. *out quickly.*

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UZZIAH—(*Isaiah.*) PEKAHIAH—(*Hosea.*)

2 KINGS XV. 5.

5 And the LORD smote the king, so that he was a leper unto the day of his death, and [k] dwelt in a several house.
And Jotham the king's son *was* over the house, judging the people of the land.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a [i] several house, *being* a leper; for he was cut off from the house of the LORD:

175.—Death of Menahem.

2 KINGS XV. 21, 22.

21 AND the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel? 22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

176.—Accession of Pekahiah.

2 KINGS XV. 23, 24.

23 IN the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.
24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

[i] Num. 5. 2. [k] Lev. 13. 46.

2 K. XV.—5. *Smote.*] Cf. Isa. 1. 5; Miriam (Num. 12. 10) and Gehazi (*ch.* 5. 27) incurred the like penalty. Josephus (*Ant.* ix. 10. 4) adds that Uzziah's punishment was accompanied by an earthquake (Zech. 14. 5; Amos 1. 1), causing a rent in the Temple, through which the sun's rays fell upon the king's face 'insomuch that the leprosy seized upon him immediately.' 'But probably the earthquake happened earlier in Uzziah's reign.'—*Green.*

2 C. XXVI.—21. *Several.*] Separate, *i.e. independent, disconnected.* Cf. 'buried in a several place without the city' (*Pilkington*). R.V. marg. *lazar* (an objectionable rendering on all accounts; alien from the root; an anachronism betray the days of Lazarus; and conveying a wrong idea, for, when *lazar* was in use, it meant, like *lazzaroni*, rather beggar than sick-man, and the *lazaretto* was a poor-house before it became a quarantine). Not even the king might escape the law of the leper, which was to teach all men the loathsomeness of sin in God's sight. *Hospital* can hardly be intended, for the root *châphash* means *to set free*, and nothing else; the idea of a hospital is refuge for destitute (not royal) sick; and the honour of carrying out the idea belongs to Christianity alone. The greater part of Ps. 88 is very expressive of Uzziah's condition and feelings, as dismissed from all human society, *free among the dead.*—*King's house.*] Jotham occupied the palace as Regent. Perhaps he held the office of Eliakim in Hezekiah's reign.

[ISRAEL.] 2 K. XV.—21. *Acts.*] Of his stern rule we have one instance; what the customs of the times might have sanctioned towards conquered enemies, he perpetrated on his opponents. Josephus says 'he continued to reign with cruelty and barbarity,' and adds that Pekahiah 'followed the barbarity of his father.'—*Menahem.*] Cf. *vs.* 17, 19, *notes.* He apparently died a natural death, and his son succeeded him without opposition. Allusions in Hosea (*e.g.* 5. 13 & 7. 11 & 12. 1) show the existence of an Assyrian and of an Egyptian party in Israel at this period (p. 434, *note*).

2 K. XV.—23. *Fiftieth.*] Menahem then must have reigned somewhat beyond the 10 years mentioned in *v.* 17.—*Pekahiah* means *Jehovah hath opened the eyes*; Pekah, *open-eyed*, is a shortened form. 24. *Who.*] R.V. *wherewith he.*

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177.—Isaiah's Appeal to Judah.—The Great Arraignment.

ISAIAH I.

1 THE [a]vision of Isaiah the son of
Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah,
Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 [b] Hear, O heavens, and give ear, O
earth:
For the LORD hath spoken,
[c] I have nourished and brought up
children,
And they have rebelled against me.
3 [d] The ox knoweth his owner,
And the ass his master's crib:
But Israel [e] doth not know,
My people [f] doth not consider.
4 Ah sinful nation, a people laden with
iniquity,
[g] A seed of evildoers, children that are
corrupters:

[a] Num. 12. 6.
[b] Deut. 32. 1; Jer. 2. 12 & 6. 19 & 22. 29; Ezek. 36. 4; Mic. 1. 2 & 6. 1, 2.
[c] ch. 5. 1, 2.
[d] Jer. 8. 7.
[e] Jer. 9. 3, 6.
[f] ch. 5. 12.
[g] ch. 57. 3, 4; Matt. 3. 7.

[JUDAH.] I. i.—1. *Isaiah.*] The histories of this period are largely supplemented by the prophecies of the city-prophet, *Isaiah*, and of *Micah*, the prophet of the country and commonalty, his younger contemporary. Isaiah's annals of Uzziah and Hezekiah are lost, though doubtless they are reflected in the Chronicler's narrative (2 Chr. 26. 22 & 32. 32). But *chs.* 1—5 of his prophecies—whether they embody his utterances during Uzziah's reign, or are a summary of later prophecies prefixed by him as a preface to the Book—disclose the internal corruption of Judah during the long and, outwardly, most successful reigns of Uzziah and Jotham. Restored prosperity—as in the sister-kingdom under Jeroboam II.—had corrupted (*v.* 10) the ruling class (cp. *ch.* 33. 15); even Jotham's godliness did but keep in check idolatries (*chs.* 1. 28—31 & 2. 8, 9) in which Judah's confidence was as yet unshaken. Security and wealth (*ch.* 2. 6, 7) had blinded the nation to its real condition and bred in the rulers a self-confidence (*chs.* 2. 10—17 & 5. 21), which, developing into independence of Jehovah, had reached even defiant infidelity (*ch.* 5. 18, 19, 24). Public worship was assiduously observed, and, like the Sanctuary itself, supported a spurious confidence in Jehovah's protection, which the professional prophets also fostered (Mic. 3. 5, 11); but Judah's heart was far from Jehovah (*ch.* 1. 10—17). The administration of justice was partial, corrupt, and oppressive (*chs.* 1. 23 & 5. 23; Mic. 3. 1—3, 9—11). Covetousness (*ch.* 5. 8; Mic. 2. 2) and luxury (*chs.* 3. 16—24 & 5. 11, 12) were rampant, and gratified by oppression of the weak (*chs.* 3. 14, 15 & 5. 7; Mic. 3. 2, 3). Manifestly, the nation had defeated the very object of its existence (Ex. 19. 6), and had already forfeited the Land of Jehovah (cp. Hos. 9. 3) and the protection of its Covenant-God (cp. 2 Chr. 12. 5). To Isaiah and Micah, the advance of Assyria portended the invasions and exile which were the recognised (1 Kin. 8. 46) penalties of persistent unfaithfulness to the Covenant of Sinai. Both prophets reveal the purpose of Jehovah (Amos 3. 7) to punish the public and private sins of Israel and Judah by means of Assyria, and unfold the principles of grace which rule their future. But Isaiah does not *name* Assyria until the reign of Ahaz (*ch.* 7. 17). —— *Judah.*] Isaiah's prophecies include also the N. Kingdom and the world of the Hebrews (*chs.* 13—21, 23).——*Jerusalem.*] Isaiah's home was in the lower part of the city (2 Kin. 20. 4, p. 497). Of Isaiah's genealogy and connections nothing is known. ——*In*, &c.] The chronology of these kings is partly uncertain, and, as Isaiah's prophecies must generally be dated by internal evidence only, various dates have been assigned to each oracle; many doubt whether any belong to Uzziah's reign, and Isaiah refers none expressly to Jotham's reign. Chap. 6 is dated by Uzziah's death-year, and, if it be the record of Isaiah's call, *ch.* 1, *chs.* 2—4, and *ch.* 5 may have been separate units of later date prefixed to explain the severity of his commission (*ch.* 6. 9-12).——*Hezekiah.*] Probably, the bulk of Isaiah's prophecies, in their present shape, belong to this reign. 2. If *chap.* 1 was not Isaiah's first public utterance, its contents, which practically summarise the Book, may explain its position.——*Hear*, &c.] Almost identical with Deut. 32. 1; many phrases in this *chap.* resemble parts of Lev. 26 and Deut. 27 to 32. —— *I.*] Israel's Covenant-God speaks.——*Nourished*, &c.] R.V. marg. *made great and exalted* (Ezek. 31. 4), *i.e.*, Her God had made Israel a nation and elevated her among nations.——*Rebelled.*] The unnatural sons (Hos. 11. 1-4) had proceeded to the highest degree of sin (Job 34. 37). 3. *Know.*] Equivalent to *own*; other gods were their *owners* and *masters* (*baalim*). 4. *Of.*] *i.e.*, a race *consisting of.* —— *Are corrupters.*] *Var.*, do corruptly (2 Chr. 27. 2 & 26. 16,

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UZZIAH—(*Isaiah*). PEKAHIAH—(*Hosea*).

They have forsaken the LORD,
They have provoked the Holy One
of Israel unto anger,
They are gone away backward.
5 [h] Why should ye be stricken any more?
Ye will revolt more and more:
The whole head is sick,
And the whole heart faint.
6 From the sole of the foot even unto the
head *there is* no soundness in it;
But wounds, and bruises, and putrifying sores:
[i] They have not been closed, neither bound
up, neither mollified with ointment.
7 [k] Your country *is* desolate,
Your cities *are* burned with fire:
Your land, strangers devour it in your
presence,
And *it is* desolate, as overthrown by
strangers.

8 And the daughter of Zion is left [l] as a
cottage in a vineyard,
As a lodge in a garden of cucumbers,
[m] As a besieged city.
9 [n] Except the LORD of hosts had left
unto us a very small remnant,
We should have been as [o] Sodom,
And we should have been like unto
Gomorrah.
10 Hear the word of the LORD, ye rulers
[p] of Sodom;
Give ear unto the law of our God, ye
people of Gomorrah.
11 To what purpose *is* the multitude of
your [q] sacrifices unto me?
Saith the LORD:
I am full of the burnt offerings of rams,
and the fat of fed beasts;
And I delight not in the blood of bullocks, or of lambs, or of he goats.

[h] ch. 9. 13; Jer. 2. 30 & 5. 3.
[i] Jer. 8. 22.
[k] Deut. 28. 51, 52.
[l] Job 27. 18; Lam. 2. 6.
[m] Jer. 4. 17.
[n] Lam. 3. 22; Rom. 9. 29.
[o] Gen. 19. 24.
[p] Deut. 32. 32; Ezek. 16. 46.
[q] 1 Sam. 15. 22; Ps. 50. 8, 9 & 51. 16; Prov. 15. 8 & 21. 27; ch. 66. 3; Jer. 6. 20 & 7. 21; Amos 5. 21, 22; Mic. 6. 7.

note).——*Provoked.*] R.V. *despised* (*revited*, Delitzsch), *i.e.* rejected.——*The Holy One of Israel.*] A title of God almost peculiar to Isaiah. The holy universal Sovereign has condescended to become *Israel's Holy One*, yet the nation displays not contrite awe, but insulting contempt.——*Gone away.*] Marg., *alienated* or *separated* (Ps. 58. 3); R.V. *estranged* and gone *backward* (with Vulg.). The third stage: *alienation, insult, apostacy.* 5. *Why, &c.*] So R.V. marg. Var. *Why will ye be still stricken, that ye revolt, &c.* (so R.V.), *i.e.* Why persist when you know the consequences. Cp. *Why will ye die* (Ezek. 18. 31).——*The whole.*] R.V. marg. *every.* 6. *No soundness.*] Their moral condition is compared to a body, one mass of wounds from sword, stick, and scourge; untended, because they refuse *to return to Him that smote* (*ch.* 9. 13; cp. Hos. 5. 13).——*Putrefying.*] R.V. *festering*; R.V. marg. *fresh* [*stripes*].——*Closed.*] Var. *pressed out*, *i.e.* cleansed.——*Ointment.*] Marg. *oil*; so R.V. 7. *Is desolate.*] Judah's condition under Uzziah might seem stable; but Isaiah speaks, not merely as fore-seeing statesman, but as inspired prophet, as 'man whose eyes are open' (*chs.* 3. 25, 26 & 5. 13; p. 441, *note*). This picture of a country overrun and the capital holding out (*vs.* 7–9, cp. *ch.* 8. 8) describes the usual course of a successful invasion (2 Kin. 3. 25 & 6. 24; *ch.* 10. 28–32). Some scholars, arguing that before Pekah's (*ch.* 7. 1) or Sennacherib's invasion, neither Isaiah nor his hearers had any such experience, date the chapter accordingly. But the picture is within the bounds of even mere poetic imagination, and it need not surprise us to find God's spokesman 'calling those things which be not as though they were.' 8. The forlorn and helpless capital is likened to the 'ragged sprawling wreck' of a watchman's shelter of boughs on its four tall poles (Job 27. 18).——*Cottage.*] *Rather*, booth (*Var.*, R.V.), a shelter from the sun.——*Lodge.*] A night-watcher's shelter.——*Besieged city.*] Or, *fort of watch*, *i.e.* the watch-tower of 2 Chr. 26. 10 (*Var.*). 9. *The Lord of Hosts.*] Heb. *Jehovah Sabaoth*; see pp. 35, 37, *note*.——*Remnant.*] Isaiah's most characteristic doctrine, see *chs.* 6. 13 & 10. 20–22 (foreshadowed in Amos 5. 15; cp. 1 Kin. 19. 18).——*As.*] *i.e.* utterly destroyed. Cp. Hos. 11. 8. 10.] A new section. The ruling class (*v.* 1, *note*) alleges the complete fulfilment of its religious duties. This defence is indignantly disallowed (*v.* 11; *see* marg. refs.).——*Rulers.*] Or *judges*; Heb. = Kadi. Judah's rulers were no better than Sodom's (*ch.* 3. 9, 15 and 5. 23).——*Law.*] R.V. marg. *teaching* (Heb. *torah*; see *ch.* 8. 16, *note*); here, Isaiah's inspired message. 11–17. Comp. Amos 5. 21–24; Hos. 6. 6; and Micah 6. 6–8, where, in three words—justice, goodness, and humility before God—Micah sums up the teaching of Amos, Hosea, and Isaiah.——*Fat.*, *blood.*] See Lev. 3. 17 & Heb. 9. 22. In multiplying sacrifices they do but *multiply transgression;*

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UZZIAH—(*Isaiah*).

12 When ye come [r] to appear before me.
Who hath required this at your hand, to
tread my courts?
13 Bring no more [s] vain oblations;
Incense is an abomination unto me;
The new moons and sabbaths, [t] the call-
ing of assemblies,
I cannot away with; *it is* iniquity,
even the solemn meeting.
14 Your [u] new moons and your [v] appointed
feasts my soul hateth:
They are a trouble unto me;
[w] I am weary to bear *them.*
15 And [x] when ye spread forth your hands,
I will hide mine eyes from you:
[y] Yea, when ye make many prayers, I
will not hear:
Your hands are full of [b] blood.
16 [c] Wash you, make you clean;
Put away the evil of your doings from
before mine eyes;
[d] Cease to do evil;
17 Learn to do well;
[e] Seek judgment, relieve the op-
pressed,
Judge the fatherless, plead for the widow.
18 Come now, and [f] let us reason to-
gether, saith the LORD:
Though your sins be as scarlet,

PEKAHIAH—(*Hosea*).

[g] They shall be as white as snow;
Though they be red like crimson,
They shall be as wool.
19 If ye be willing and obedient,
Ye shall eat the good of the land:
20 But if ye refuse and rebel,
Ye shall be devoured with the sword:
[h] For the mouth of the LORD hath spoken *it.*
21 [i] How is the faithful city become an
harlot!
It was full of judgment;
Righteousness lodged in it; but now
murderers.
22 [k] Thy silver is become dross,
Thy wine mixed with water:
23 [l] Thy princes *are* rebellious, and
[m] companions of thieves:
[n] Every one loveth gifts, and followeth
after rewards:
They [o] judge not the fatherless,
Neither doth the cause of the widow
come unto them.
24 Therefore saith the Lord, the LORD of
hosts,
The mighty One of Israel,
Ah, [p] I will ease me of mine adver-
saries,
And avenge me of mine enemies:

[r] Ex. 23. 17 & 34. 23.
[s] Joel 1. 14 & 2. 15.
[t] Num. 28. 11.
[u] Lev. 23. 2, &c.; Lam. 2. 6.
[v] Job 27. 9; Ps. 134. 2; Prov. 1. 28; ch. 59. 2; Jer. 14. 12; Mic. 3. 4.
[w] Ps. 66. 18; 1 Tim. 2. 8.
[x] Jer. 4. 14.
[y] Ps. 34. 14 & 37. 27; Amos 5. 15; Rom. 12. 9; 1 Pet. 3. 11.
[z] Matt. 15. 9.
[a] ch. 43. 24.
[b] ch. 59. 3.
[c] ch. 1. 16.
[d] Ps. 34. 14.
[e] Jer. 22. 3, 16; Mic. 6. 8; Zech. 7. 9 & 8. 16.
[f] ch. 43. 26; Mic. 6. 2.
[g] Ps. 51. 7; Rev. 7. 14.
[h] Num. 23. 19; Titus 1. 2.
[i] Jer. 2. 20, 21.
[k] Jer. 6. 28, 30; Ezek. 22. 18, 19.
[l] Hos. 9. 15.
[m] Prov. 29. 24.
[n] Jer. 22. 17; Ezek. 22. 12; Hos. 4. 18; Mic. 3. 11 & 7. 3.
[o] Jer. 5. 28; Zech. 7. 10.
[p] Deut. 28. 63; Ezek. 5. 13.

cp. Amos 4. 4. **12.** *Appear.*] As described in *vs.* 13-15; *see* marg. refs.——*Tread.*] *Var.* trample (so R.V.) on. In these impenitent and formal approaches to God (Ps. 42. 2) they realise God's Presence as little as do the beasts that they drive to the altar. **13.** *Oblations.*] The *minchâh* (meal-offering) of flour, oil, and frankincense, or any unpropitiatory sacrifice. 'Vain,' *i.e.* empty. Unbelief reduced the Temple-service to a mere superstition.——*Away with.*] *Rather, I cannot* tolerate *iniquity* and (*i.e.* coupled with) *solemn meeting.* Comp. Jer. 7. 9-10. **15.** *Hear.*] Cp. Ps. 24. 4; 1 Tim. 2. 8. When disaster comes and they multiply prayers, God will not listen (cf. Lam. 3. 44) *because of* their blood-guiltiness (*see v.* 21; *ch.* 5. 7; cp. Hos. 4. 2; Mic. 3. 1-3; Ezek. 22. 27). Greed of lands or of money, lust, and vindictiveness, were indulged even to the ruin or death of the weak. **16-17.**] Compare Amos 5. 14. **15, 24.** **17.** *Seek judgment.*] See that justice is done.——*Relieve.*] *Rather,* righten, *i.e.* succour the oppressed; or *reclaim the oppressor.*——**18-23.**] Another section. God's offer of reconciliation conditioned on national reformation.——*Reason.*] Or, *confer* = 'let us sum up,' for there is no defence.——*Though,* &c.] Be they never so glaring or deep-dyed. **20.** *Sword.*] Cp. Lev. 26. 25; here, the Assyrian (*ch.* 5. 26-30). **21.** *Faithful.*] *i.e.* once loyal to God.——*Judgment.*] *Rather,* justice.——*Lodged.*] *i.e.* was a welcome guest (from Fr. *loger,* to pass the night).——*Murderers.*] See *v.* 15. Cf. 2 Kin. 14. 19 & 21. 16. **23.** *Princes are rebellious.*] Cp. Hosea 9. 15. *Or,* Thy *leaders* are *misleaders.* Thy *lawmakers* are *lawbreakers.*——*Companions.*] *i.e.* accomplices (Ps. 50. 18), by accepting bribes (*gifts, rewards*) of the plunder, or by conniving at injustice (Mic. 7. 2, 3). **24-31.** Another section. The sentence.——*Ease me.*] *i.e.* rid

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UZZIAH—(*Isaiah*). PEKAH—(*Hosea*).

23 And I will turn my hand upon thee,
And [q] purely purge away thy dross,
And take away all thy tin:
26 And I will restore thy judges [r] as at the first,
And thy counsellors as at the beginning:
Afterward [s] thou shalt be called,
The city of righteousness, the faithful city.
27 Zion shall be redeemed with judgment,
And her converts with righteousness.
28 And the [t] destruction of the transgressors and of the sinners *shall be* together,
And they that forsake the LORD shall be consumed.
29 For they shall be ashamed of [u] the oaks which ye have desired,
[x] And ye shall be confounded for the gardens that ye have chosen.
30 For ye shall be as an oak whose leaf fadeth,
And as a garden that hath no water.
31 [y] And the strong shall be [z] as tow,
And the maker of it as a spark,
And they shall both burn together,
And none shall quench *them*.

178.—Conspiracy of Pekah.—Death of Pekahiah.

2 KINGS xv. 25, 26.

25 BUT Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.
26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

179.—Death of Uzziah.—Jotham Succeeds him.—Reign of Pekah.

2 KINGS xv. 6, 7. 2 CHR. xxvi. 22, 23. 2 KINGS xv. 27, 28.

6 AND the rest of the acts of Azariah, the acts of Uzziah,
22 Now the rest of
27 In the two and fiftieth year of Azariah king of Judah [a] Pekah the son of Rema-

[q] Jer. 6. 29 & 9. 7; Mal. 3. 3.
[r] Jer. 33. 7.
[s] Zech. 8. 3.
[t] Job 31. 3; Ps. 1. 6 & 5. 6 & 73. 27 & 92. 9 & 104. 35.
[u] ch. 57. 5.
[x] ch. 65. 3 & 66. 17.
[y] Ezek. 32. 21.
[z] Isa. 7. 1.

me (*v.* 14, *bear*). **25.** *Purely.*] *i.e.*, *entirely*. Heb. *as with lye* (Job 9. 30).—— *Take.*] *Rather*, smelt.—— *Tin.*] *Var.* alloy (of lead). **26.** *At the first.*] The ideal periods of Moses, David, Solomon (cp. *chs.* 9. 4-7 & 11. 1-5). **27.** *Redeemed.*] *i.e.* delivered from her corrupt condition.—— *With.*] *Rather*, through (*see* *v.* 26); so *ch.* 9. 7. 'Judgment,' *i.e.* justice: the judicial manifestation of God's righteousness. Chastisement shall destroy the rebellious, the determined, sinners. Thus only can God's righteousness and justice be satisfied, and can Israel pursue her vocation to be 'a holy nation.'—— *Converts.*] *i.e.* penitents, *they that return of her* (marg.), *i.e.* the (converted) remnant of *v.* 9 & *ch.* 6. 13, which shall be spared to refound the nation. **28-31.**] The fate of the self-reliant and idolater. —— *Together.*] *i.e.* utterly, and at once (cp. 2 Sam. 23. 7. **29.**] *ashamed of.*] *i.e.* on seeing their 'confidences' discredited.—— *Oaks.*] *i.e.* (p. 139) terebinths (*see* *v.* 30). The *Pistacia terebinthus*, conspicuous in Palestine from its size and solitary growth (cp. Hos. 4. 13).—— *Ye.*] Emphatic, your very selves.—— *Gardens.*] Planted round the central tree or grove of Canaanite idolatry (esp. Asherah-worship, Deut. 16. 21, *Var.*). See marg. refs. Private gardens also were devoted to idolatry. All depended on Irrigation. **31.** *The strong.*] Elsewhere only in Amos 2. 9, *strong as the oaks*; cp. *ch.* 2. 13. —— *The . . . it.*] *Rather*, as marg., *his work*; *i.e.*, handiwork, idol (*ch.* 2. 8). *Var.* (so R.V.). —— *Spark.*] Cp. *ch.* 50. 10, 11. Their sin—trust in worldly policy or idolatry—contains the germ of their ruin. The Assyrians always broke down or took possession of the gods of the conquered (pp. 422, 463, *notes*).

[ISRAEL.] 2 K. xv.—**25.** *Son of Remaliah.*] *note* & 22. 25).—— *Argob and Arieh.*] Chamberlains or Gileadite officers.—— *Fifty.*] R.V. *were fifty.*—— *Gileadites.*] Points perhaps to Pekah's trans-Jordanic origin (*v.* 17, *note*). These mountaineers and frontiersmen were hardy daring soldiers (Jud. 11. 1; 1 Chr. 12. 8). *Sept.* does not name Gilead, but reads *of the Four Hundred*, perhaps a body-guard like David's (p. 156, *note*). On Gilead, see pp. 623, 310, *notes*.

[JUDAH.] 2 K. xv.—**6.** *Acts.*] Recorded in *ch.* 14. 22; 2 Chr. 26. 5-15 (pp. 428-30). **7.** *With his fathers.*] In the royal burial-ground (Chr.), but apart, as a leper.

2 C. xxvi.—**22.** *Isaiah.*] *See* Isa. 1. 1, *note*. Isaiah could not have been long contemporary with Uzziah.

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JOTHAM—(*Isaiah*). PEKAH—(*Hosea*).

and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

first and last, did [b] Isaiah the prophet, the son of Amoz, write.

23 [c] So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

liah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

180.—Isaiah's Mission to declare Jehovah's Sentence on Judah.

ISAIAH VI.

1 IN the year that [d] king Uzziah died
I [b] saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and [e] with twain he covered his feet, and with twain did he fly. 3 And one cried unto another, and said,
[d] Holy, holy, holy, *is* the LORD of hosts:
[e] The whole earth *is* full of his glory.
4 And the posts of the door moved at the voice of him that cried, and [f] the house was filled with smoke.

[a] Isa. 1. 1. [b] Isa. 6. 1. [c] 2 Kin. 15. 7. [d] Rev. 4. 8. [e] Ps. 72. 19. [f] 1 Kin. 22. 19; John 12. 41; Rev. 4. 2. [g] Ezek. 1. 11. [h] Ex. 40. 34; 1 Kin. 8. 10.

[ISRAEL.] 2 K. xv.—27, *Twenty.*] Probably either 29 or 30 would be more correct, as comparison of *vs.* 32, 33 with *ch.* 17. 1 seems to show. The text is doubtful (the Assyrian notices of the Kings of Israel do not leave room for more than a two-years' reign for Pekah), *Var.* Pekah apparently *set* himself to restore Israel's power—much weakened by the Assyrian tribute, by civil wars and disunion—his policy being anti-Assyrian, the reverse of Menahem's (2 Kin. 15. 19): which done, he allied himself with Syria-Damascus (*v.* 37, *note*, p. 450), and rebelled.

[JUDAH.] I. vi.—This chapter most probably records Isaiah's original call (but *see ch.* I. 1, *notes*), and not a particular mission. It may have been placed here as a preface to a *Book of Immanuel* (*chs.* 7—12. 6). 1. *Died.*] Probably *before* Uzziah's death; other wise 'the first of Jotham' would be more natural. Uzziah's death-year, by Schrader's reading of two Inscriptions (one mutilated) of Tiglath-pileser, would be brought down to B.C. 740.—*Note.*] Cp. 1 Kin. 22. 17, 19-22. A theophany authenticates a message which, but for the answer to Isaiah's faith in *v.* 13, might seem to abrogate the Promises. Compare the theophany which in Amos (9. 1) introduces the doom of the N. Kingdom. (It was God the Son whom Isaiah saw, John 12. 41.) The vision may in part take shape from Solomon's Temple and its familiar Services; but the heavenly temple seems to be contrasted with the earthly.——*Train.*] *i.e.* the fringes of His royal robe; marg. *skirts* (so R.V. *marg.*): Isaiah standing at the threshold (*v.* 4) sees no more (cp. Ex. 33. 20-23).——*Filled.*] Cp. 1 Kin. 8. 11.——*Temple.*] *Or, palace* (Heb. *hekal* = great house). The heavenly seat of God's Sovereignty (Ps. 11. 4 & 29. 9). The *throne* replaces the Ark, and the *Seraphim* the Cherubim (1 Kin. 6. 23, *note*, p. 210). 2. *It.*] Var. him (so R.V.). 'Stood,' *i.e.* hovered.——*Seraphim.*] Mentioned here only (see *Appendix* and *notes*, pp. 467, 490). Lit. *the burning ones.* Elsewhere, the word is used of serpents with *burning* bite (Num. 21. 6, 8; Deut. 8. 15).——*Six wings.*] As to the first two, cp. Ex. 3. 6; two cover their bodies (Ezek. 1. 11); poised on two they await mandates. Reverence, Humility, and Ready Obedience, are thus symbolised.——*Feet.*] The word is used of the whole body below the girdle. 3. *Cried.*] *Var.* kept crying, unceasingly (Rev. 4. 8). Some suppose that a choir on either side (1 Kin. 22. 19) sang antiphonally and then together; others explain the threefold 'Holy' by the Hebrew emphasis (cp. Jer. 7. 4 & 22. 29 & *ch.* 66. 6); to us it suggests at once the Creator, Redeemer, and Sanctifier.——*One . . . another.*] *Or, the one* (host) . . . *the other* (host).——*Holy.*] To Isaiah, Jehovah's holiness sums up His true Godhead; Jehovah alone is Holy, therefore He alone is truly God.——*The Lord of Hosts.*] See pp. 35, 37, *notes.*——*Whole earth.*] *i.e.* the universe, the 'temple' of Psalm 29. 9. Jehovah is not a national God only. A foreshadowing of the new, universal, Covenant of Jer. 31. 31 (cp. *chs.* 11. 9 & 19. 24, *note*).——*Glory.*] *i.e.* the *manifestation of Himself.* 4. *Posts.*]

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JOTHAM—(*Isaiah*). PEKAH—(*Hosea*).

5 [g] Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off [h] the altar: 7 and he [i] laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for [k] us? Then said I, Here *am* I; send me. 9 And he said, Go, and tell this people,

[l] Hear ye indeed, but understand not;
And see ye indeed, but perceive not.
10 Make [m] the heart of this people fat,
And make their ears heavy, and shut their eyes;
[n] Lest they see with their eyes, and hear with their ears,
And understand with their heart,
And convert, and be healed.

11 Then said I, Lord, how long? And he answered,

[g] Ex. 4. 10 & 6. 30; Judg. 6. 22 & 13. 22; Jer. 1. 6.
[h] Rev. 8. 3.
[i] See Jer. 1. 9; Dan. 10. 16.
[k] Gen. 1. 26 & 3. 22 & 11. 7.
[l] ch. 43. 8; Matt. 13. 14; Mark 4. 12; Luke 8. 10; John 12. 40; Acts 28. 26; Rom. 11. 8.
[m] Ps. 119. 70; ch. 63. 17.
[n] Jer. 5. 21.

R.V. *foundations.*——*Door.*] Marg. *thresholds* (so R.V.). Cp. Am. 9. 1.——*Moved.*] Betokening a new dispensation (Hag. 2. 6, 7).——*Of him.*] *i.e.* of each. *Or*, expressing the unity of the choir (*Kay*).——*Smoke.*] Recalling, if not symbolizing, God's presence (Exod. 19. 18). 5.] The proclamation of the holiness of Jehovah awakens the sense of creaturely weakness, that of His glory the consciousness of sinfulness.——*Undone.*] *i.e.* For no man can see God and live; cp. Exod. 33. 20 & marg. refs., also 1 Sam. 6. 20.——*Unclean.*] Holiness is an especial attribute of Jehovah, and demands a corresponding holiness in His people (Exod. 19. 6); cp. Luke 5. 8. But the actual life of the nation was unholy, *unclean*, glaringly at variance with its vocation. And God's holiness is specially exhibited in judicial interpositions within the sphere of His kingdom. ——*Lips.*] As contrasted with the pure lips of the Seraphim; cp. Zeph. 3. 9, marg. Isaiah feels personally involved in the uncleanness of his nation (cp. *ch.* 3. 8, 9, *their tongue and their doings are against the Lord, to provoke the eyes of His glory; the shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not*). He reflects, moreover, that past sins of speech defile his lips and render him unfit for the prophet's privilege (Amos 3. 7) of admission into the secret counsel of Jehovah (as to His purposes towards His people) and for converse with Him. 6. *Live coal.*] R.V. marg., hot stone (used instead of coal). Isaiah prays for purity, and receives pardon. 8. *Send.*] With the message of *v.* 9, Isaiah being now qualified.——*Us.*] Jehovah speaks as if in council (cp. Gen. 1. 26). This plural, and the trisagion of *v.* 3, may not be alleged as more than confirmation of the doctrine of a Trinity.——*Send me.*] With Isaiah's unquestioning faith (cp. Job 1. 6-12) and ardour contrast Jeremiah's infirmity of will (Jer. 1. 6-8 & 20. 7-18). Both prophets were called to a fruitless and disheartening life-task, to be the heralds to their countrymen of devastation, defeat, and exile. 9. *This people.*] *i.e.* Judah; always an expression of disparagement or reprobation. Having rejected Me (*ch.* 1. 4, *note*) she is no longer My people (cp. Hos. 1. 9). —— *Indeed.*] R.V. marg. *continually*; lit. (so Sept., Vulg., & N.T.) *hear ye in hearing.* 10. *Make*, &c.] So 'harden' = abstain from softening. Vulg. *Excæca*, but the imperative is not found in Sept. (ἐπαχύνθη), nor in Matt. 13. 15, John 12. 40, Acts 28. 27; *v.* 11, however, seems to require it (Ps. 90. 13 & 89. 46). Compare Ephraim's doom (Hos. 4. 17). Idolatry and spiritual deadness will work the nation's ruin; it can only be preserved by faith in the great and holy King (*ch.* 7. 9). ——*Fat.*] So *pinguis* and παχύς are used. The delivery of God's message forces on mankind the responsibility of accepting or rejecting it. By hardening their mind and heart against the prophet's moral and spiritual teachings, the people will deaden their higher faculties, and so his warnings may be said to confirm them in their unbelief, to be the cause of their reprobate condition. Whatever Isaiah's work may accomplish secretly, it is to be in appearance fruitless. See 1 Cor. 1. 23, 24; Rom. 7. 13.——*Shut.*] Lit. *overspread*, as with adhesive ointment. The Great Mogul closed a son's eyes for three years as a punishment.——*Heart.*] The seat of the reason, not of the affections. R.V. marg., *their hearts should understand.*——*Convert.*] *i.e. turn back*, in penitence. 11. *How long.*] *Lit.* till when? The reply sheds a single gleam of hope upon the gloomy future; the blindness will not last for ever, but only until the judgment is

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JOTHAM—(*Isaiah*).

[a] Until the cities be wasted without inhabitant,
And the houses without man,
And the land be utterly desolate,
12 [b] And the LORD have removed men far away,
And *there be* a great forsaking in the midst of the land.

PEKAH—(*Hosea*).

13 But yet in it *shall be* a tenth,
And *it* shall return, and shall be eaten:
As a teil tree, and as an oak,
Whose substance *is* in them, when they cast *their leaves:*
So [c] the holy seed *shall be* the substance thereof.

181.—Jotham's Righteousness and Power.

2 KINGS xv. 32-35. 2 CHR. XXVII. 1-8.

32 IN the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. 33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did [a] according to all that his father Uzziah had done.

35 [b] Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places.

[1] Jotham *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD.

And the people did yet corruptly.

[a] Mic. 5. 12. [b] 2 Kin. 25. 21. [c] Ezra 9. 2; Mal. 2. 15; Rom. 11. 5. [a] ver. 3. [b] ver. 4.

complete.—*Desolate.*] *Rather, waste.* **12.** *Removed.*] A covert reference to the Assyrian policy of deportation; cf. 2 Kin. 15. 29, *note.* An exile and restoration was the keynote of Isaiah's teaching from the very first.—*There . . . . forsaking.*] R.V. *the forsaken places be many*, or, *tract be large* (*Kay*). Cp. *ch.* 7. 16. **13.** *But . . . shall . . . and . . . and eaten.*] *Var.* And if there should yet be a tenth (God's own portion, Lev. 27. 30) in it, this shall again be *consumed* (so R.V., but R.V. *marg.* as A.V.).—*Return.*] *i.e.* to God *spiritually*, from captivity *physically* (but see *note* above). See *chs.* 1. 9, 27, *notes*, and 7. 3, *note*, 'Shear-jashub.' After each partial recovery the stern process must be repeated until the *escaped*, all that (*Var.*) are enrolled unto life (or as living) *in Jerusalem*, are *holy* (*ch.* 4. 3, 4).—*Eaten.*] *Rather*, for burning, as in *chs.* 4. 4 & 5. 5). R.V. *eaten up* (marg. *burnt*). Even the 'pious kernel' will (as the remaining one-third in Zech. 13. 9) need purging, as by fire; comp. *ch.* 1. 25.—*Teil tree.*] Heb. *elah* ['Teil,' Lat. *tilia* = the lime). The terebinth (cf. 1 Sam. 10. 3, *note*) and oak may seem to be dead, yet as the *substance* (marg. *stock*, so R.V.) *remains, when they are felled* (so R.V.), they are not destroyed. As the sucker springs from the stump of certain trees only, so shall a remnant of the Chosen Nation exceptionally survive the nation's removal, because its Covenant-relation to God gives it an indestructible vitality.—*Is . . . leaves.*] *Rather*, remains, though they be cut down.—*So . . . substance.*] Var. (*even so*), a sacred seed *shall be* the stock *thereof.* The impending judgments will reduce the people to a *remnant*, but this shall prove to be the root of a reformed nation [of which David's heir shall be king, cp. Hos. 3. 5; Am. 9. 9, 11; Isa. 11; Mic. 5. 2–6.] Though Judah be depopulated and the survivors of God's People be dispersed, the promises are sure (Mic. 7. 18–20).

2 C. xxvii.—**1.** *Sixteen.*] If Uzziah died B.C. 740 (Isa. 6. 1, *note*), part of Jotham's regency is reckoned as years of his reign.

2 K. xv.—**34.** *Sight.*] R.V. *eyes* (Chr. *v.* 2 also).—*All.*] Except his sacrilegious pride (2 Chr. 26. 16). **35.** *Removed.*] Cp 2 Kin. 17. 9. The people was utterly depraved.—*Built.*] *i.e.* restored, *or* beautified.—*Higher.*] R.V. *upper* (Chr. *v.* 3 also); a palace gate had also this name (2 Chr. 23. 20); this was the N. gate of the upper (inner) court of the Temple, called Benjamin's (Jer. 20. 2; cf. Ezek.

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JOTHAM—(*Isaiah, Micah*). PEKAH—(*Hosea*).

He built the higher gate of the house of the LORD.

3 He built the high gate of the house of the LORD, and on the wall of Ophel he built much.
4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.
5 He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.
6 So Jotham became mighty, because he prepared his ways before the LORD his God.

36 Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah. 8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

182.—Micah foretells the Destruction of Samaria.

MICAH I. 1-9.

1 THE word of the LORD that came to [a] Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, [b] which he saw concerning Samaria and Jerusalem.

[a] Jer. 26. 18. [b] Amos 1. 1.

9. 2). **36.** *Acts.*] The reign of Jotham—probably because of his regency, the circumstances of the time, and his correspondence in personal character to his father—seems to have been little more than a continuation of Uzziah's reign, in policy and results. It left Judah and Jerusalem strong.

2 C. xxvii.—**3.** *Ophel.*] The S. end of the Temple hill, a rounded spur dividing the Tyropœon, the valley W. of the Temple, from the valley of Jehoshaphat. Manasseh carried the city wall outside it (*ch.* 33. 14). Part of the wall of Ophel on the E. side, and especially the lower portion of massive external buttresses, has been brought to light by the excavations of the Pal. Explor. Fund. The word means (*cf.* 2 Kin. 5. 24, *note*) *swelling mound* (comp. the Lat. *tumulus*, from *tumeo*; it is used of tumours, Deut. 28. 27; 1 Sam. 5. 6, similarly). Sometimes it is rendered (so marg.) *tower* (2 Kin. 5. 24). It always has the article, and is always called 'The Ophla' in Josephus, *B.J.*—*Built much.*] *i.e.* added largely to the fortifications (*ch.* 26. 9). Cp. Hos. 8. 14; Isa. 22. 10. **4.** *Mountains.*] *Rather*, hill-country. Like Jehoshaphat and Uzziah (*chs.* 17. 10 & 26. 10), Jotham was strong enough to use to the full the pastures of the frontier wilderneses and forests (probably in the passes of the Philistine border). **5.** *Ammonites.*] They had revolted (*ch.* 26. 8), Jotham exacts *extra* tribute for three years, 40,000*l.* and 20,000 *cors*, or quarters, of grain.—*Pay.*] R.V. *render*; perhaps, rather, *return*, meaning that they paid in the end the tribute withheld.—*Both.*] R.V. *also.* **6.** *Prepared.*] *Rather*, directed (R.V. *ordered*), *i.e.* in accordance with God's law (Prov. 21. 29), and that throughout (jointly and singly) a long reign. Jotham's name, *Jehovah is perfect*, suited his character. **8.**] A repetition of *v.* 1. Perhaps quoted from a second record.

M. i.—**1.** *Morasthite.*] R.V. *Morashtite.* Moresheth-Gath (*v.* 14) was a village of Judah in the *Shephelah*, near Gath. Micah or Micaiah (= *Who is like Jehovah*; *cf. ch.* 7. 18) echoes Isaiah (*p.* 441, *note*), but 'as a man of the people.' As a prophet of judgment he even exceeds Isaiah in severity. He addressed all Israel, but esp. Judah. He foretells the destruction of the Northern Kingdom and its capital Samaria, and (during the reign of Hezekiah: *see ch.* 3. 12 and *p.* 470, *note*) of Jerusalem and the Temple also. He regards the destruction of the ruling classes (but Isaiah their reformation only, Isa. 1. 25-27) as a necessary step in the redemption of Judah—for they set the laws of morality itself at defiance, and by their gross oppressions (*e.g. chs.* 2. 2 & 3. 2, 3) and corruption were the true enemies of the people—and he foretells their removal from Jehovah's land (*ch.* 2. 5, 10). Zion, the strong city built up by bloodshed and guilt, must perish with the corrupt kingdom.—Micah also foretells the captivity of Judah in Babylon (*ch.* 4. 10), and the deliverance thence of

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JOTHAM—(*Isaiah*, *Micah*). PEKAH—(*Hosea*).

3 Hear, all ye people;
[c] Hearken, O earth, and all that therein is:
And let the Lord GOD [d] be witness against you,
The Lord from [e] his holy temple.
3 For, behold, [f] the LORD cometh forth out of his [g] place,
And will come down, and tread upon the [h] high places of the earth.
4 And [i] the mountains shall be molten under him,
And the valleys shall be cleft,
As wax before the fire,
And as the waters *that are* poured down a steep place.
5 For the transgression of Jacob is all this,
And for the sins of the house of Israel.
What *is* the transgression of Jacob?
Is it not Samaria?
And what *are* the high places of Judah?
Are they not Jerusalem?
6 Therefore I will make Samaria [k] as an heap of the field,
And as plantings of a vineyard:
And I will pour down the stones thereof into the valley,
And I will [l] discover the foundations thereof.
7 And all the graven images thereof shall be beaten to pieces,
And all the [m] hires thereof shall be burned with the fire,
And all the idols thereof will I lay desolate:
For she gathered *it* of the hire of an harlot,
And they shall return to the hire of an harlot.
8 Therefore [n] I will wail and howl,
[o] I will go stripped and naked:
[p] I will make a wailing like the dragons,
And mourning as the owls.
9 For her wound *is* incurable;
For [q] it is come unto Judah;
He is come unto the gate of my people, *even* to Jerusalem.

[c] Deut. 32. 1; Isa. 1. 2.
[d] Ps. 50. 7; Mal. 3. 5.
[e] Ps. 11. 4; Jonah 2. 7; Hab. 2. 20.
[f] Isa. 26. 21.
[g] Deut. 32. 13 & 33. 29; Amos 4. 13.
[h] Ps. 115. 3.
[i] Judg. 5. 5; Ps. 97. 5; Isa. 64. 1, 2, 3; Amos 9. 5; Hab. 3. 6, 10.
[k] 2 Kin. 19. 25; ch. 3. 12.
[l] Ezek. 13. 14.
[m] Hos. 2. 5, 12.
[n] Isa. 21. 3 & 22. 4; Jer. 4. 19.
[o] Isa. 20. 2, 3, 4.
[p] Job 30. 29; Ps. 102. 6.
[q] 2 Kin. 18. 13; Isa. 8. 7, 8.

a remnant (cp. Isa. 1. 9 & 6. 13) of all Israel (*chs.* 2. 12. & 7. 11, 12), which foreshadows, *in later times*, the permanent re-establishment of the fallen Davidic kingdom, at Jerusalem, under a royal Deliverer to be born of woman in David's city Bethlehem (*chs.* 4. 8, 9; 5. 2–4), *i.e.* of David's lineage; cp. Isa. 11. 1. Then the nations shall accept Jehovah for their judge and king, wars shall cease, and an age of universal peace shall ensue (*ch.* 4. 1–4). Micah seems to allude to Isaiah's Messianic prophecies in Ahaz' reign (Isa. 7. 14 & 9. 6, 7: cp. *travaileth*, *peace*, *ch.* 5. 3, 5). The Book ends with an assurance of God's faithfulness (*truth*) to His covenant with *Jacob* and *Abraham*. **2.** *People.*] Rather, *ye peoples, all of you.* Cp. 1 Kin. 22. 28. All are to take timely warning by Samaria's fate.—*Against.*] R.V. marg. *among.* — *Temple.*] *i.e.*, Heaven (marg. refs.). **4.** *Shall*, &c.] The *present* tense (*Heb.*). He describes (cp. 2 Sam. 22. 8–16) the manifestation of judgment figuratively as a storm. **5.** *Jacob.*] A synonym for *Israel* = (1) all Israel, (2) the Ten Tribes.—*What*, &c.] By metonymy = whence originates this *apostacy?* Each country followed the lead of its capital. Samaria had infected Judah (*ch.* 6. 16, cp. Hos. 4. 15), esp. through Lachish (*v.* 13), with the Ahabite Baal-worship (1 Kin. 16. 31, 32).—*Are*, &c.] *Or, read*, with *Sept., Peah.*, &c., *is the sin* (of Judah? *is it* not, &c.). *Var.*; cp. 2 Chr. 28. 3, 24. **6.** *Heap.*] *i.e.* shapeless as a heap of gathered stones in a vineyard to be planted. Micah foretold a like fate to Zion (*ch.* 3. 12; cp. Isa. 32. 13, 14).—*Discover.*] *Rather*, lay bare, or, *uncover.* **7.** *The . . . thereof.*] R.V. *her.* —*Hires.*] A similar word to that rendered *rewards* in Hos. 2. 12; the price of a soul's unfaithfulness. The rich votive offerings (cp. Deut. 23. 17, 18) shall be removed for use in religions no less shameful. *Harlot*, derived from *hire*, was synonymous with *hireling.* —*It.*] Var. *them.* — *Return to.*] Var. *again become* (Gen. 3. 19). **8.** *Therefore.*] Judah, having shared her sin, is menaced with Samaria's punishment. Micah figures himself (cp. Isa. 20. 2–4 and *ch.* 4. 10) as sharing the captivity.—*Dragons.*] The Heb. *tan* is probably (Var., R.V.) the jackal (Jer. 14. 6).—*Owls.*] *Bathkaya'anah*, often rendered *owl*, is distinct from *yanshooph* and *cós*, the great and little owl. Probably the ostrich (Var., R.V.) is meant. The howl of jackals and screech of ostriches at night = the 'doleful lamentation' of ch. 2. 4. **9.** *Wound.*] *Or*, stripes, for they are a chastisement.—*Incurable.*] Samaria's trouble (cf. Isa. 1. 5, 6, *notes*, p. 442) has reached Jerusalem, the nation's heart.—*Unto.*] R.V. *even unto.*—*He.*]

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183.—Syria and Israel Confederate against Judah.—Death of Jotham.

2 KINGS xv. 37, 38. 2 CHRON. XXVII. 9.

37 In those days the LORD began to send against Judah [a] Rezin the king of Syria, and [b] Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

184.—Accession of Ahaz.—Idolatry Revived.

2 KINGS XVI. 1, 2. 2 CHR. XXVIII. 1, 2.

1 In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

1 Ahaz *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father: 2 for he walked in the ways of the kings of Israel, and made also [c] molten images for [b] Baalim.

[a] ch. 16. 5; Isa. 7. 1. [b] ver. 27. [c] Ex. 34. 17; Lev. 19. 4. [b] Judg. 2. 11.

Jehovah, *or* the invader; *or* it (Var., so R.V.), *i.e.* Samaria's trouble. Micah anticipates an Assyrian domination over the Holy Land (*ch.* 5. 5, 6).——*Is come.*] R.V. *reacheth*, see *ch.* 6. 16.—— *Gate.*] The centre of civic life—here, of the Chosen Nation. Micah imagines the *Shephelah* (*ex.* 10–16), next to Philistia, already overrun: Jerusalem holds out (cp. Isa. 1. 7, 8).

[JUDAH.] 2 K. xv.—37. *Began to send.*] There was no regular invasion till the reign of Ahaz; the Chronicler (*ch.* 28. 5) represents the crushing disasters which then befell Judah as God's judgments upon Ahaz for his apostacy. Some refer Isa. 9. 8–21 to this time. In Isaiah's view, the sins of the State (Isa. 5. 7, 24, 25) would be closely connected with the threatening conjunction of Judah's neighbours.—Apparently Rezin had proposed a league between Syria, Israel, and Judah to throw off the yoke of Assyria—for it appears from the monuments that Assyria now claimed Syria and even Judah as vassals, at least in name. Pekah agreed, but Jotham kept aloof; and yet (*Incer.*) Judah under Uzziah had allied itself with Hamath against Assyria only a few years before. Rezin and Pekah therefore combined to abolish David's dynasty, and to place on the throne of Judah a creature of their own, 'the son of Tabeal,' probably a Syrian—being perhaps encouraged by a party in Jerusalem (Isa. 8. 6, 9, 12), and even by Egypt (Isa. 7. 18). King-making was now a familiar process in the N. Kingdom. Probably Jotham's vigorous administration delayed execution of the Syro-Israelite treaty, but the accession of Ahaz removed any hesitation (cp. Isa. 3. 4); the unnatural alliance, however, proved fatal to both confederates, as foretold by Isaiah (7. 16 & 8. 4).——*Rezin.*] *Rezon*, Assyr. Mon., cf. 1 Kin. 11. 23 & 15. 18.

2 K. xvi.—1. *Ahaz.*] Probably a shortened form of Jehoahaz or Ahaziah (= *Jehovah taketh hold*); *Yahuhazi* (= Jehoahaz), on the Assyr. Monts. 2. *Twenty.*) *Ch.* 18. 2 would lead us to suppose that this should be 25; otherwise, reigning 16 years, he would be 36 when he died and Hezekiah (aged 25) succeeded, and 11 when Hezekiah was born. Or else we may suppose that 25, in *ch.* 18. 2, should be 20 (*i.e.* *kaph*, not *kaph-he*); or else (ch. 16. 20, *note*) that Hezekiah was only the *adopted* son of Ahaz.——*Not right.*] Ahaz at once led a willing people (2 Chr. 27. 2) into idolatry without precedent in Judah; cf. *ch.* 16. 3; 2 Chr. 28. 3. Judah's worst king (for Manasseh had a period of penitence) was the son of almost (cf. *ch.* 18. 3, 5, 6) her best; cf. Ezek. 18. 10–13. 'His character was petulant and childish, his policy was dictated in the harem; the rich nobles were steeped in sensual luxury; feminine extravagance and vanity gave the tone to aristocratic society, which, like the nobleses of France on the eve of the Revolution, was absorbed in gaiety, while the masses were ground down by oppression.' (*W. Rob. Smith*).

2 C. xxviii.—1. *Twenty.*] *Sept., Syr., Arab.* read 25; cf. K. v. 2, *note.* 2. *Ways, &c.*] *i.e.* the State-recognition of the Phœnician Baal-worship parallel with the worship of Jehovah. Cp. Mic. 1. 13 & 6. 16; 1 Kin. 16. 31–33.——*Also.*] Vulg. *insuper*; but *Sept.*, probably more correctly, καὶ γάρ; this was the act of imitation.——*For Baalim.*] *Sept.* omits. Cf.

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185.—The Syro-Israelite Invasion.—Isaiah as Comforter.

League of Pekah and Rezin to overthrow the dynasty of David.

2 KINGS XVI. 5.

5 THEN Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

ISAIAH VII.—IX. 7.

1 And it came to pass in the days of [a] Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Mission of Isaiah.—The Message to Ahaz.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou,

[a] 2 Chr. 28. 5, 6.

1 Kin. 18. 18, *note*. Moloch, as (Ammonite, 1 Kin. 11. 5, 7) fire-god, is frequently identified with Baal, the sun-god (Jer. 19. 5); Moloch means *king*, a generic name, like Baal (= *lord*) and Chemosh (= *vanquisher;* coupled with Ashtoreth on Moabite Stone, and apparently replaced by Baal in Num. 25. 3).

2 K. xvi.—5. *Then.*] The opportunity was favourable for that invasion in force for which perhaps preliminary incursions in the preceding year (*ch.* 15. 37) had prepared.—Jotham, a strong king, had just been succeeded by Ahaz, whose unfitness to lead at such a crisis was probably known; Judah's nobility was enervated, and her people disaffected (Isa. 3. 12-15), so that, notwithstanding the increased defensive power of the kingdom, it was in no condition to resist a formidable foe. Therefore, and perhaps encouraged by Joash's capture of Jerusalem (2 Chr. 25. 23), the allies hoped to dethrone Ahaz, and through a vassal-king to enlist the power and wealth of Judah in support of the anti-Assyrian league (p. 450, *note*). But Israel overlooked that this was to attack the Promises to David; that, take counsel as the allies might, except as God's instruments, they could have no power against His Anointed. Vainly was Ephraim leagued with an idolatrous nation for the extinction of 'the hope of Israel.' Judah overlooked this likewise, and, panic-stricken, considered only that either kingdom was ordinarily more than a match for Judah, and that Israel, hitherto Judah's bulwark against Syria, would now be made by Syria the base of operations against Judah. At this crisis, Isaiah stands forth as the intrepid statesman and the faithful witness for Jehovah.——*Ahaz.*] The attack was specially aimed at the *house of David* (Isa. 7. 2).——*Overcome.*] Lit, *eat*, so Chr. So strong had warlike Uzziah and Jotham made Jerusalem (2 Chr. 26. 9, 15 & 27. 3). It was perhaps in connexion with this siege that Ahaz sent his embassy with a submissive message and present to Tiglath-pileser; the news of its favourable reception may have caused the allies to retire. In the Hebrew style, the result is named in advance.

I. vii.—1. *Came to pass.*] Cp. 2 Kin. 15. 37, *note*. The chronological order of the events of this war must remain uncertain.——*Toward.*] *Rather*, to (so R.V.).——*War against it.*] Var. take it by assault. 2. *And, &c.*] The events of this chapter probably preceded the unsuccessful siege.——*House of David.*] Cf. Kin. v. 5, *note*. This would ordinarily include the queen-mother (of Ahaz and Asa alone is the mother's name not mentioned), and all the princes of the blood, described perhaps in Jer. 17. 20 as 'ye kings of Judah,' who seem (Jer. 21. 12) to have exercised judicial functions and considerable controlling influence.——*Ephraim.*] Cf. 1 Kin. 11. 42, *note*. —— *Moved.*] The power and resources of the confederates, and especially of Rezin, seemed overwhelming. 3. *Forth.*] To the scene of the colloquy with Rabshakeh in the next reign. Ahaz was probably preparing for the siege; cp. 2 Chr. 32. 3, 4.——*Shear-jashub.*] A name meaning *A remnant shall return* (literally and spiritually); *cf. ch.* 10. 21, 22; a standing prediction of combined judgment and mercy. This name (perhaps given by Isaiah to a son, born shortly after *ch.* 6. 13, to commemorate that promise) was Isaiah's watchword, and signified the indestructibility of God's people and the fulfilment—in spite of all disasters—of God's covenant with David (Ps. 89. 30-37; cp. *ch.* 11. 1).——*Thy son.*] See *ch.* 8. 18.——*Upper pool.*] See p. 501, *note*. 'The ancient reservoir fed by the Virgin's Fountain (En-rogel), the only spring close to Jerusalem.'—*Tristram.* The command of the one spring from the limestone rock ('the waters of Shiloah,' *ch.* 8. 6), which fed 'the upper pool' of the king's garden

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[b] and Shear-jashub thy son, at the end of the [c] conduit of the upper
pool in the highway of the fuller's field; [4] and say unto him,
Take heed, and be quiet; fear not, neither be fainthearted for the two
tails of these smoking firebrands, for the fierce anger of Rezin with
Syria, and of the son of Remaliah. [5] Because Syria, Ephraim, and the
son of Remaliah, have taken evil counsel against thee, saying, [6] Let us
go up against Judah, and vex it, and let us make a breach therein for us,
and set a king in the midst of it, *even* the son of Tabeal: [7] thus saith the
Lord God, [d] It shall not stand, neither shall it come to pass. [8] [e] For the
head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and
within threescore and five years shall Ephraim be broken, that it be
not a people. [9] And the head of Ephraim *is* Samaria, and the head of
Samaria *is* Remaliah's son. [f] If ye will not believe, surely ye shall not
be established.

The Sign of Immanuel given to the 'House of David.'

[10] Moreover the LORD spake again unto Ahaz, saying,
[11] [g] Ask thee a sign of the LORD thy God; ask it either in the depth,
or in the height above.
[12] But Ahaz said, I will not ask, neither will I tempt the LORD.

[b] ch. 10. 21. [c] 2 Kin. 18. 17; ch. 36. 2. [d] Prov. 21. 30; ch. 8. 10. [e] 2 Sam. 8. 6. [f] See 2 Chr. 20. 20. [g] Judg. 6. 36, &c.; Matt. 12. 38.

(Neh. 2. 14 & 3. 15) as well as the 'lower pool' of Siloam (*ch.* 22. 9), the people's main supply, was most important to besieger or besieged (*Hervey*). 4. *Say*, &c.] 'Look that thou keep calm'; cp. *ch.* 30. 15. But Ahaz was meditating Menahem's policy (2 Kin. 15. 19). ——*For*, &c.] *i.e.* because of; Var. *these two tails* (*i.e.* ends) *of*.——*Smoking*.] *i.e.* smouldering; burnt out, though they might flash fitfully, as now.——*With*.] *Rather*, and.——*Remaliah*.] A mere upstart (see p. 461, *note*); 'the son of' is contemptuous, as in 1 Sam. 10. 11 & 20. 30. 6. *Breach*.] Through the frontier-fortresses (2 Chr. 32. 1).——*Tabeal*.] *Rather*, Tabel, or Tabe-el (cf. Ezra 4. 7). It means in Syriac *God is good* (cf. *Tab-rimmon*, 1 Kin. 15. 18). 7. *Stand*.] Isaiah adds, in *ch.* 8. 10, *For God is with us* (Lit. *for Immanuel*). 8. *For*, &c.] *i.e.* A *mere* man is Syria's head, and Israel's is *only* Remaliah's son; but *God himself is with us for our Head* (2 Chr. 13. 12); cf. Hos. 1. 7. Damascus and Israel had been already doomed by Amos (1. 5 & 7. 17) and Hosea (1. 4–6).——*Within*, &c.] The first of Isaiah's precise chronological predictions (*see ch.* 16. 14, & 21. 16, & 23. 15). Within 65 years, *i.e.* in about 678 B.C., Esar-haddon, Sennacherib's successor, colonised desolate Ephraim (Ezra 4. 2) with foreigners. This mixture of races ended Israel's existence as a nation.——*Broken*.] Add *in pieces*, as *ch.* 8. 9. 9. *If*, &c.] Stated affirmatively in 2 Chr. 20. 20, where (Heb.) the same assonance occurs as suggests the rendering here, 'If ye hold not fast, verily ye shall not stand fast'; cp. Hab. 2. 4. A solemn warning to the Divinely-established House of David. Safety can be secured by their own resources if supported by faith in Jehovah. 10. *Moreover*.] Ahaz is silent and hesitates. His want of faith is met by the offer of a confirmatory sign —anywhere in the universe. 11. *Sign*.] *i.e.*, some visible evidence that Jehovah was speaking by Isaiah, which should be also an assurance of His presence and His support. It is a characteristic of Isaiah to predict something in the near future as an earnest of prophecies, of which the fulfilment was more remote. The 'lower meaning' of this prediction is given in *ch.* 8. 4, but its full force was only to be seen after the fulfilments—the earliest of which Ahaz lived to see, but in vain. 'Ahaz and his house were judicially hardened, and their present unbelief was a fresh degree in the hardening' (cp. *chs.* 6. 9, 10 & 29. 10, 11).——*Thy God*.] Notwithstanding Ahaz' recourse to other gods (p. 450)—perhaps extended in his present *distress*; cp. 2 Chr. 28. 22. The full name of Ahaz (p. 450, *note*) was an acknowledgment of dependence on Jehovah.——*Depth*.] Heb. *sheôl*, The Underworld; Gk. *Hades*; cp. Job 11. 8. 12. *Neither*, &c.] A hypocritical pretext: a right principle (Deut. 6. 16) perverted. Ahaz refuses the sign because he dreads the truth. He pretends that he will not *put* Jehovah *to the proof* and so repeat Israel's sin in the wilderness (Num. 14. 22). Ahaz' purpose to rely on Assyria was distrust of Jehovah; he felt this, and he durst not say *my God* as Isaiah markedly does; cp. *v.* 12 with *vs.* 11, 13. He felt he could not pursue a worldly policy after asking and receiving a sign; therefore he refused. Pro-

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13 And he said, Hear ye now, O house of David;
Is it a small thing for you to weary men, but will ye weary my God
also? 14 Therefore the Lord himself shall give you a sign; [h] Behold, a
virgin shall conceive, and bear [i] a son, and shall call his name [k] Im-
manuel. 15 Butter and honey shall he eat, that he may know to refuse
the evil, and choose the good. 16 [l] For before the child shall know to

[h] Matt. 1. 23; Luke 1. 31, 34. [i] ch. 9. 6. [k] ch. 8. 8. [l] See ch. 8. 4.

bably already Hosea had rebuked the like policy (Menahem's) in Ephraim (Hos. 5. 13 & 8. 9, 10 & 10. 6). **13.** *House of David.*] Some princes of the Covenant-family doubtless attended the king; will they, too, refuse God's offer to reinforce their faith? Perhaps Hezekiah was present (he would be about nine years old)—he almost quotes Isaiah at the same spot later (2 Chr. 32. 7, 8).——*Men.*] *i.e.*, the prophet himself, *or* an allusion to the alienation of Judah by misgovernment; cp. *ch.* 8. 6 with 1. 21–26).——*But will ye.*] *i.e.*, *that ye will.*——*God.*] *See ch.* 1. 14. By deliberately thwarting His gracious purpose. Ahaz was as obdurate as Jeroboam I. (1 Kin. 13. 33). **14.**] God Himself vouchsafes to the whole House of David another kind of 'sign,' a 'dark saying' by His prophet, a revelation which proved to have an extraordinary scope, but of which Ahaz and his suite probably understood no more than its promise of an early deliverance of Judah from the confederacy (*v.* 16; cp. *ch.* 8. 4). But, to the Faithful few (*ch.* 8. 16), the Promise should prove a germinant one (notwithstanding its setting of present chastisement of the sins of Judah and of David's House, *vs.* 17–25): and each deliverance should be a fresh pledge of God's faithfulness to His Covenants with David and the Patriarchs (Mic. 7. 20).——*A virgin.*] R.V. as A.V. (the Heb. *the* being interpreted as the article of species). But R.V. *marg.* renders *the maiden*, because *almah* is not the ordinary Hebrew for 'virgin' and cannot be shown to be exclusively applicable to one who was unmarried. *Almah* occurs elsewhere in O.T. 8 times:—Gen. 24. 43 (Rebecca); Ex. 24. 43 (Moses' sister); Prov. 30. 19, 'maid'; Ps. 68. 25, 'the damsels'; Cant. 1. 3 & 6. 8, 'virgins'; Ps. 46, title, 1 Chr. 15. 20, 'on Alamoth.' Perhaps St. Matthew (1. 23), enlightened by the facts of the fulfilment of the prophecy in the person of the Son of God, may have found an allusion here to the Virgin-birth, *either* in the Hebrew *almah* (by implication), *or*, in its Greek rendering παρθένος (the Arabic and Syriac Versions agree with LXX.).——*Shall conceive, and bear.*] R.V. as A.V., but R.V. marg., *is with child* (cp. Gen. 16. 11, *Var.*), *and beareth.* Micah (5. 3) probably alludes to this oracle.——*Immanuel.*] *i.e. With us is God* (*ch.* 8. 10, Heb.). A mother's faith shall rebuke the King's unfaith. The thought (viz. *God present*, that is aid, protection, guidance) occurs frequently (Gen. 28. 15; Exod. 3. 12 & 29. 45, 46; Josh. 1. 9; Hag. 2. 4, 5); but here much more is intended. The revelation is supplemented in *chs.* 9. 6, 7 & 11. 1–10, &c. We learn from St. Matthew that this prophecy found its fulfilment in Jesus the Virgin-born, but no entirely satisfactory interpretation has been given of its details in their historical setting here. All explanations involve 'some assumption not directly sanctioned by the text'; some overpass, some fail short of the requirements of the context—especially *ch.* 8. 8, '*thy land, O Immanuel,*' and *ch.* 9. 6, 7 (*see notes* there). Opinions differ mainly according as the mother and child are regarded as actual persons of this time or not. See *Appendix.*

15. But before the deliverance (*v.* 16), a time of trouble unparalleled since the Disruption (*v.* 17) shall ensue.—Judgment shall precede mercy. So Micah (5. 3), '*He will give them up* (*i.e.*, not protect them, let them suffer) *until the time that she which travaileth has brought forth.*'——*Butter.*] *Rather*, curdled milk, *v.* 22 also; see *Kitto Bib. Ill.* vi. 59. R.V. marg. *curds.* Only wild honey and milk will then be obtainable (*v.* 22), for agriculture will have been suspended by war and insecurity; a curious inversion of Canaan's title (Ex. 3. 17). *Or* honey and curds may mean infant's food; cp. '*Ne cum pulse in phantasmate nasciturum, cibis uetur infantie.*'—*Jerome.* If so, Isaiah foreshews here the human nature of Christ: He shall be brought up, and gradually come to maturity (cp. Luke 2. 52), like other children.——*That,* &c.] So R.V. marg. (Vulg. *ut sciat*); R.V. *When he knoweth.* Or the Heb. may mean *till he know* (so the American revisers). The discernment of foods would follow weaning (customary in the third year, 2 Macc. 7. 27), and a period of between two and three years is thus indicated within which disaster will relieve Judah of both the confederates. But if 'the beginnings of *moral* consciousness' or even 'years of discretion' be meant, this promise would be fulfilled by later sufferings of Ephraim and Syria at the hands of Assyria. **16.** *For,* &c.] Before *the child* (? *Shear-jashub*) could reach the stage described, both Syria and Israel should be spoiled (*ch.* 8. 4) or suffer deportation (*v.* 16). The child is destined to grow up amid suffering and privation, yet he is still the mysterious pledge and symbol of Judah's deliverance.——*The land,* &c.] Var., of whose two kings thou hast a horror (so R.V., *abhorrest*) or *terror* shall be unpeopled (so R.V., *forsaken*), *i.e., Both lands* (Israel and Syria) *shall be forsaken:* an unusual meaning for *the land;* or

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refuse the evil, and choose the good, the land that thou abhorrest shall
be forsaken of [m] both her kings. 17 [n] The LORD shall bring upon thee, and
upon thy people, and upon thy father's house, days that have not come,
from the day that [o] Ephraim departed from Judah; *even* the king of
Assyria.
18 And it shall come to pass in that day, *that* the LORD [p] shall hiss for
the fly that *is* in the uttermost part of the rivers of Egypt, and for the
bee that *is* in the land of Assyria. 19 And they shall come, and shall rest
all of them in the desolate valleys, and in [q] the holes of the rocks, and
upon all thorns, and upon all bushes.
20 In the same day shall the Lord shave with a [r] razor that is hired,
namely, by them beyond the river, by the king of Assyria, the head,
and the hair of the feet: and it shall also consume the beard.
21 And it shall come to pass in that day, *that* a man shall nourish a
young cow, and two sheep; 22 and it shall come to pass, for the abundance
of milk *that* they shall give he shall eat butter: for butter and honey shall
every one eat that is left in the land.
23 And it shall come to pass in that day, *that* every place shall be, where
there were a thousand vines at a thousand silverlings, [s] it shall *even*
be for briers and thorns. 24 With arrows and with bows shall *men* come
thither; because all the land shall become briers and thorns. 25 And on
all hills that shall be digged with the mattock, there shall not come
thither the fear of briers and thorns: but it shall be for the sending forth
of oxen, and for the treading of lesser cattle.

[m] 2 Kin. 15. 30 & 16. 9. [n] 2 Chr. 28. 19. [q] ch. 2. 19; Jer. 16. 16.
[o] 1 Kin. 12. 16. [p] ch. 5. 26. [r] 2 Kin. 16. 7, 8; 2 Chr. 28. 20, 21; see Ezek. 5. 1.
[s] ch. 5. 6.

else, *The land* (Israel), *cause of thy alarm* or *object of thy hatred* (the verb *katz* allows either rendering), *shall be forsaken owing to* the conduct (cp. Ps. 2. 2) of *the two kings*. The deportation of trans-Jordanic Israel (cp. *chs.* 28. 1–4 & 17. 1–6; 2 Kin. 15. 29) and of Damascus (2 Kin. 16. 9) took place in B.C. 740, *Usher* (B.C. 734–732, *Inscr.*).——*Thou.*] Isaiah appears now to address Ahaz himself again. 17. Abruptly, Isaiah reveals that the king of Assyria, now the unconfessed hope of Ahaz, is the real source of danger. Though Ahaz may obtain immediate relief through Tiglath-pileser, Assyria is to be God's instrument for Judah's chastisement (*chs.* 8. 8 & 10. 5). 18–25.] An expansion of v. 17, perhaps with a reference to the vineyard of *ch.* 5. 1–7.——*Hiss.*] *i.e. summon*, as a bee master; cp. *ch.* 5. 26–30. 'Fly,' *i.e.* a gadfly; for *bees* see Deut. 1. 44; Ps. 118. 12; *Il.* ii. 87, 469.——*Rivers.*] *Rather*, canals.——*Egypt.*] Probably a party in Judah as in Israel (Hos. 7. 11, &c.) was already looking to Egypt for support against the new aggressiveness of Assyria. The kingdoms of Syria and Israel having fallen, Assyria and Egypt would (after centuries) once more come into contact, and make Judah (pp. 467–9) their battleground. 19. *Desolate.*] Or, *steeply-walled*; *Var.* the valleys of the steep hills. The very recesses of Judah. They will penetrate everywhere.——*Thorns.*] *i.e. maaizotz*, the *zizyphus spina Christi*, or jujube tree, the staple of the jungles of the Jordan valley.——*Bushes.*] *Rather*, pastures (so R.V.). 20. *Hired.*] God shall hire to lay Judah bare the very razor from beyond Euphrates, which Ahaz now would hire against Israel and Syria.——*Namely by them.*] R.V. *which is in the parts. Var.* omits, rendering *hired beyond.*——*By.*] *Rather*, even with.——*Hair.*] Shorn of its strength, shamed (2 Sam. 10. 5), and deadly wounded (*ch.* 1. 6)—independence swept away—Judah would become a mere remnant.——*Feet.*] A common euphemism *for the body.*——*Consume.*] *Var.* sweep away.——*Beard.*] See 1 Sam. 10. 5. 21, 22.] The flocks of desolate Judah shall be scanty indeed in number, but their yield abundant, seeing that all the land, for want of cultivation, is turned to pasture (v. 15, *note*). 23. *Vines.*] See *ch.* 5. 1, 2. The very choicest vineyards, where each vine let at (not a piastre, 2*id.*, as usual, but) 2*s.* 3*d.*, should become wilderness, given over to wild beasts (v. 24). *Ceseph* means simply (*piece of*) *silver*; *silberling* (old English for any silver coin) is the German for shekel, which is meant here. 25. *And.*] Perhaps, The land under plough and free from briers and thorns shall become mere overgrown waste.——*On . . . shall be.*] Or, *all the hills that* were.——*There*, &c.] *Rather* (so R.V.), Thou shalt not come thither for fear of.——*Lesser cattle.*] R.V. *sheep*; cp. *ch.* 5. 17. Contrast Judah's wealth and strength (*ch.* 2. 7, &c.) under Jotham.

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AHAZ—(*Isaiah, Micah*). PEKAH—(*Hosea*).

The Sign of Maher-shalal-hash-baz given to the People—Isaiah encourages the Faithful—The Promise of a Deliverer in David's 'Son,' the Prince of Peace.

[I. viii.] [1] Moreover the LORD said unto me, Take thee a great roll, and [a] write in it with a man's pen concerning Maher-shalal-hash-baz. [2] And I took unto me faithful witnesses to record, [a] Uriah the priest, and Zechariah the son of Jeberechiah. [3] And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz. [4] [c] For before the child shall have knowledge to cry, My father, and my mother, [d] the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

[5] The LORD spake also unto me again, saying, [6] Forasmuch as this people refuseth the waters of [e] Shiloah that go softly, and rejoice [f] in Rezin and Remaliah's son; [7] now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even [b] the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: [8] and he shall pass through Judah; he shall overflow and go over, [c] he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O [d] Immanuel.

[9] [e] Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken

[a] ch. 30. 8; Hab. 2. 2.
[b] 2 Kin. 16. 10.
[c] ch. 10. 12.
[d] See ch. 7. 16.
[e] ch. 30. 28.
[f] ch. 7. 14.
[1] 2 Kin. 15. 29 & 16. 9; ch. 17. 3.
[2] Neh. 3. 15; John 9. 7.
[3] ch. 7. 1, 2, 6.
[4] Joel 3. 9, 11.

I. viii.—1. *Moreover.*] The preceding prophecy is to be repeated more definitely and more demonstratively. An inscription 'To MAHER-SHALAL-HASH-BAZ,' a name meaning *Swift of Spoil, Hasty of Prey*, is, for 9 months at least, to be the enigma of Jerusalem.——*A roll.*] *Rather*, a surface: of wood, stone, or metal, to be covered with wax, inscribed, and hung up; R.V. *tablet.*——*A man's.*] *i.e. a common pen* = with common characters (*Var.*), readable by everybody; *see* marg. refs. & *ch.* 29. 11.——*Concerning.*] *Rather*, To (a mere heading = *as to*); R.V. *for.* The two synonyms are prophetic of the spoliation of the two confederate powers by Assyria (v. 4); and their assignment to Isaiah's infant child with a shorter-dated promise of deliverance than *ch.* 7. 14–16 is another sign confirmatory of the prophecy of *ch.* 7. 7, 8.——*Witnesses.*] To the act, against its fulfilment; Tobit 7. 14; 2 Kin. 16. 10. 3. *Prophetess.*] Isaiah's wife; possibly she too had the prophetic gift. 4. *To cry, &c.*] *i.e.* in about a twelve-month; cp. *ch.* 7. 16.——*Damascus . . . Samaria.*] See *ch.* 7. 8, *note* (end). 5. *Spake also.*] Henceforward to *ch.* 9. 7, Isaiah reverts to and expands the prophecy of *ch.* 7. 14–17, and gradually unfolds to the Faithful a message of encouragement and consolation. 6. *This people.*] *i.e.* Israel, which, still scorning David's dynasty and its Covenant (1 Kin. 12. 16), was exulting in the confederacy's strength to resist Assyria. But some interpret the words of both Hebrew kingdoms, as if a large party in Judah sympathised with Pekah and Rezin (*vv.* 11, 12. See *note*, p. 450). Others refer *this people* to Judah (*ch.* 6. 9), as if she had adopted joyously the Assyrian policy of Ahaz—rejoicing (not *in*, but) with (*i.e. just like*) her godless neighbours in the arm of flesh, viz. in that counter-alliance with a heathen power, which seemed, notwithstanding Isaiah's oracles of *chs.* 7. 7–9, 16–20, to be the sole way of escape from the confederates.——*Refuseth.*] *Or, hath rejected.*——*Shiloah.*] The single spring ('fons perennis aquæ'; *Tac. Hist.* 5. 12) at the foot of Zion and Moriah was a natural symbol of the ideal polity and religion' of David (cp. Ezek. 47. 1–5). Its gentle rivulet, rich with blessing (cp. Jer. 2. 13, 18), is contrasted with destructive Euphrates.——7. *The Lord.*] God's hand wields Assyria. 8. *Pass through.*] Rather, *sweep along* or *onward into.*——*The neck.*] The Assyrian flood should not submerge Zion's hill; but *his wings*, not for protection but for oppression, should stretch over all the land.——*Thy land, O Immanuel.*] The lord of Judah is here identified with the child of the *almah* (*ch.* 7. 14); cf. *the land is Mine* (Lev. 25. 23). Judah is safe because 'its real though invisible lord is Immanuel, who shall emerge out of His obscurity with supernaturally matured powers' in God's own time (*v.* 17). Some treat *O Immanuel* as an ejaculatory prayer for the deliverer's advent, and would even translate it (as A.V. in *v.* 10). The name seems to prompt the outburst of Isaiah's faith in *vs.* 9, 10. 9. *Associate yourselves.*] So some ancient authorities. *Var.* be angry. R.V. *make an uproar*; marg. *break.*——*People.*]

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in pieces; gird yourselves, and ye shall be broken in pieces. 10 [f] Take
counsel together, and it shall come to nought; speak the word, [g] and it
shall not stand: [h] for God [i] is with us. 11 For the LORD spake thus to
me with a strong hand, and instructed me that I should not walk in the
way of this people, saying, 12 say ye not, A confederacy, to all *them to*
whom [k] this people shall say, A confederacy; [l] neither fear ye their fear,
nor be afraid. 13 [l] Sanctify the LORD of hosts himself; and [m] *let* him
be your fear, and *let* him *be* your dread. 14 And [n] he shall be for a
sanctuary; but for [o] a stone of stumbling and for a rock of offence
to both the houses of Israel, for a gin and for a snare to the inhabitants
of Jerusalem. 15 And many among them shall [p] stumble, and fall, and
be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples. 17 And
I will wait upon the LORD, that [q] hideth his face from the house of Jacob,
and I [r] will look for him. 18 [s] Behold, I and the children whom the LORD

[f] Job 5. 12.
[g] ch. 7. 14; Acts 5. 38, 39; Rom. 8. 31.
[h] ch. 7. 2.
[i] Ps. 3. 14, 15.
[k] Num. 20. 12.
[l] Ps. 76. 7; Luke 12. 5.
[m] Ezek. 11. 16.
[n] ch. 28. 16; Luke 2. 34; Rom. 9. 33; 1 Pet. 2. 8.
[o] Matt. 21. 44; Luke 20. 18; Rom. 9. 32 & 11. 25.
[p] ch. 54. 8.
[q] Hab. 2. 3; Luke 2. 25, 38.
[r] Heb. 2. 13.

Rather, peoples (cp. Ps. 2. 2)—*i.e.* Syria and Israel, and perhaps Assyria ('far'; cf. *ch.* 30. 3). Comp. *ch.* 17. 12-14; Ps. 46. 6, 7. *Or*, A world in arms ('gird') cannot shake David's dynasty, because it occupies 'the throne of Jehovah over Israel' by promise. **10.** *Stand.*] Quoting *ch.* 7. 7. —*For . . . us.*] See *v.* 8, *note*. Lit. *for immanu El*. This refrain is developed in *ch.* 9. 6, *For*, &c. **11-14.**] Judah's conduct is condemned by a special oracle.—*Spake.*] The impulse of the inspiration was irresistible (cf. 2 Kin. 3. 15; Amos 3. 8). —*With*, &c.] *Yar.* with strong pressure of the hand (see Ezek. 3. 14).—*Way . . . people.*] *i.e.* Distrust of Jehovah, trust in allies. **12.** *Ye.*] *i.e.* Isaiah and the faithful few (*v.* 16).—*Confederacy, . . . whom.*] *Rather*, conspiracy (so R.V.) concerning every thing of which, *i.e.* Do not believe (and blindly repeat) the popular cry that there is a strong Syro-Israelite party in Judah, ready to betray its country, making an Assyrian alliance needful. The A.V. refers to the supposed irresistibility of the Syro-Ephraimite league (*chs.* 7. 2 & 8. 6), which made the common people willing to join it or eager for a counter-alliance with Assyria. Others render 'a confederacy' by *Treason* (*i.e.* against a lawful ruler; cf. 2 Chr. 23. 13; 2 Kin. 17. 4, Heb.), and have seen in the word the cry against Isaiah and his disciples of the Assyrian-alliance party which censured his opposition to the policy of Ahaz (really based on loyalty to Jehovah) as treason to the state (cf. Amos 7. 10; Jer. 37. 14 & 38. 4). **13.** *Sanctify.*] Var. *count holy*. Show your belief in His holiness by relying on His word (cp. Ps. 22. 3-5) and fearing Him alone (cp. *ch.* 17. 7, 8). Soon Jehovah will prove His exclusive right to the title of 'holy' by the terrible self-incurred ruin of the scorners (*chs.* 5. 19 & 28. 14-22). **14.** *A sanctuary.*] *i.e.* an inviolable refuge (see Ps. 46, which Perowne assigns to this crisis)—for the Faithful. The thought is resumed at *ch.* 9. 1.—*Of offence.*] Not a rock of *refuge and strength* (Ps. 46. 1), but (marg. refs.) an occasion of unexpected falls and self-inflicted injury to those who walk in their own 'way' (*ch.* 5. 21).—*Both . . . Israel.*] Here only. 'Ephraim still had its standing-ground in Jehovah's Covenant.'—*Jerusalem.*] Only unbelief can imperil Judah (*ch.* 7. 7), but unbelief will destroy even Jerusalem (*ch.* 51. 17-20). **15.** The images are taken from the capture of wild animals. **16.** *Bind.*] R.V. *Bind thou* (*i.e.* Isaiah). *Vs.* 12-16 comprise God's speech (unless *v.* 16 be Isaiah's prayer); *v.* 17 is Isaiah's resolution. The oracle is to be enrolled, bound up, sealed, and preserved among the Faithful (ch. 30. 8), to be more fully understood hereafter (*ch.* 34. 16; cp. Dan. 12. 4).—*Testimony.*] Or, *admonition*. 'Testimony' and 'law' have here the wider sense of a revelation, and include *vs.* 12-15 (if not all the oracles of *chs.* 7 & 8).—*Law.*] Var. R.V. marg. *teaching* (*v.* 29, also). Heb. *torah*, *i.e.* the fatherly *guidance* of the law—oral, written, or expounded by the priests (2 Chr. 15. 3), or declared by the prophets. A *torah* was any decision or instruction on matters of law and conduct given by a sacred authority.' —*My disciples.*] *i.e.* Jehovah's. Already a small society looked to Isaiah for guidance—the priesthood and prophethood being time-serving and mercenary (*ch.* 30. 9-11; Mic. 3. 11, *notes*, *p.* 471; cp. Jer. 5. 31). Doubtless it assisted Isaiah to promote the reformation under Hezekiah, and, later, became strong enough to oppose the reaction under Manasseh and incur a bloody persecution (*p.* 525). The word of true prophecy became, through Isaiah, a practical power throughout the nation's after-life. **17.** *Jacob.*] The Covenant Nation, 'both the houses' of *v.* 14. —*Look for.*] Cp. Ps. 130. 5, 6; Mic. 5 & 7. 7-10; *ch.* 28. 16. Isaiah, in patient faith (*contrast ch.* 5. 19), will watch for God's time and plan. **18.** *I.*] How, does not appear.

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hath given me [t]*are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, [u]Seek unto them that have familiar spirits, and unto wizards [x]that peep, and that mutter: should not a people seek unto their God? for the living [y]to the dead? 20 [z]To the law and to the testimony: if they speak not according to this word, *it is* because [a]*there is* no light in them. 21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and [b]curse their king and their God, and look upward. 22 And [c]they shall look unto the earth; and behold trouble and darkness, [d]dimness of anguish; and *they shall be* driven to darkness. [I. ix.] 1 Nevertheless [e]the dimness *shall* not *be* such as *was* in her vexation, when at the [f]first he lightly afflicted the land of Zebulun and the land of Naphtali, and [g]afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.

[t] Ps. 71. 7; Zech. 3. 8.
[u] 1 Sam. 28. 8; ch. 19. 3.
[x] Ps. 106. 28.
[y] Luke 16. 29.
[z] ch. 29. 4.
[a] Mic. 3. 6.
[b] Rev. 16. 11.
[c] ch. 8. 22.
[d] ch. 5. 30.
[e] ch. 9. 1.
[f] 2 Kin. 15. 29; 2 Chr. 16. 4.
[g] Lev. 26. 24; 2 Kin. 17. 5, 6; 1 Chr. 5. 26.

Isaiah's name = *The Salvation of Jehovah.* The names of Isaiah's two sons, Shearjashub (p. 451, *note*) and Maher-shalal-hash-baz, were living memorials of God's working in Israel. Compare Hosea's three children (p. 435). —— *Wonders.*] *Var.* portents. *Or, tokens;* cf. Ezek. 12. 11.——*Dwelleth.*] Cp. 1 Kin. 9. 3; Ps. 46. 5, and *ch.* 14. 32, *note.* Jehovah sits as a King in Zion. He will not suffer any nation, much less his own instruments, to thwart His purpose of grace towards His nation. 19. *When.*] Now, and during the Assyrian invasion.——*They.*] *i.e.* the superstitious, God-forsaking people; cp. *ch.* 2. 6; Mic. 5. 12.——*You.*] *i.e. my disciples* (v. 16). To them Isaiah says (v. 20), 'Take your stand on the sure word of revelation (v. 16)—and wait.'——*Peep.*] *i.e.. chirp* as a nestling. *See ch.* 10. 14 *note* and *ch.* 29. 4, *Voice . . out of the ground.* The necromancers ventriloquized, as if spirits were speaking in feeble tones. —— *Should,* &c.] Possibly part of a prescribed reply.——*For,* &c.] *i.e.* in matters concerning (R.V. *on behalf of*) the living should they consult the spirits of the dead? 20. *To . . testimony.*]=*this word,* a prescribed watchword (*or,* reply, v. 19, *note*). ——*Law.*] *See* v. 16, *note.*——*If,* &c.] *Rather,* Truly thus will (the people)—R.V. marg., *Surely according to this word shall they*—speak, for whom no day breaketh, *i.e.* for whom there is no hope of better days (*or, if they speak not thus, there is no daybreak for them*). 21. The unbelieving are depicted as groping through their land, which the Assyrian invader has made a land of the shadow of death (*ch.* 9. 2)—harrassed and famished, wrathful, blaspheming, without a ray of hope—till in (*or* into) thick darkness they are driven away as if before a storm (cp. *ch.* 5. 30).——*It.*] *i.e.* the land. —— *Hardly bestead.*] *i.e.* involved in troubles. *Hardly, i.e. with hardship. Bestead, i.e.* situated (A.S. *stede*=a place).——*Hungry.*] *i.e.* for the forfeited word of the Lord (Amos 8. 11). Or, 'with ever-unsatisfied cravings' (*ch.* 44. 20).—*Kay.*——*Curse.*] R.V. *curse by,* but marg. as A.V.——*Look.*] R.V. *turn their faces.* Look where they will, they shall find neither relief nor escape from their despair. 22. *Earth.*] *i.e.* downward.——*Trouble.*] R.V. *distress.* —— *Dimness.*] R.V. *the gloom,* and so in *ch.* 9. 1.——*To darkness.*] R.V. *into thick darkness;* cf. Deut. 31. 17, 18 & 32. 20. But R.V. marg., *and thick darkness shall be driven away: for there* (&c. as R.V. in *ch.* 9. 1).

I. ix.—But (see *ch.* 8. 14, *note*) Jehovah's faithfulness shall be manifested in a spiritual redintegration of the Davidic kingdom.——*Nevertheless,* &c.] *Var.* Yet (it doth) not (continue) dark, where (now) is afflicction; as in the former time he brought to shame *the land . . Naphtali,* so in the time to come he bringeth it to honour, even the tract *by the sea,* the other side of *Jordan, Galilee of the nations* (so all moderns and R.V.). The scene of deepest desolation—the N. and E. tribes were the most exposed, and about this time Tiglath-pileser overran them (2 Kin. 15. 29, *note,* p. 462)—shall become the scene of a great deliverance.—— *The dimness . . vexation.*] R.V. *there shall be no gloom to her that was in anguish.*——*Her.*] *i.e.* All Israel. ——*Zebulun.*] Nazareth was in Zebulun.—— *Afterward.*] See *note* above. Cf. Luke 4. 16-21; John 2. 11; Acts 2. 7; Mark 9. 2; Matt. 26. 69 & 28. 10.——*Sea.*] *i.e.* The Lake later named 'of Galilee.' *Or* perhaps 'the Great Sea' (*ch.* 24. 15). The natural highways from the 'entrance of Hamath' (p. 426, *note*), or Damascus, to the Mediterranean went by way of the Lake. ——*Beyond Jordan.*] See 1 Chr. 5. 26.——*In Galilee.*] R.V. *Galilee* (marg. *the District*);

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AHAZ—(*Isaiah, Micah*). PEKAH—(*Hosea*).

[2] [a] The people that walked in darkness have seen a great light: they that
dwell in the land of the shadow of death, upon them hath the light
shined. [3] Thou hast multiplied the nation, *and* not increased the joy:
they joy before thee according to the joy in harvest, *and as men* rejoice
[b] when they divide the spoil. [4] For thou hast broken the yoke of his
burden, and [c] the staff of his shoulder, the rod of his oppressor,
as in the day of [d] Midian. [5] For every battle of the warrior *is*
with confused noise, and garments rolled in blood; [m] but *this*
shall be with burning *and* fuel of fire. [6] [n] For unto us a child is born, unto
us a [o] son is given: and [p] the government shall be upon his shoulder:
and his name shall be called [q] Wonderful, Counsellor, [r] The Mighty

[a] Matt. 4. 16; Ephes. 5. 8, 14.
[b] Judg. 5. 30.
[c] ch. 10. 5 & 14. 5.
[d] Judg. 7. 22; Ps. 83. 9; ch. 10. 26.
[m] ch. 66. 15, 16.
[n] ch. 7. 14; Luke 2. 11.
[o] John 3. 16.
[p] Matt. 28. 18; 1 Cor. 15. 15, 25.
[q] Judg. 13. 18.
[r] Titus 2. 13.

cf. 1 Kin. 9. 11, *note*; the 'borders' adjoining Gentile nations, and always partially peopled by them. **2.** *Chap.* v., Heb. begins here. —*Dwell.*] R.V. *dwelt.* **3.** *Not.*] So the C'thib, *i.e.* text; marg. *to him* (with the K'ri, *i.e.* annotation); both sound alike in Hebrew. R.V. adopts *to him* (repeating *thou hast*), and puts 'not' in the margin. Reading *not*, the first 'joy' would refer to the transient and deceptive prosperity of Solomon's reign (1 Kin. 4. 20) or of Uzziah's (*ch.* 3. 12); *i.e.* There have been times when *Thou hast*, &c. Reading *to him*, the 'joy' relates, primarily at least, to a deliverance from and recovery after the foretold Assyrian invasion (and perhaps also to Judah's Return from Babylon; cp. Mic. 2. 12, 13 & 4. 5–10 and *ch.* 11. 10–16)—the earnest (*vs.* 4, 5) of the perfect reign of 2 Sam. 23. 3–5. —*Before thee.*] The joy is religious; like the thanksgiving of a sacrificial feast (cp. *ch.* 25. 6; Deut. 12. 7, &c.).—**4.** *For.*] Cp. Mic. 5. 5, 6. *And this man shall be the* (R.V. *our*) *peace; when the Assyrian shall come into our land . . shall he deliver us from the Assyrian.* God will overthrow the Assyrian oppressor suddenly (*ch.* 10. 24–27, 33) *in* His *land* (*ch.* 14. 25).—*Of.*] *i.e.* his burdensome yoke.—*Staff.*] Or, *the rod of his back*; or, perhaps, the wooden part of the yoke which rested on the shoulders.—*The rod.*] Assyria is so named in *chs.* 10. 5 & 14. 29.—*Oppressor.*] *Var.* driver (= taskmaster, Ex. 5. 6, &c.). A bondage like that of Egypt, viz.: (1) of Assyria (*ch.* 10. 24–27), (2) of Babylon (*ch.* 14. 3–7), is to be broken; cp. Mic. 2. 13.—*Day of.*] *i.e.* battle against (*ch.* 10. 17).—*Midian.*] Gideon's victory, by Jehovah's aid (Judg. 6. 12–16 & 7. 2), was a typical national deliverance (*ch.* 10. 26). The victories of the Judges, gave peace (*rest*) and re-established order and justice (*judged*). So now the turning point is to be the overthrow of the mighty Assyrian oppressor, and with this deliverance the ideal reign of peace and perfect government, under the royal champion of David's lineage, begins. **5.** *For..* with.] R.V. *For all the armour of the armed man* (marg. *every boot of the booted warrior*) *in the tumult, and the garments rolled in blood, shall even be for*; *i.e.* all warlike weapons and dress shall be rendered needless by an universal peace (*ch.* 2. 4; Mic. 4. 3; Ps. 46. 9). The first half of the verse is obscure. The above rendering is that of most moderns. The words for *battle* and *warrior* occur here only; see *Var.* The weapons left on a battle-field were collected for fuel, Ezek. 39. 9, 10.—**6.** *For.*] The pledge is the birth of a 'Son' *to us*, *i.e.* to God's people, who must be the Child Immanuel of *ch.* 7. 14; comp. Mic. 5. 3; and see *Appendix*, note 'Immanuel.' —Apparently 'son' refers to 2 Sam. 7. 14, and the prophecy following develops 2 Sam. 23. 3–7. —*Government . . . shoulder.*] Cp. *ch.* 22. 21, 22; where *the key* (*i.e.* symbol of supreme authority) *of the house of David* is borne on the shoulder. —*His name.*] The compound name describes the nature and attributes of David's heir in terms too high for any earthly king. Isaiah is inspired to use expressions which indicate that this representative of God on earth is himself divine. Indeed, there is but a step between an ideal Theocratic king, governing with perfect justice and wisdom, and securing peace, plenty, and power for Israel (cp. Ps. 72, p. 196), and the more spiritualized king of Israel remodelled as a holy nation; this step, perhaps unconsciously, the poets and prophets of Israel were for ever taking.—*Wonderful.*] *i.e.* Marvellous One; cp. Judg. 13. 18 ('secret,' *marg.* 'wonderful'), *chs.* 25. 1 & 28. 29. The Incarnation was 'the Miracle of Miracles' (1 Tim. 3. 13). Some (*e.g.* R.V. marg.) join *Wonderful-Counsellor* (see Var.); Kay, however, argues forcibly against the view (*Speak. Com.*, note C.).—*Counsellor.*] Cp. Mic. 4. 9. This 'Son' shall be a wiser and more provident king than even David or Solomon—through *the spirit of the Lord* (*ch.* 11. 2–5, cp. Judg. 11. 29, &c.; 1 Sam. 16. 13, 14, &c.).—*The mighty God.*] Heb. *El-gibbôr*, lit. *God the mighty One*, a title which is given in *ch.* 10. 21 to Jehovah Himself (perhaps derived from Deut. 10. 17). *El* (not *Elohim*) is generally used elsewhere,

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God, The everlasting Father, [6] The Prince of Peace. [7] Of the increase of *his* government and peace [t] *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The [u] zeal of the LORD of hosts will perform this.

186.—Idolatrous practices of Ahaz.—Victories of Syria and Israel.

2 KINGS XVI. 3, 4, 6. 2 CHR. XXVIII. 3–15.

[3] BUT he walked in the way of the kings of Israel, yea [a] and made his son to pass through the [b] fire, according to the abominations of the heathen whom the LORD had cast out before the children of Israel.

[3] Moreover he burnt incense in [c] the valley of the son of Hinnom, and burnt [d] his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children

[t] Ephes. 2. 14. [u] Dan. 2. 44; Luke 1. 32, 33.
[a] 2 Kin. 19. 31; ch. 37. 32.
[b] 2 Kin. 23. 10.
[c] Lev. 18. 21; Ps. 106. 37, 38.
[d] ch. 33. 6.

and always in Isaiah of Divinity absolutely (*e.g.* is contrasted with humanity, *ch.* 31, 3). *Elgibbor* can only signify God-Hero, a Hero infinitely exalted above all human heroes (*gibbôrim* = 'mighty men,' p. 156, *note*) by the fact that He is God.—*Hengstenberg.*—*Everlasting Father.*] Lit. *Father of Eternity.* Sept. &c. render *Father of the age to come.* 'Father' expresses the ideal of loving and protecting government (Job 29. 16; *ch.* 22. 21): perhaps contrasted with or even prompted by the current misgovernment. The guarantee of the Davidic kingdom *for ever* (2 Sam. 7. 13) associated the king with the eternity of Jehovah.—*The Prince of Peace.*] Cp. 1 Chr. 22. 9. Micah 5. 5. Isaiah and Micah describe this reign of peace in the same language (*ch.* 2. 2–4; Mic. 4. 1–4), quoting perhaps from an older prophet. This hope of 'a Prince of Peace' who should quell the great enemy of man (Gen. 3. 15) was shadowed forth in mystical history by the priestly King of Salem (Heb. 7. 2); projected into prophecy under the title of 'Shiloh' (the Tranquil One); realised humanly, in faint outlines, in the person of Solomon (Shelomoh, the Peaceful One); then again limned by Solomon himself with greater richness of prophetic detail (Ps. 72): and, at last fully and clearly embodied in Isaiah's predictions concerning the Righteous King (*ch.* 32. 17, 18), and the 'Servant of the Lord' by whom our 'peace' would be worked out (*ch.* 53. 5; cp. *chs.* 26. 3, 12; 52. 7; 54. 10, 13; 60. 17; 66. 12).—*Kay.* 7. The extension and peaceful establishment of the Davidic kingdom (cp. *ch.* 11. 10–16).—*David.*] Therefore the child Immanuel will be the Covenant-heir of David, and so a 'Son' to Jehovah and the highest of all earthly kings (2 Sam. 7. 14; Pss. 2. 7 & 89. 26, 27, lit. *the Most High to the kings of the earth,* Var.). Here first it is indicated that the child Immanuel is of David's lineage, and the idea of a personal Messiah emerges (cp. Mic. 5. 2). Hitherto the Davidic *Kingdom* has been Israel's hope. This kingdom (destined to be overthrown and restored, cp. Mic. 4. 6–10) was ever to be Da-

vid's, but should be administered not *through* David and his heirs, but by Jehovah Himself made one with the seed of David; if this fact be involved in the language of prophecy (*e.g.* in the words *the mighty God, the everlasting Father*), probably it was one of the mysteries, *i.e. secrets revealed* through them, which the prophets themselves vainly sought to understand (1 Pet. 1. 10–12). 7. *Order . . establish.*] R.V. *establish . . uphold.* —*With judgment and justice.*] *Rather,* through justice *and* through righteousness: cp. 2 Sam. 23. 3, 4; *chs.* 1. 27 & 11 & 32. 15–18; Ps. 89. 14 ('habitation,' Var. *foundation*).—*Zeal.*] *Holy jealousy* would embrace the two ideas which are included in this word. 'Jealousy is the affectional manifestation of the Divine holiness.' Cf. Exod. 34. 14; Josh. 24. 19; Ps. 69. 9.

2 K. xvi.—3. *He.*] Emphatic.—*The way.*] Cf. 2 Chr. 28. 2, *note*, p. 450.—*Yea, and.*] *Sept., Vulg., nay, more.* By this sacrifice (probably in his *distress*, 2 Chr. 28. 22; cp. *ch.* 3. 27) Ahaz surpassed all preceding Hebrew monarchs. Manasseh repeated it (marg. ref.).—*To pass through.*] A sacrifice to Moloch (1 Kin. 11. 7, *note*, p. 253) by fire, though *Ezek.* 16. 21 is quoted to support a hope that the victims were first slain. It was so familiar, even as early as Lev. 18. 21, that 'pass through' was description enough. The view that it was a fire-baptism for purification is favoured by the *Vulg.* (Chr. v. 3), '*lustravit* filios suos in igne,' but hardly by Num. 31. 23, on which the supposition rests. Perhaps the Hebrews connected the practice with the dedication of the firstborn (Ezek. 20. 26; cp. Mic. 6. 7). This Ammonite cult, like that of the host of heaven, became popular in the later days of the tottering Monarchy.

2 C. xxviii.—3. *Hinnom.*] Cf. 2 Kin. 17. 17 & 21. 6. The valley Ben-Hinnom lay at the foot of the 'opprobrious hill' dedicated by Solomon (1 Kin. 11. 7) to Chemosh and Moloch, S. and S.W. of Zion; it is more commonly called (as early as Josh. 15. 8) Gai-Hinnom (= *valley of* Hinnom, whence Gehenna). Probably it was the wild precipitous

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fire, according to the [d] abominations of the heathen, whom the LORD cast out from before the children of Israel.

[4] And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

[4] He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

Invasion by Rezin.—Final loss of Elath.

[6] At that time Rezin king of Syria [h] recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

[5] Wherefore [f] the LORD his God delivered him into the hand of the king of Syria; and they [g] smote him, and carried away a great multitude of them captives, and brought *them* to Damascus.

Invasion by Pekah son of Remaliah.—Great defeat of Judah.

And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. [6] For [i] Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the LORD God of their fathers. [7] And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.

The captives of Judah in Samaria restored.

[8] And the children of Israel carried away captive of their [k] brethren two

[d] Deut. 12. 31.
[e] Deut. 12. 2; 1 Kin. 14. 23.
[f] Isa. 7. 1.
[g] 2 Kin. 16. 5, 6.
[h] ch. 14. 22.
[i] 2 Kin. 15. 27.
[k] ch. 11. 4.

E. end of it which was called Tophet (= a *drum*, or a *burning*, or more probably a *spitting*, *i.e.* a loathsome spot; comp. Jer. 19. 13). In Isa. 30. 33 (Heb.) a place suitable for human sacrifice is called a *tophteh*.——*Children.*] Leaving himself (?) no direct heir; cf. 2 Kin. 16. 20, *note*. 5, *Delivered him.*] The defeats by Rezin and Pekah, if not Rezin's occupation of Elath, precede the unsuccessful siege of Jerusalem.——*Smote him.*] *Sept.*, more literally, ἐν αὐτῷ; the corresponding expression in v. 6 is 'in Judah.' Apparently Rezin's first object, after this success in the field, is to satisfy his own projects regarding Elath; then, uniting with Pekah, he advances against Jerusalem.

2 K. xvi.—4. The idolatries of Canaan (Deut. 12. 2).——*In . . . on.*] Implying that these hill-sanctuaries had their chapels. The word (*bâmâh*) is used for monument, or pillar, or fane, on the Moabite Stone.——*Green tree.*] Notable trees giving shade (Hos. 4. 13). *See* Isa. 1. 29; *ch.* 17. 16, *notes*. An altar under a tree constituted the earliest temple. 6. *That time.*] *i.e.* during this war; whether before, during, or after the siege, cannot be determined.——*Recovered.*] Rezin replaced the Jewish garrison or commercial colony by a Syrian. Syria had not possessed Elath (near Ezion-geber) before; Uzziah rebuilt it and 'restored it to Judah' (*ch.* 14. 22). The word, therefore, must be rendered *gain*, not *regain* or *restore*, its meaning elsewhere. But another reading (R.V. marg. see *Var.*) for *Syrians* is Edomites (so *Sept.*, *Vulg.*, and *Kri*; the Hebrew letters of the two words are very similar); if so, *Syria* should be Edom. According to either version, Rezin enabled Edom to take advantage of Judah's disasters, which it was always prompt to do. Cf. Amos 1. 11; Obad. 10-14; Ezek. 35. 5.—Milman explains this part of the brief and obscure record of the Syro-Israelite invasions as 'a second more fatal descent' (and Mr. G. Smith's account of the Assyrian Canon supports the view). 'On the retreat of the Syrians, Ahaz ventured on a battle (Chr. *vs.* 5-8). Rezin, during the episode of Chr. *vs.* 9-15, seized Elath. The Edomites and Philistines revolted from Judah, and Ahaz, attacked on all sides, threw himself under the protection of Tiglath-pileser.'

2 C. xxviii.—7. *Slew.*] *i.e.* with his own hand.——*King's son.*] Probably an office; *see ch.* 18. 26, *note*, *p.* 337. Ahaz was only about 21; he could have no son of military age; but he might have had a youthful son under Azrikam's charge. A son of Jotham (cf. 1 Kin. 22. 26), *i.e.* prince of the blood, might be meant.——*House.*] *i.e.* of the palace; chamberlain; Heb. *nagîd*.——*Next to the king.*]

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hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, [i] because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that [m] reacheth up unto heaven. 10 And now ye purpose to keep under the children of Judah and Jerusalem for [n] bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God? 11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: [o] for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, 13 and said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men [p] which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and [q] gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, [r] the city of palm trees, to their brethren: then they returned to Samaria.

187.—Ahaz, encircled by Foes, Calls in Assyria.

2 KINGS XVI. 7. 2 CHR. XXVIII. 16–19.

7 So Ahaz sent messengers [a] to Tiglath-pileser king of Assyria, saying, I am thy servant and thy

16 At that time did king Ahaz send unto the kings of Assyria to help him.
17 For again the Edomites had come and smitten Judah, and carried away captives.
18 [b] The Philistines also had invaded the cities of

[i] Ps. 69. 26; Isa. 10. 5 & 47. 6; Ezek. 25. 12, 15 & 26. 2; Obad. 10, &c.; Zech. 1. 15.
[m] Ezra 9. 6; Rev. 18. 5.
[n] Lev. 25. 39, 42, 43, 46.
[o] Jas. 2. 13.
[p] ver. 12.
[q] 2 Kin. 6. 22; Prov. 25. 21, 22; Luke 6. 27; Rom. 12. 20.
[r] Deut. 34. 3; Judg. 1. 16.
[a] ch. 15. 29.
[b] Ezek. 16. 27, 57.

Corresponding probably to Grand Vizier. Cp. 1 Sam. 23. 17 and Esth. 10. 3. **9.** *Oded.*] Cf. *ch.* 15. 1, 8.—*Before.*] *Rather*, to meet. —*Reacheth.*] Cf. Ezra 9. 6; James 5. 4. **10.** *Sins.*] R.V. *trespasses* (marg. *guiltinesses*). **11.** *Wrath.*] Perhaps for transgression of Lev. 25. 39, but rather of the spirit of Matt. 7. 3 and for 'cursed anger.' **12.** *Heads.*] Cp. 'elders,' 1 Sam. 8. 4, *note.*—*Ephraim.*] Probably = Israel: Samaria was in Issachar. It may have the same meaning in *v.* 7. **13.** *Whereas . . to our.*] R.V. *ye purpose that which will bring upon us a trespass* (marg. *guilt*) *against the Lord to add unto our.* **15.** *Were.*] *Rather*, have been.—*Rose up*, &c.] Showing the sincerity of their words, *i.e.* if the four *heads* (*v.* 12) are intended; it may mean other men now selected (cf. *ch.* 31. 19), 'appointed for this task' (*Murphy*).

2 C. xxviii.—**16.** *Kings.*] R.V. marg. *king.* An instance of the 'vague plurals' of the Chronicler; cf. *ch.* 32. 4, 31. For the parties in Judah, *see* Isa. 8. 12, *note.* **17.** *Captives.*] Lit. *a captivity*; cp. Ps. 14. 7, &c., and *see* 2 Kin. 14. 7, *note, p.* 421. **18.** *Philistines.*] Like Edom, Philistia retaliated the conquests of Uzziah. Tiglath-pileser invaded Philistia (Pilista *Inscr.*) and Edom, as well as Syria and Israel, treating Judah as thoroughly his *protegé*, in his 12th year (B.C. 734, *Inscr.*). The Syrians summoned their allies, Hamath, Arvad, Ascalon, all the surrounding tributaries

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AHAZ—(*Isaiah, Micah*). PEKAH—(*Hosea*).

son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of [c]Israel; for he [d]made Judah naked, and transgressed sore against the LORD.

188.—Judah Impoverished.—Israel's First Captivity.

Assyrian expedition against Damascus and N.E. Israel.

2 CHRON. XXVIII. 20–25.

20 AND [a]Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not.

[a] ch. 21. 2. [d] Ex. 32. 25.

2 KINGS XV. 29.

29 In the days of Pekah king of Israel [b]came Tiglath-pileser king of Assyria, and took [c]Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and the land of Naphtali, and carried them captive to Assyria.

[b] 1 Chr. 5. 26; Isa. 9. 1. [c] 1 Kin. 15. 20.

of Assyria; but Tiglath gave them no time to unite; to strike quickly, and in detail, was his policy. Rezin, routed in the field, fled to Damascus, and was there 'shut up like a caged bird' for two years, till reduced by famine; meanwhile Tiglath captured 591 Syrian cities and every town of Israel except Samaria, overran Moab, Ammon, Philistia (penetrating even to *Gaza* and carrying off its gods; Hanun its king fled into Egypt), and Edom; Samsi, renegade queen of Arabia, he suffered to retain her kingdom under surveillance (*Inscr.*).——*Cities.*] Named before (1 Sam. 6. 19; *chs.* 25. 23 & 11. 7, 10; Josh. 15. 41; Judg. 14. 1), except Gimzo, probably *Jimza*, near Lydda.——*Low country, c. south.*] *i.e.* the *Shephelah* and the *Negeb.*——*Villages.*] R.V., *towns*; literally, *daughters.* 19. *Israel.*] Cf. 1 Kin. 11. 42, *note.*——*Made . . . naked.*] R.V. *had dealt wantonly* (marg. *cast away restraint*) *in Judah.* Heb. for 'naked' is not the same as in *v.* 15. Ahaz made Judah unfaithful to Jehovah by encouraging or introducing superstitious practices (Isa. 2. 6 & 8. 19) and foreign idolatries, esp. Moloch worship (2 Kin. 16. 3) and star worship (*v.* 24, *note, p.* 464).——*Transgressed.*] Not the ordinary word; it means *be faithless.*

2 K. xvi.—7. *Thy servant . . . thy son.*] The title of David and that of the Davidic king, as the earthly representative of Jehovah (2 Sam. 7. 8, 14)!——*Save.*] *Rather*, are risen.

2 C. xxviii.—20. *Distressed.*] The word means *reduced him to straits.*——*Strengthened him not.*] He had no such purpose; cf. Kin. *vs.* 9, 29, *notes.* R.V. marg. renders '*unto*' by *against*, and *strengthened* by *prevailed against*, and *of his distress* (*v.* 22) by *that he* (*i.e.* Tiglath-pileser) *distressed him.*

After his victories, the great king seems to have exacted further gifts or concessions of independence from Ahaz (2 Kin. 16. 10, 17, 18).

[ISRAEL.] 2 K. xv.—29.—*Came.*] Pekah submitted early, leaving Damascus isolated (*Schrader*). While blockading it, Tiglathpileser overran first, Transjordanic Israel, Ammon and Moab, and then Philistia; after Damascus fell, B.C. 732, he captured Samaria, and slew Pekah (*Sayce*).—— *Took.*] Tiglath annexed all N., N.E., and Transjordanic Israel, thus fulfilling Amos 6. 14. On the scene of the successes of Jeroboam II., a deeper humiliation befel Israel than even Hazael had inflicted; Israel was reduced to a petty kingdom of Samaria, cp. Isa. 17. 2–6.——*Gilead.*] Cp. 1 Chr. 5. 26. But *Sept. Galaan*, *i.e.* probably the later Gaulanitis, E. and N.E. of the Sea of Galilee. W. and N.W. of this sea, Naphtali lay exposed: cf. Judg. 6. 35; 1 Kin. 15. 20; Isa. 9. 1, *note* (p. 457). The *Galil* or *margin* (1 Kin. 9. 11, *note*, p. 239, pl. 'borders,' R.V. *regions*) was now some border district; perhaps a limited section of Naphtali.——*Carried them captive.*] To *Halah, Habor, Hara, and the river Gozan*, 1 Chr. 5. 26; cf. 2 Kin. 17. 6, *notes.* Tiglath-pileser records that he successfully invaded Media. It was he who 'first used to any great extent the plan of transporting large sections of hostile populations to other countries and of mixing the various races under his sway.'—In his reign also 'the Phœnician or old Jewish alphabet and language began to be much used in commercial affairs; Assyrian weights and contract documents after this period have often inscriptions in Phœnician as well as Assyrian' (*G. Smith*).

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The cost of Assyrian protection.—Fall of the Syrian Kingdom.

2 KINGS XVI. 8-18.

8 And Ahaz [d] took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and [e] took it, and carried *the people of* it captive to Kir, and slew Rezin.

Ahaz at Damascus.—His superstition and further apostacy.

10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

22 And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For [f] he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king

[d] ch. 12. 18. [e] Foretold Amos 1. 5. [f] See ch. 25. 14. [g] Jer. 44. 17, 18.

[JUDAH.] 2 K. XVI.—8. *Took, &c.*] Asa, Joash, Hezekiah did likewise, where kings of Israel had to resort to a tax: *cp. ch.* 15. Such application of the sacred treasures was not accounted sacrilege. 9. *Hearkened.*] Gladly, for some superstitious awe attached to Judah; her voluntary submission, moreover, would make the conquest of her neighbours easier. See *note, p.* 462. Ahaz thus hastened the ruin of the sister-kingdom.—*Kir.*] As yet unidentified. Cf. Amos 9. 7. As Isaiah (22. 6) associates Kir with Elam, probably part of Mesopotamia is meant (*Cheyne*). Thus Amos 1. 5; Isa. 8. 4 & 17. 3, were fulfilled. 10. *Tiglath-pileser.*] 'Tilgath-pilneser (Chr.) is less correct. Tiglath names 24 kings, including *Joahaz* (Ahaz), who attended at Damascus to do him homage and pay tribute.—*Ah.*] *Rather*, the, *i.e.* the most notable altar in Damascus: probably in the Temple of Rimmon (2 Kin. 5. 18), Ahaz having previously adopted the gods of Damascus.—*Sent.*] The frivolous and superstitious Ahaz was full of the artistic and religious curiosities he had seen. But Rawlinson suggests that the altar was Assyrian, 'connected with that formal recognition of the Assyrian deities which the Ninevite monarchs appear to have required of all the nations received into their Empire.' If so, the adoption of this altar was involved in Ahaz' vassalage. The altar would perhaps be of the kind depicted as portable, narrow, and five or six feet high. The Assyrians carried such to every conquered place. If so, the copy was on a large scale, for Solomon's brazen altar was 15 ft. high and 30 ft. square, yet the king calls the new 'the great altar;' also in v. 13 *Sept.* reads δοκιδωτοῦν. Urijah (cf. Isa. 8. 2) placed it in front, *i.e.* E. of the brazen altar (v. 14). No doubt Ahaz beautified the city with many other objects, scientific and idolatrous; *e.g.* the sundial of Ahaz, *ch.* 20. 11, and the housetop altars for star-worship, *ch.* 23. 12.

2 C. XXVIII.—21. *Took, &c.*] *Rather*, despoiled (omit *out of*).—*He.*] *Rather*, it. The Assyrian protectorate was attended with far-reaching (p. 451, *note*) and disastrous consequences to Judah. First, Ahaz' bribe (Kin. v. 8) had to be followed by a present (Kin. v. 17) on occasion of his visit to Tiglath, involving further spoliation of the Temple. 22. *This is that.*] R.V. *this same*; lit. *he king Aha*; but, if scorn be intended, it is better expressed by A.V. 23. *Smote.*] As he believed. This conciliation of Syria's gods would probably occur during the climax of the successes of Rezin and Pekah. Ahaz instituted these sacrifices thinking, like most of his contemporaries, the traditional worship of Jehovah not incompatible with the *cultus* of foreign deities (*Ball*). Apparently his treatment of the Temple was (cf. *Jos. Ant.* ix. 12, 3) as much due to anger against God, as to desire to raise money to bribe and to satisfy Tiglath. —*Because.*] *Vulg.*, omits

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Ahaz came from Damascus. 12 And when the king was come from Damascus,
the king saw the altar: and [h] the king approached to the altar, and offered
thereon. 13 And he burnt his burnt offering and his meat offering, and poured
his drink offering, and sprinkled the blood of his peace offerings, upon the altar.
14 And he brought also [i] the brasen altar, which *was* before the LORD, from the
forefront of the house, from between the altar and the house of the LORD, and
put it on the north side of the altar. 15 And king Ahaz commanded Urijah the
priest, saying, Upon the great altar burn [k] the morning burnt offering, and the
evening meat offering, and the king's burnt sacrifice, and his meat offering, with
the burnt offering of all the people of the land, and their meat offering, and their
drink offerings; and sprinkle upon it all the blood of the burnt offering, and all
the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*.
16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down [m] the sea from off the brazen oxen that were under it, and put it upon a pavement of stones. 18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, [m] and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.
25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

[h] 2 Chr. 26. 16, 19. [i] 2 Chr. 4. 1. [k] 1 Kin. 7. 27, 28.
[l] Ex. 29. 39, 40, 41. [m] See ch. 29. 3, 7. [n] 1 Kin. 7. 23, 25.

(rightly), and the ὅτι of *Sept.* is merely (as *Heb.*) the particle of citation = *as follows*.—— *Rain.*] *Sept.*, rightly, σκῶλον, which, like σκάνδαλον, = cause of fall, stumbling-block (Zeph. 1. 3).——*Israel.*] *i.e.* Judah, as at *v.* 19. **24.** *Cut in pieces.*] Rendered *cut off* in Kin. *v.* 17; *i.e.* stripped them of all their ornamentation. So did Hezekiah (2 Kin. 18. 16).—— *Shut up.*] The Sanctuary (ch. 29. 3, 7, suspending its Services by shutting out the priests). Ahaz affected an all-embracing polytheism. If he did not now introduce into Judah the worship of *the host of heaven*, he at least established it within the precincts of the Temple (cp. 2 Kin. 23. 12 with Zeph. 1. 5).

2 K. xvi.—**12.** *Offered.*] R.V. marg. *went up unto it.* **13.** *Burnt ...altar.*] Offered a thank-offering for his late deliverance—apparently to Jehovah (*Bell*). **14.** *The altar.*] *Rather*, his altar. **15.** *To enquire by.*] So R.V. But Vulg. *ad voluntatem meam.* The meaning may be 'for me to see,' 'for further consideration.' **16.** *Did.*] Unlike Azariah (2 Chr. 26. 17-20); cp. Mic. 3. 11, *note*. **17.** *Borders*, &c.] *Rather*, panels (so R.V. marg.) of the pedestals. See 1 Kin. 7. 23-30, *notes*. Either as a suitable gift (*v.* 10) to the great king, wherewith he might adorn some palace or idol-temple) or possibly (Chr. *v.* 23, *note*) merely to insult God; or (*v.* 18) to save them from the view and grasp of Assyrian agents; or, the first tribute (*v.* 8) had exhausted Ahaz' treasures, so that he is now driven to the bronze works of the Temple (*R. Smith*). Apparently some of these, at any rate, remained 'cast away' at Jerusalem (*ch.* 25. 13; Jer. 52. 17, 20; 2 Chr. 29. 19), but the piety of succeeding generations renovated or replaced them all. Much was done in that way in the earlier years of Hezekiah (before 713 B.C.), and yet more by Josiah.——*Stones.*] The floor of the court was planked with cedar (1 Kin. 6. 36). **18.** *Covert.*] Perhaps, rather, canopy; R.V. *covered way* (marg. *place*).—— *Entry.*] Cf. 1 Kin. 10. 5.——*From...for.*] *Rather*, unto (R.V. mg. *round*) ... because of; *i.e.*, possibly, *for fear of*, as if expecting a visit (*Sept.* ἐπιστρέψων ἐν οἴκῳ Κυρίου ἀπὸ προσώπου Βασιλέως Ἀσσυρίων) from him or his agents (*ch.* 20. 12), and desiring to secrete these rich adornments; or, possibly, *on account of* the great king's expectations from a vassal coming to do homage, he stripped off these adornments to augment his present. The meaning of the verse must remain obscure so long as it is undecided what is the meaning of the word rendered 'turned,' which is explained to mean exchanged for less costly ones, *or* altered, *or* diverted, *or* removed, *or* disfigured; Vulg. *convertit in...propter*; Germ. *wandte er zum hause des Herrn, dem Könige zu Assyrien zu dienst*; Fr. *il ôta de . . à cause du roi*. Cp. Hos. 8. 10, '*the burden of the King of princes.*'

[2 K. xvi. 12—18; 2 C. xxviii. 24, 25.] 464

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189.—Conspiracy of Hoshea.—Hoshea slays Pekah.

2 KINGS XV. 30, 31.

30 AND Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. 31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

190.—Reign of Hoshea.—Invasion by Shalmaneser IV.

2 KINGS XVII. 1-3.

1 IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.
2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

[ISRAEL.] 2 K. XV.—**30.** *Conspiracy.*] Some think that Tiglath-pileser left Pekah on the throne, but in an inscription he says: *Pekah their king I slew, Hoshea over them I appointed.* Possibly Pekah, after Tiglath's departure, reverted to his anti-Assyrian policy and sided (as Hoshea later, *ch.* 17. 4) with the party which was leaning—perhaps since Menahem's reign—towards Egypt (Hos. 7. 11, 12 & 12. 1), and so provoked further intervention. At any rate, Hoshea obtained or secured his throne by submission to Tiglath, but he appears to have rebelled by withholding tribute from Tiglath's successor, Shalmaneser IV. (*ch.* 17. 3, 4).—*Slew.*] Foretold Isa. 7. 16. The murders of Pekah, Pekahiah, Shallum, and Zachariah, are alluded to in Hos. 8. 4 & 7. 7.—*Twentieth.*] *i.e.* of Jotham's regency (he *reigned* 16 years, *v.* 33) = 4th of Ahaz. But (*ch.* 17. 1) Hoshea's reign began in the 12th of Ahaz. This implies eight years at least of anarchy and interregnum (cp. Hos. 10. 3, 7, 15); so *Usher*; but see *vs.* 1, 2, 27, *notes*, pp. 428, 445. Modern research tends to shorten the period between the death of Jeroboam II. and Samaria's fall by one half. The received chronology is seriously discredited by the Assyrian, recently discovered (*see* foot-note, p. 466); but the facts of the history are authenticated throughout by the Inscriptions (*Schrader*).

2 K. XVII.—**1.** *Twel[fth.*] Cf. *ch.* 15. 30, *note.*—*Nine.*] *Rather*, and reigned nine. **2.** *Not.*] Perhaps, as contrasted with Pekah especially, he did less violence to national feeling and the principles of the Theocracy. Or he may have discountenanced the worship of Baal and Asherah. Possibly, as the *Seder Olam* states—if we may assume that the golden calf of Bethel was taken to Assyria as Hoshea's gift to his suzerain, and Hos. 10. 5 thus fulfilled—Hoshea did not restore the Calf-worship of Bethel. Several passages in Hosea seem to point to some yearning, albeit too late and not wholly sincere, after a truer worship, a nearer approach to God; he says (*ch.* 5. 6) 'they shall go with their flocks and with their herds to seek Jehovah;' he adds, 'yet they shall not find Him'; still God will be unto the house of Ephraim 'as a moth' (slowly destroying), 'as a lion' (*shachal* = one whose *roar* terrifies); and no Helper-king—perhaps Jareh (Hos. 5. 13 & 10. 6)=the king of Assyria—shall deliver. With the nation (however it might be with the king) the signs of penitence were unreal; 'Ephraim saw his sickness,' but sought help of Assyria or Egypt rather than of God. The pride of royal Ephraim, Jeroboam's tribe, the tribe that undertook to rival David's Throne and Solomon's Temple, was humbled; their Calf's protection was proved valueless; as a 'present' (*minchah* In *v.* 3, as at Hos. 10. 6) it might purchase condescending recognition by a haughty power, but it could bring back no golden days of glory and prosperity. Their Bethel (Hos. 10. 5) was become Beth-aven (*house of vanity*), and they knew it; Ichabod, the glory is departed; 'yet (God declares, Hos. 7. 14) they have not cried unto Me with their heart;' He describes their conduct as despairing, sullen, angry; they have no real desire to return to 'higher,' better things; they are untrustworthy as 'a bow' that will not shoot straight, fit only to be flung away; worthless as 'a cake not turned,' witless as 'a silly dove,' wilful as 'a wild ass;' not for two centuries would the day come, to which even now a gracious God delighted to look forward, when they will 'acknowledge their

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AHAZ—(*Isaiah*, *Micah*). HOSHEA—(*Hosea*).

3 Against him came up [a] Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

191.—Death of Ahaz.

2 KIN. XVI. 19, 20.

19 Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

2 CHR. XXVIII. 26, 27.

26 Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

[a] ch. 18. 9.

offence and seek My face,' when 'in their affliction they will seek Me early': meanwhile God's resolution is, 'I will go and return unto My place.' God will no more, for the present, come forth as their champion and protector. **3.** *Against.*] Hoshea apparently withheld the tribute on Tiglath-pileser's death. — *Shalmaneser.*] *i.e. Shalman* (the god) *helps* or *be gracious.* If it was Shalmaneser who (Hos. 10. 14) defeated Israel near Betharbel (a place not yet identified: two places E., and one W. of Jordan are suggested), Hoshea's ready submission would be explained; the bow of Israel was 'broken in the valley of Jezreel' (Hos. 1. 5). Shalmaneser, says Josephus (*Ant.* ix. 14. 2), made war on Tyre. It held out five years, which caused Hoshea to intrigue with Egypt (v. 4). Shalmaneser IV. appears in the Canon of Eponyms as reigning five years, from 727 B.C. (see foot-note), and as making three foreign expeditions.—*Presents.*] Heb. *minchah*, cf. v. 2, *note.* Probably a present in the first instance, followed by a yearly tribute. Thus for the second time (cf. *ch.* 15. 19) is it proved true 'Ephraim hath hired lovers' (Hos. 8. 9), *i.e.* allies.

[JUDAH.] 2 K. xvi.—**20.** *Son.*] Adopted son (*Thomson*). If Ahaz died at the age of 36 (v. 2; 2 Chr. 28. 1), and Hezekiah was then 25 (*ch.* 18. 2; 2 Chr. 29. 1), Ahaz was only by 11 years his 'son's' senior—2 Chr. 28. 3 suggests that he left himself without direct heir. 2 C. xxviii.—**26.** *And of all.*] R.V. omits *of.* **27.** *In the city, even in Jerusalem.*] If this reading be correct (*Sept.* has, as Kin. v. 20, *city of David*), it is noteworthy in its bearing on Fergusson's supposition, that frequently 'Jerusalem' is used as of something to be distinguished from 'city of David' (*i.e.* Zion; cf. 2 Sam. 5. 7; 1 Chr. 11. 5-8), *e.g.* Ps. 132. 13; Isa. 60. 14; Jer. 31. 6; Joel 3. 21. The position of these tombs depends on the correctness of this supposition, on whether (so *Trustram*) Zion be the S.W. hill (separated from Moriah, the N.E. hill, by the Tyropœon valley); or whether (so *Fergusson, Chesney*, and *Thrupp*) Zion be identical with Moriah or inclusive of it (cf. p. 87, *note*). Jehoram was buried 'in the city of David, but not in the sepulchres of the kings' (*ch.* 21. 20), presumably in the same burial-ground where Uzziah was afterwards laid, 'in the field of the burial which belonged to the kings' (*ch.* 26. 23); there Ahaz, the moral leper, the mentally diseased one, joined them. Cf. 1 Kin. 2. 10, *note.*—*But.*] R.V. *for.*—*Israel.*] Cf. 1 Kin. 11. 42, *note.*

The New Chronology.

The Assyrian records preserved are of two kinds, *viz.*, Cuneiform inscriptions, and the Canon of Eponyms, which is a Table containing names, titles, dates, and principal deeds of the kings of Assyria, corresponding to the lists of Roman consuls or Athenian archons. Where this 'New Chronology,' which differs from Usher's chronology, is inserted at the head of a page, the date will be marked with an asterisk (*e.g.* p. 468).

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192.—The Burdens of the Philistine Leagues against Assyria.

The Philistines are exulting prematurely.

ISAIAH XIV. 28—32 & XIX. 23—25 & XX.

28 In the year that [a] king Ahaz died was this burden.
29 Rejoice not thou, whole Palestina, [b] because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, [c] and his fruit *shall be* a fiery flying serpent. 30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay

[a] 2 Kin. 16. 20. [b] 2 Chr. 26. 6. [c] 2 Kin. 18. 8.

Tiglath-pileser's death (B.C. 727), which probably synchronised nearly with that of Ahaz, would be a signal to Assyria's new vassals to rebel, and the monuments show that Hoshea's rebellion (pp. 466, 482) was part of a general ferment in Syria and Palestine, from Hamath and Arpad to Gaza, fomented by Egypt (p. 482, *note*), which lasted during Shalmaneser's reign (B.C. 727–722, *Annals*) and two-thirds of that of his successor, Sargon. The present section covers this insurrectionary period. Inscriptions of Shalmaneser are wanting (p. 466, *note*), but Josephus (*Ant.* IX. 14, 2) records two revolts of Phœnicia, and two expeditions by Shalmaneser against her, also an unsuccessful siege of Tyre, which lasted 5 years (*i.e.* until after Samaria's fall). Sargon's palace, however, lately discovered at Khorsabad, near Nineveh, has yielded a full outline of his reign (B.C. 722–705). Sargon records, besides the capture of Samaria and abolition of the N. kingdom in B.C. 721, the suppression of a rebellion of Hamath and its neighbours under *Ilubid* (or *Jaubid*), followed by a crushing defeat of Hanun (Hanno), King of Gaza, and So, King of Egypt, at Raphia, in B.C. 720 (p. 483, *note*), after which So became his tributary, also the suppression of a revolt headed by Ashdod, in which Judah was at least implicated, in B.C. 711 (p. 468). Isaiah in Judah, as Hosea in Israel (see p. 481, *notes*), but with characteristic vigour, exposed the delusiveness of Egyptian promises (*ch.* 20) and the unreasonableness of the expectations of the Egypt-party (*scornful men*, cp. *ch.* 28. 14–22), describing Samaria's ruin as imminent (*ib.* 1–4).

I. XIV.—28. *Burden.*] *Rather*, utterance (*oracle*, R.V. marg.). Some reject this verse as implying that Ahaz is *the broken rod* (cf. *v.* 29), as a compiler's mistaken addition. Many interpret it of the last year of Ahaz, his death-year, B.C. 727, and place Hezekiah's accession in Nisan of B.C. 726 (2 Chr. 29. 3). —On Isaiah's prophecies from *chs.* 9. 8 to 14. 27, see *Appendix*; now (*chs.* 14. 28 to 19. 22) Isaiah seems to foretell Assyria's victories over Philistia, Moab, Damascus and 'Ephraim,' Ethiopia and Egypt, while promising security to Zion and the survival and restoration of Ephraim. 29. *Whole.*] *Rather*, entire, *Var.*, *all of thee*, R.V. Cf. *notes*, 1 Sam. 14. 52; 2 Chr. 26. 6 (p. 429). Philistia and Phœnicia, which were closely connected with each other in politics as in trade, were at this period hot-beds of opposition to Assyria. And Philistia, because of its close geographical connection with Egypt and Tyre, and of its plains on which cavalry and chariots could be freely used, was the focus of revolt.——*Palestina.*] *Rather*, Philistia (so *v.* 31), Heb. *Pelasheth*, whence the Greek *Palestine*.——*The rod*, &c.] Some identify *the rod* and *the serpent* with Ahaz, but others with an Assyrian king—in either case identifying the *cockatrice* and *flying serpent* with an Assyrian king. Others recognize in the three snakes three personages, *either* Hebrew *or* Assyrian. If the Hebrew power be meant, the first serpent might be 'Uzziah (2 Chr. 26. 6), then Hezekiah, his grandson, would be the most destructive successor (2 Kin. 18. 8), and Ahaz, the cockatrice. If so, Ahaz must be regarded as having smitten the Philistines, *either* through his ally Tiglath-pileser, *or* directly, during their weakness after Tiglath-pileser's invasion. Taking *the rod* to be that *of Jesse* (*ch.* 11. 1), the Targum interprets that 'Uzziah's direct line fails, but Hezekiah's rises,' a reference to the supposed childlessness of Ahaz (2 Chr. 28. 3); but others find in the three snakes (1) Ahaz, (2) Hezekiah, (3) the ideal king of *ch.* 11. 1–9. More probably the Assyrian power alone (2 Kin. 18. 8) is meant (as in *v.* 31; cp. *ch.* 10. 5), and three successive Assyrian kings are described (cp. *ch.* 27. 1), *viz.* Tiglath-pileser, Sargon, and Sennacherib. Kay applies 'broken' to Tiglath-pileser's death in B.C. 727, but Cheyne (setting aside *v.* 28) to Sargon's murder in B.C. 705.——*Cockatrice.*] Heb. *tzeph'a*; perhaps the great yellow viper (*Daboia xanthina*). R.V. *basilisk* (a purely fabulous animal, *Pristram*), marg. *adder*.——*Fiery flying serpent.*] *Sept.* omits *fiery*. Heb. *saraph* = fiery one (pp. 445, 490, *notes* & *Appendix*). 'Flying' is poetic merely. 30. *Firstborn of the poor.*] Even the poorest: those who inherit the double portion—but of poverty. If Judah (perhaps regarded as *brought low* under Ahaz, 2 Chr. 28. 19) rely on her God (*v.* 31), plenty and

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thy remnant. 31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times. 32 What shall one then answer the messengers of the nation? That [d] the LORD hath founded Zion, and [e] the poor of his people shall trust in it.

The knowledge of Jehovah shall unite Egypt and Assyria with God's people.

(Isa. xix. 23–25.)

23 In that day [f] shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land: 25 whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria [g] the work of my hands, and Israel mine inheritance.

[d] Ps. 87. 1, 5 & 102. 16.
[e] Zeph. 3. 12; Zech. 11. 11.
[f] ch. 11. 16.
[g] Ps. 100. 3; ch. 29. 23; Hos. 2. 23; Eph. 2. 10.

security shall be hers in contrast with famine and exterminating war in Philistia (v. 32).——*And.*] Or, *but.*——*I . . . he.*] *i.e.* Jehovah; on the change of persons, *see* Zech. 9. 10. **31, 32.** The warning and comfort repeated.——*Howl.*] Or, *Wail.*——*Gate.*] This centre of civic life represents the citizens.——*Dissolved.*] *Rather,* Faint, O Philistia, all of thee (Var.). R.V. *melted away* (*i.e.* panic stricken: cp. 1 Sam. 14. 16, same Heb. *mâgh*).——*North.*] Thence the Assyrians would come. The 'smoke' is interpreted of burning villages, beacons or camp fires, *or* of the dust raised by an army.——*None . . . in.*] *Rather,* there shall be no stragglers in his troops, *Var.* (so practically R.V. marg.). R.V. *none standeth aloof at his appointed times.* Joel (2. 7) illustrates the irresistibility and perfect organization of Assyrian armies (cp. *ch.* 5. 26–30). **32.** *One.*] *i.e.* the prophet, when consulted—whether by Judah, Philistia, or Assyria (*ch.* 37. 22) is doubtful. Perhaps Philistia was seeking Judah's co-operation in a scheme of revolt.——*Founded.*] Cp. *ch.* 28. 14–22. Here, perhaps, he rather contemplates Jehovah's kingdom as the only one unmoveable by the *overflowing scourge* (cp. *ch.* 8. 8, 14).——*The poor, &c.*] R.V. *in her shall the afflicted of his people take refuge.* Jehovah's city, *if faithful,* must enjoy Jehovah's protection. In *chs.* 19 & 20 Isaiah seems to combat the new Egypt-party in Judah by foretelling a collapse in Egypt through internal dissensions, and the defeat by Assyria of the united armies of Egypt and Ethiopia. And (*ch.* 19. 24) he seems to comfort his disciples (*ch.* 8. 16) by an assurance of the preservation of all Israel to fulfil her vocation (Gen. 12. 3). *Chap.* 7. 18, 19 is being fulfilled, but Isaiah, rising above party strife and war, points to a golden age in which these shall have ceased, when Egypt and Assyria (affliction-taught, *chs.* 19 & 10. 12) and Israel shall all be God's People, sharing the sacred titles peculiar to Israel.

I. xix.—This prophecy is plausibly associated with Sargon's defeat of So at Raphia in B.C. 720, which, according to Maspero, was followed by general disunion in Egypt. A state paper of King Piankhi (p. 490, *note, Hanes*) shows that all Lower Egypt was now divided amongst princes of *Nomes* (so *Sept., v.* 2; A.V. *kingdom*), whose connexion with their suzerain, the Ethiopian king of Upper Egypt, was nominal and precarious, *see* p. 481, *note.* **23.** Abruptly, Isaiah foretells the conversion of Israel's oppressors (*ch.* 52. 4) to the true religion.——*That day.*] When Jehovah, the universal Sovereign, *shall be* (Var., R.V. marg., *make himself*) *known* to Egypt by the teaching of calamity (*v.* 22), as to Assyria by her final overthrow in His hand (*ch.* 14. 24–27).——*Highway.*] *i.e.* communication uninterrupted by war (cp. Exod. 13. 17). Primarily fulfilled when Esar-haddon and Assurbanipal annexed Egypt.——*Serve.*] *Rather,* worship, as in 2 Kin. 10. 19, &c. (*do sacrifice and oblation,* *v.* 21), *i.e.* to Jehovah in Zion (cp. 2 Chr. 32. 23; Zech. 14. 16–19). **24.** *The third.*] The other two being incorporated in the ideal kingdom of God.——*Land.*] *Rather,* earth. From the little world of which *Zion* is the centre, Egypt and Assyria being the extremities, blessing is to permeate all nations. **25.** *Whom, &c.*] R.V. *For that . . . hath blessed them.*——*My people.*] Cp. Hos. 2. 1; p. 435. Doubtless many Hebrews took refuge in Egypt during the Assyrian invasions. Later, Alexandria and Babylon became the centres of the Jewish Dispersion.——*The . . . hands.*] *i.e.* My instrument (*chs.* 10. 5, 15 & 37. 26), *or,* the new creation of My Spirit.——*Inheritance.*] Israel (the 12 tribes) shall retain this proud pre-eminence.

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AHAZ—(*Isaiah, Micah*). HOSHEA—(*Hosea*).

Egypt's defeat by Assyria signified.

(Isa. xx.)

[1] In the year that [a]Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; [2] at the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose [b]the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, [c]walking naked and barefoot. [3] And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years [d]*for* a sign and wonder upon Egypt and upon Ethiopia; [4] so shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, [m]even with *their* buttocks uncovered, to the shame of Egypt. [5] [n]And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. [6] And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

[a] 2 Kin. 18. 17. [b] Zech. 13. 4. [m] 2 Sam. 10. 4; ch. 3. 17; Jer. 13. 22, 26; Mic. 1. 11.
[d] 1 Sam. 19. 24; Mic. 1. 8, 11. [n] 2 Kin. 18. 21; ch. 30. 3, 5, 7 & 36. 6.
[c] ch. 8. 18.

I. xx.—1. *The year.*] Sargon's 11th year in the Assyrian Records, but probably his 9th (B.C. 711) *Kouyunjik Inscr.* Sargon's victory at Raphia (B.C. 720) secured the submission of Syria and Palestine, but he records that later, Azuri, King of Ashdod, revolted, whereupon he made his brother Ahimiti, or Akhimiti, king. The anti-Assyrian faction, however, deposed Sargon's nominee, and made one Yavan (or Yaman) king, who formed a league with his neighbours and invoked Egypt's support (*see p.* 483, *note*). Sargon, who boasts of his rapidity, invaded Philistia and besieged Ashdod, which, being unrelieved by Egypt, capitulated. Yavan fled to Napata, the Ethiopian capital, but Pharaoh made his peace with Sargon by surrendering Yavan. Judah doubtless sympathised, but Hezekiah—whether overawed by Sargon or dissuaded by Isaiah—seems to have remained inactive: possibly he gave such assurances as justified Sargon's claim to be 'the subjector' of Judah. —*Tartan.*] *Rather*, the tartan, the title of the Assyrian Commander-in-Chief (cf. p. 507, *note*), who ranked next after the king.—*Ashdod.*] *See p.* 429, *note.* The Assyrians seem to have retained Ashdod until its capture by Psammitichus in Josiah's reign.—*Sargon.*] Named here only—a favourite objection against the inspiration of Scripture, until the recent discovery of his palace (pp. 462, 483, *notes*). Sargon was Sennacherib's father. 2. *Sackcloth.*] The prophet's mantle of camel's hair (Matt. 3. 4).—*Naked.*] *i.e.* without the outer garment, the mantle. Cp. 1 Sam. 19. 24; 2 Sam. 6. 20; Mic. 1. 8 (*p.* 449); John 21. 7. 3. *Said.*] At the end of the three years, the sign is explained.—*Three years, &c.*] R.V. marg. *to be for three years a sign* (with *Sept., Vulg.*). But probably Isaiah's symbolic adoption of the condition of a prisoner of war lasted three years, *i.e.* till events justified his protest *or* the temptation to revolt ceased. The three years might include a siege preceding Azuri's deposition, and the siege of the text (which lasted part only of a year, *G. Smith*); *or*, they might comprise the latter siege, and the two years following, during which Sargon was wholly engrossed with Merodach-baladan's rebellion in Babylon. Upon Merodach-baladan's capture by Sargon, in 709 B.C. (p. 483), this temptation to revolt would cease.—*Wonder.*] *Rather*, portent, *Var.* (so *Vulg.*).—*Ethiopia.*] Heb. *Cush*, S. of Syene (Ezek. 29. 10). It included the little kingdom of Napata (Meroe) whose kings Piankhi (p. 490, *note*) and So conquered Egypt. The recent reunion of Egypt under So (p. 481, *note*) encouraged Judah and her neighbours to expect effectual aid from So. 4. *Prisoners, &c.*], R.V. *the captives* (Heb. *captivity, Sept.* αἰχμαλωσία; cf. Jer. 32. 44) *of Egypt and the exiles of Ethiopia.* Perhaps Egyptians and Ethiopians formed part of the garrison of Ashdod, or the Assyrian tartan may (*Appen.*) have invaded Egypt; cp. Nah. 3. 8. Sargon did not invade Egypt, nor Sennacherib.—*Shame.*] Heb. *nakedness.* 5. *They.*] Or, *men* (Cheyne). —*Afraid . . . of.*] Or, *dismayed . . . because of.*—*Glory.*] Or, *ornament* (Cheyne). 6. *Isle.*] Or, *Seacoast; coastland* (*P. Smith*, so R.V.), *i.e. terra maritima.* Probably the Ashdod confederacy is meant; Sargon records that 'the people of Philistia, Judah, Edom, and Moab *dwelling by the sea* . . . were speaking treason . . . to Pharaoh, a prince who could not save them, their presents carried and sought his alliance.' The strip of inhabited country between the Syrian and Arabian deserts and the sea would seem a *coastland* to the Assyrian king.—*Such.*] *i.e.* Thus hath it fared with our expected helper, and, if so, how, &c.—*Flee.*] *Var.* fled.

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193.—Accession of Hezekiah.

2 KINGS XVIII. 1–3. 2 CHR. XXIX. 1, 2.

[1] Now it came to pass in the third year of Hoshea son of Elah king of Israel, *that* [b] Hezekiah the son of Ahaz king of Judah began to reign. [2] Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* Abi, the daughter of Zachariah.

[3] And he did *that which was* right in the sight of the LORD, according to all that David his father did.

[1] Hezekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter [a] of Zechariah.

[2] And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

194.—Micah Threatens Jerusalem with Destruction.

MICAH III. 9–12.

[9] HEAR this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and

[a] ch. 26. 5.

[b] 2 Chr. 28. 27; he is called *Ezekias*, Matt. 1. 9.

[JUDAH.] 2 K. xviii.—1. *Hezekiah.*] If Hezekiah was Ahaz' own son (*i.e.*, not an adopted son), his name=*Jehovah is strength* (unless it were a throne-name taken at his accession, as by Jehoiakim and Zedekiah, *ch.* 23. 34 & 24. 17) excites surprise. What feeling in the mind of Ahaz might it express? Was it mere conformity to custom, or a temporary outburst of higher aspiration? 2. *Twenty-five.*] (I. *ch.* 16. 2, *note.*—*Abi.*] Abijah (Chr. *v.* 1), *Jehovah is a father*, would be a more likely female name.—*Zachariah.*] In this casual mention of Zechariah as Hezekiah's grandfather we have an incidental proof that Isaiah's prophecy is contemporary, *and* is no forgery. Isaiah names (Isa. 8. 2) Urijah and Zechariah as the two witnesses chosen, as persons connected with, and likely to be trusted by, Ahaz, and does *not* take care (as a forger would have done, whether they were so, or not) to explain that they are the Urijah of *ch.* 16. 16 and this Zechariah, whose positions plainly make them suitable witnesses. 3. *Right . . David.*] The best king since 2 Sam. 8. 15, yet not a perfect character; he approached the standard, but was not the ideal king of David's 'last words.' No' wives turned away his heart after other gods,' as Solomon's; he joined himself with no Ahaziah, 'who did very wickedly,' as Jehoshaphat; he was never God-forsaking and God-forsaken as Joash was (2 Chr. 24, 20); he set up no gods of Edom to be his gods, as Amaziah did. Apparently this was not due to natural character; though distinguished in literature, and magnificent in taste (probably beyond any other king of Judah), he was rash, too easily elated by prosperity, unduly (almost childishly) depressed by sickness or trouble, open to flattery, given to display; nevertheless the record, 'Did that which was right,' remains like a golden thread woven into the web of his life; he 'trusted in the Lord'; he 'clave to the Lord': if this was in any degree due to early training, it was not to the tone of the Court. He may have owed much to the influence of Isaiah, to the warning language of Micah, but probably more to the teaching of his grandfather (*v.* 2).—*Sight.*] R.V. *eyes* (and so Chr.).

M. III.—9–12.] Jeremiah (26. 18, 19, p. 556) records that *v.* 12 was uttered publicly during Hezekiah's reign, and brought about such national penitence and reformation as procured a respite for Judah; the time can hardly have been other than now. If this prophecy was not the direct cause of Hezekiah's Reformation (2 Chr. 29. 10), it must at least have assisted the king greatly. Micah here recapitulates the national sins (*chs.* 2. 1—3. 8), and strikes at the root of the false confidence of the official classes in Judah, viz. that the presence of Jehovah within the Temple protected Jerusalem (cp. *ch.* 1. 5, 9, *notes*, p. 449) from punishment. The priesthood and prophethood of Judah misled the people by teaching (cp. Jer. 7. 3–15) that Jehovah *must* exert His power against the enemies of His people (Assyria, *ch.* 5. 5), *must* save His Sanctuary from profanation. —*Jacob.*] *i.e.* all Israel (*ch.* 1. 5, *note*).—*Princes.*] *Rather*, rulers (Heb. as Isa. 1. 10)—esp. the secular

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pervert all equity. 10 [a] They build up Zion with [b] blood, and Jerusalem with iniquity. 11 [c] The heads thereof judge for reward, and [d] the priests thereof teach for hire, and the prophets thereof divine for money: [e] yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us. 12 Therefore shall Zion for your sake be [f] plowed *as* a field, [g] and Jerusalem shall become heaps, and [h] the mountain of the house as the high places of the forest.

195.—The Reformation under Hezekiah.

Purification of the Temple.—Hezekiah's charge to the tribe of Levi.

2 CHRONICLES XXIX. 3–36.

3 HE in the first year of his reign, in the first month, [i] opened the doors of the house of the LORD, and repaired them. 4 And he brought in the priests and the Levites, and gathered them together into the east street, 5 and said unto them,

Hear me, ye Levites, [k] sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place.* 6 For our fathers have trespassed, and done *that which was* evil in the

[a] Jer. 22. 13.
[b] Ezek. 22. 27; Hab. 2. 12; Zeph. 3. 3.
[c] Isa. 1. 23; Ezek. 22. 12; Hos. 4. 18; ch. 7. 3.
[d] Jer. 6. 13.
[e] Isa. 48. 2; Jer. 7. 4; Rom. 2. 17.
[f] Jer. 26. 18; ch. 1. 6.
[g] ch. 4. 2. (See ch. 28. 24; ver. 7.
[h] 1 Chr. 15. 12; ch. 35. 6.

judges (*v.* 11), who, in Judah, at least, seem to have been chiefly of David's family (Jer. 21. 11, 12, p. 622).——*Abhor, &c.*] They poison the fountain-head of justice and distort whatever by God's law or natural conscience is right. **10.** *Build up.*] Probably palaces; if fortifications, contrast Ps. 51. 18.——*Blood.*] *i.e.* violent, unscrupulous seizures of land and houses (*ch.* 2. 1, 2) on which the owners' livelihood depended (cp. Isa. 1. 15, 21, *notes;* Ecclus. 34. 21, 22), and forced labour that wrung out as it were the very life-blood (cp. Jer. 22. 13, p. 624), and bribery (*the price of blood*) to secure unjust judgments (*v.* 11 & 7. 3), ruinous to the poor and weak. Cp. Isa. 1. 15 & 33. 15; Jer. 5. 26–28. **11.** *For hire.*] Whereas to teach was their legal duty (Deut. 33. 10; Mal. 2. 7; cf. Num. 18. 20), as the depositaries and authorised exponents of the law (Deut. 17. 9–13).——*For money.*] Cheyne says, 'Even Samuel appears to have received fees; the later prophets gave up the custom.' But probably Samuel (1 Sam. 9. 8), Ahijah (1 Kin. 14. 3), or Elisha (2 Kin. 8. 9), did but accept the customary present with which Orientals preface a visit, esp. to a superior. Micah and Isaiah (3. 2, R.V.) call the professional prophethood 'diviners' (*i.e.* of secrets), such as formed a necessary part of the political establishment of every nation (cp. 1 Kin. 22. 6). With their time-serving, flattering, mercenary practice (cp. Isa. 30. 9, 10), Micah contrasts his own divinely inspired courage to denounce the people's sin, and lead them to repentance (*vs.* 5–8).——*Among . . . can.*] R.V. *in the midst of . . . shall.* **12.** *Be plowed.*] *i.e. fathers.*] It would not have become him to cease to be a city; so Isa. 32. 13, 14. For the fulfilment, see Lam. 5. 18; Neh. 2. 17.——*Become heaps.*] Samaria's doom (*ch.* 1. 6; Neh. 4. 2). Cf. Isa. 37. 26.——*Of the house.*] *i.e.* the Temple (*the* house); Mount Moriah is here (exceptionally) distinguished from Mount Zion.——*High places of the forest.*] Var. wooded heights (cp. Isa. 32. 13; 1 Macc. 4. 38). But the meaning may be, It shall be treated as though it were a mere *bâmâh* (2 Kin. 10. 27 & 23. 8), or 'high place.'

2 C. XXIX.—**3.** *First month.*] Not of his reign, but of the sacred year, *i.e.* Abib or Nisan (April); Hezekiah desired to keep the Passover duly, but was obliged to postpone it till *Zif*, the second month (*ch.* 30. 3).——*Opened.*] Cf. *ch.* 28. 24 & *v.* 7.——*Repaired.*] *Rather, strengthened*; he plated them with gold (2 Kin. 18. 16). **4.** *East street.*] *Rather*, open space eastward (*so Vatriorum*); lit. *that which is open, i.e.* a place: Germ. *platz;* R.V. *broad place on the east.* **5.** *Levites.*] Including priests.——*Sanctify yourselves.*] And so be fit to sanctify God's house; cf. 1 Chr. 15. 12, 13, and *v.* 34, *note.*——*Filthiness.*] Not the word in *v.* 16, but simply *dirt, mess*, the accumulation of the 14 years since Ahaz had closed the Temple (*ch.* 28. 24): had this been the cleansing by Josiah, after Manasseh's pollutions, we should probably find used the word rendered 'abomination' in 2 Kings 23. 13, which is constantly used of idols and anything connected with them; Vulg. *immunditia* (*v.* 16 also), and *Sept.* ἀκαθαρσία. **6.** *Our fathers.*] It would not have become him to

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eyes of the LORD our God, and have forsaken him, and have [c]turned away their faces from the habitation of the LORD, and turned *their* backs. 7 [d]Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel. 8 Wherefore the [e]wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to [f]hissing, as ye see with your eyes. 9 For, lo, [g]our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this. 10 Now *it is* in mine heart to make [h]a covenant with the LORD God of Israel, that his fierce wrath may turn away from us. 11 My sons, be not now negligent: for the LORD hath [i]chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: 13 and of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: 14 and of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel. 15 And they gathered their brethren, and [k]sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, [l]to cleanse the house of the LORD. 16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron. 17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

[c] Jer. 2. 27; Ezek. 8. 16.
[d] ch. 24. 18.
[e] 1 Kin. 9. 8; Jer. 18. 16 & 19. 8 & 25. 9, 18 & 29. 18.
[f] ch. 28. 24.
[g] ch. 28. 5, 6, 8, 17.
[h] ch. 15. 12.
[i] Num. 3. 6 & 8. 14 & 18. 2, 6.
[k] ver. 5.
[l] 1 Chr. 23. 28.

say, My father —— *Eyes.*] R.V. *sight.*—— *Turned away their faces.*] Enacting the scene witnessed later by Ezekiel (8. 16) 'between the porch and the altar . . with their backs toward the temple of the Lord, and their faces toward the east, they worshipped the sun.' The altar of burnt offering stood in the court in front of the Temple. 7. *Porch.*] The only entrance to the Temple (pp. 210, 213).—— *Nor offered.*] Perhaps Ahaz' orders concerning sacrifice (2 Kin. 16. 15) had been disobeyed in course of time, or perhaps those sacrifices are reckoned good for nothing because offered on the altar of Syrian pattern.—— *Holy place.*] Not here (or v. 5) used, in its technical sense, for the larger chamber of the Temple (as distinguished from the W. chamber, the Most Holy Place), but simply for *Sanctuary or Precincts.* 8. *Trouble, &c.*] R.V. *to be* (marg. *a terror*) *tossed to and fro, to be an astonishment and a hissing*; cp. Deut. 28. 25, 37; Jer. 25. 9, 18. —— *Astonishment.*] *Rather*, desolation.—— *Hissing.*] *i.e.* scorn; cf. 1 Kin. 9. 8, *note.* That the very expression occurs in Micah (6. 16) leads us to suppose that the king was acting in part under his influence.—— *As ye see, &c.*] Referring to the visible effects of the invasions of the enemies by which Ahaz had been encompassed—and to the impoverishing aid of Assyria. 9. *Sword.*] Cf. *ch.* 28. 5, 17, 18. 10. *Covenant.*] Similar renewals of Ex. 24. 3-8 occur in the time of Asa (*ch.* 15. 12), Josiah (2 Kin. 23. 3), and Nehemiah (10. 28-39). 11. *Negligent.*] Equivalent to, Be careful what you are about, beware of inadvertent errors, of actions not in order; cf. *v.* 16, where the Levites are careful not to enter the building. *You* is emphatic. 12. 13. *Levites.*] These amount to twice seven; *viz.* two from the family of each son of Levi; two of the family of Elizaphan, Kohath's grandson (cf. Num. 3. 30), always a privileged branch; and two of the family of each of the musical Levites, Asaph, Heman, and Jeduthun (1 Chr. 25. 1). 15. *Came.*] R.V. *went in.*—— *By the words.*] Margin, *in the business*; *Sept.* has διὰ προστάγματος Κυρίου; Vulg. *juxta imperium Domini*; but in *ch.* 30. 12, at any rate, the expression would be better rendered in the work of the Lord; *Variorum*, however, renders (*that was*) *by* in both cases. 16. *Into the inner part.*] *Rather*, within; cf. *v.* 11, *note.* —— *Uncleanness.*] Cf. *v.* 5, *note.* —— *Kidron.*] Cf. 1 Kin. 15. 13; 2 Kin. 23. 12. 17. *So.*] *Rather*, and (so *Vari-*

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18 Then they went in to Hezekiah the king, and said, We have cleansed all the
house of the LORD, and the altar of burnt offering, with all the vessels thereof,
and the shewbread table, with all the vessels thereof. 19 Moreover all the
vessels, which king Ahaz in his reign did [m] cast away in his transgression,
have we prepared and sanctified, and, behold, they *are* before the altar of the
LORD.

The service of national atonement.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and
went up to the house of the LORD. 21 And they brought seven bullocks, and
seven rams, and seven lambs, and seven he goats, for a [n] sin offering for the
kingdom, and for the sanctuary, and for Judah. And he commanded the priests
the sons of Aaron to offer *them* on the altar of the LORD. 22 So they killed the
bullocks, and the priests received the blood, and [o] sprinkled *it* on the altar: like-
wise, when they had killed the rams, they sprinkled the blood upon the altar:
they killed also the lambs, and they sprinkled the blood upon the altar. 23 And
they brought forth the he goats *for* the sin offering before the king and the
congregation; and they laid their [p] hands upon them: 24 and the priests killed
them, and they made reconciliation with their blood upon the altar, [q] to make
an atonement for all Israel: for the king commanded *that* the burnt offering and
the sin offering *should be made* for all Israel.

The service of national consecration.—The Temple-ritual restored.

25 [r] And he set the Levites in the house of the LORD with cymbals, with
psalteries, and with harps, [s] according to the commandment of David, and of [t] Gad
the king's seer, and Nathan the prophet: [u] for *so was* the commandment of
the LORD by his prophets. 26 And the Levites stood with the instruments [x] of

[m] ch. 28. 24. [n] Lev. 4. 3, 14. [o] 1 Chr. 16. 4 & 25. 6.
[o] Lev. 8. 14, 15, 19, 24; Heb. 9. 21. [p] 1 Chr. 23. 5 & 25. 1; ch. 8. 14. [q] 2 Sam. 24. 11.
[p] Lev. 4. 15, 24. [q] Lev. 14. 20. [u] ch. 30. 12. [x] 1 Chr. 23. 5; Amos 6. 5.

orum and R.V.). The Courts took eight days to cleanse, and the Building the same. 18. *In to the king.*] R.V. adds, *within the palace.*——*Table.*] It is not always clear in Chronicles whether there was one table or more; probably the meaning is that there were 12 golden tables, of which one was used for the shewbread, and the others for, perhaps, candelabra or other objects (*ch.* 4. 8, 19; 1 Chr. 28. 16). 19. *In his transgression.*] *Or*, unfaithfulness (*Variorum*); R.V. *when he trespassed.*——*Prepared.*] *Rather*, repaired, for they were broken in pieces, or *set to rights;* Variorum, *ordered aright* (comp. *ch.* 28. 24). The word means, strictly, *set upright;* and in *v.* 36 must be understood of putting *in a right frame of mind;* Variorum, *ordered aright for* the people. 20. *Rulers.*] R.V. *princes.* 21. *He goats.*] The word *tzapheer* (Dan. 8. 5) means specially an old he-goat. It is used only by later writers. Another word is the Arabic *tayish* (= the butter). '*Atood* (the commonest word for he-goat) = the leader of the flock. *Sa'eer* (*v.* 25) = a hairy goat.——*Kingdom.*] May mean the royal family, but seems rather to correspond with *all Israel* in *v.* 24, which means both kingdoms, for the ten tribes also were invited (*ch.* 30. 1). 22. *Sprinkled.*] Cf. Lev. 8. 19.——*Likewise, when they had.*] R.V. *and they.*—— *Altar.*] *i.e.* the brazen altar at the east end of the sacred court. 23. *Forth.*] *Margin*, near, and so R.V. 24. *Reconciliation.*] R.V. *a sin-offering.* With his finger the priest smeared the horns of the altar with the blood of the sin-offering, pouring out the remainder at the foot of the altar (Lev. 4. 30). The sin-offering figured *expiation;* the burnt-offering followed (*v.* 27), denoting *self-consecration;* thank-offerings (*v.* 31), which might then rightly be offered, came next, denoting *gratitude*, and peace-offerings, of which priest and worshipper alike consumed a share, telling of *communion* 'with each other and the Lord.' 25. 26.] *Tsel'atim*, cymbals. 'Ancient cymbals were frequently more like a small basin, *i.e.* practically *bells* (see Ex. 28. 33). Cymbals appear in the Bible in religious ceremonies only. *Nebel*, "psalteries," *rather*, harps; *kinnor*, "harps," *rather*, guitars; *chatzozerah*, "trumpets" of metal. Cf. 1 Chr. 23. 5.' —*Stainer*, in the *Variorum Teacher's Bible*, art. *Music.* 25. *Seer.*] Cf. 1 Sam. 9. 9, *note.*——*For, &c.*] *Rather*, for the commandment by his prophets was of

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David, and the priests with [p] the trumpets. 27 And Hezekiah commanded to
offer the burnt offering upon the altar. And when the burnt offering began,
[q] the song of the LORD began *also* with the trumpets, and with the instruments
ordained by David king of Israel. 28 And all the congregation worshipped, and
the singers sang, and the trumpeters sounded: *and* all *this continued* until the
burnt offering was finished. 29 And when they had made an end of offering, [a] the
king and all that were present with him bowed themselves, and worshipped.
30 Moreover Hezekiah the king and the princes commanded the Levites to sing
praise unto the LORD with the words of David, and of Asaph the seer. And
they sang praises with gladness, and they bowed their heads and worshipped.
31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto
the LORD, come near and bring sacrifices and [b] thank offerings into the house
of the LORD. And the congregation brought in sacrifices and thank offerings;
and as many as were of a free heart burnt offerings. 32 And the number of the
burnt offerings, which the congregation brought, was threescore and ten bullocks,
an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to
the LORD. 33 And the consecrated things *were* six hundred oxen and three thou-
sand sheep. 34 But the priests were too few, so that they could not flay all the
burnt offerings: wherefore [c] their brethren the Levites did help them, till the work
was ended, and until the *other* priests had sanctified themselves: [d] for the Le-
vites *were* more [e] upright in heart to sanctify themselves than the priests.
35 And also the burnt offerings *were* in abundance, with [f] the fat of the peace
offerings, and [g] the drink offerings for *every* burnt offering. So the service of the
house of the LORD was set in order.
36 And Hezekiah rejoiced, and all the people, that God had prepared the
people: for the thing was *done* suddenly.

[p] Num. 10. 8, 10; 1 Chr. 15. 24 & 16. 6.
[q] ch. 23. 18.
[a] ch. 20. 18.
[b] Lev. 7. 12.
[c] ch. 35. 11.
[d] Ps. 7. 10.
[e] Num. 15. 5, 7, 10.
[f] ch. 30. 3.
[g] Lev. 3. 16.

the Lord; or, *through the Lord was given the commandment, through* (*Variorum*). **27.** *Commanded.*] All being ready, the signal is now given for offering the daily morning sacrifice on the reinstated brazen altar. ——*Song of the Lord.*] Vulg. *laudes Domino; Sept.* ὕμνοι Κυρίῳ.——*And with . . . ordained by.*] R.V. *together with . . of.* **29.** *Bowed.*] Lit. as at 1 Kin. 19. 18. **30.** *Princes.*] Gradually, as in the history of many other lands, the nobles encroach on the royal authority. From the days of Joash onwards, we hear more of their influence (cf. *ch.* 28. 21).——*With the words.*] Perhaps, rather (so Ball), *in accordance with the arrangements* (cf. v. 15).——*Seer.*] The name is borne by each (1 Chr. 25. 5; *ch.* 35. 15) of the three chiefs of the musicians; cf. 1 Chr. 25. 2; 1 Sam. 9. 9, *note.* **31.** *Sacrifices and.*] *Rather,* sacrifices, to wit.——*Free.*] R.V. *willing; Sept.* καὶ πᾶς πρόθυμος τῇ καρδίᾳ ὁλοκαυτώσεις; Vulg. *et holocausta mente devotâ;* Ital. *olocausti;* Fr. *holocaustes.* Implying that they kept back no part for their own consumption. **33.** *And, &c.*] The meaning is, *And the other sacred offerings were.* **34.** *Flay.*] The offerer might flay the victim (Lev. 1. 6), but the skin belonged to the priest (Lev. 7. 8). Owing, perhaps, to fraud, the custom of this date was different. *Too few* apparently applies to the number who had made haste to purify themselves from the sin of offering on the Damascus-altar, into which Urijah the H. P. had led them; cf. *ch.* 30. 3. *Some* Levites shared their guilt and slackness (*ch.* 30. 15).——*The Levites more upright . . . than the priests.*] Probably because less directly under the influence of the compliant Urijah (2 Kin. 16. 16). Compare Jer. 5. 31, *the prophets prophesy falsely, and the priests bear rule by their means, &c.* **35.** *In abundance.*] There were 370 whole offerings, 3,600 others (cf. Lev. 3. 16; Num. 15. 4-12). At the Dedication 22,000 oxen and 120,000 sheep were offered.——*Fat.*] Concerning it the law was, 'Aaron's sons shall burn it on the altar upon the burnt sacrifice' (Lev. 3. 5); for 'the fat is the Lord's,' as being the token of the victim's perfect growth, and, under certain circumstances, of the maintenance of animal life.——*Peace offerings.*] Under this name were included Thank, Vow, and Voluntary offerings (Lev. 7. 11). **36.** *Prepared.*] Cf. v. 19, *note; ordered aright for* (*Variorum*).——*Suddenly.*] So mightily worked the grace of God; comp. Isa. 66. 8.

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196.—The Great Passover.—Hezekiah Invites all Israel.

2 CHRONICLES XXX.

[1] AND Hezekiah sent to all Israel and
Judah, and wrote letters also to Ephraim and Manasseh, that they should
come to the house of the LORD at Jerusalem, to keep the passover unto the
LORD God of Israel.
[2] For the king had taken counsel, and his princes, and all the congregation in
Jerusalem, to keep the passover in the second [a] month. [3] For they could not
keep it [b] at that time, [c] because the priests had not sanctified themselves suffi-
ciently, neither had the people gathered themselves together to Jerusalem.
[4] And the thing pleased the king and all the congregation. [5] So they established
a decree to make proclamation throughout all Israel, from Beer-sheba even to
Dan, that they should come to keep the passover unto the LORD God of Israel at
Jerusalem: for they had not done it of a long *time in such sort* as it was
written.

The invitation and the replies.

[6] So the posts went with the letters from the king and his princes throughout
all Israel and Judah, and according to the commandment of the king, saying,
Ye children of Israel, [d] turn again unto the LORD God of Abraham, Isaac, and

[a] Num. 9. 10, 11. [b] Ex. 12. 6, 18. [c] ch. 29. 34. [d] Jer. 4. 1; Joel 2. 13.

2 C. XXX.—Hezekiah—having carried his reformation much further than his most religious predecessors—began still further to develope his plans which tended to the consolidation of the whole Hebrew race under their old religious constitution (*Milman*). —— 1. *Letters.*] A word (*aggeróth*) of Eastern origin, found only in post-Captivity writings. —— *Also.*] *i.e.* as well as sending messengers. The ten tribes are included in both expressions *all Israel* and *Ephraim and Manasseh* (*vs.* 10, 11). This was God's last call to Israel; 'the final appeal of His longsuffering to the alienated tribes.' Within five years judgment would have fallen upon them; within two years the Assyrian would invest Samaria.——*Keep.*] Lit. *do;* the word is of as wide significance as the French *faire*, the Greek ποιεῖν. It is said of the last king Hoshea that he did evil, 'but not as the kings of Israel that were before him;' it is probable, therefore, that he would not at any rate interdict acceptance of this invitation; Jewish tradition says that he encouraged acceptance, removing the frontier guards lest they should hinder any; and adds that as Shalmaneser had carried away the Calf from Dan, the N. tribes of Israel were readier to accept than the S. tribes. 2. *Second month.*] Instead of the *first* of the year (Num. 9. 1-5); the king judging that a cause of postponement lawful for an individual (Num. 9. 9-12) was lawful also for a people under the circumstances stated in *v.* 3. The motive makes or mars any deed; a similar postponement (of the Israelitish Feast of Tabernacles) by Jeroboam was reprobated (1 Kin. 12. 33). In fact, the Temple itself was not cleansed until two days after the 14th of Nisan (*ch.* 29. 17), the lawful day for the Passover; for a similar exceptional reason the Levites were suffered to perform the offerers' functions (*v.* 17). 3. *At that time.*] *i.e.* immediately after the reforms recorded in *ch.* 29.——*Sufficiently.*] R.V. *in sufficient number.* 5. *From Beer-sheba to Dan.*] In which direction the couriers from Judah would naturally travel; they did not actually reach Dan (*v.* 10).——*Done . . . sort.*] *Rather*, been keeping it in full numbers, *i.e.* as one united people; the meaning is plain from the use of the word (*lárób*) in *v.* 13, 'much people,' and *v.* 24, 'a great number;' R.V. *in great numbers* (so we say, 'in their thousands').——*As it was written.*] Joash used a similar expression in his invitation, 'Keep the passover as it is written in the book of this covenant' (*i.e.* the book just found by Hilkiah); Ex. 12. 3 prescribed the manner, Deut. 16. 2 the place, of observance. 6. *Posts.*] Lit. *runners* (*Sept. οἱ τρέχοντες*; Vulg. *cursores*); rendered 'footmen,' 1 Sam. 22. 17; 'guard,' 1 Kin. 14. 27; some of the body-guard.——*From.*] *i.e.* by authority of.——*And.*] *Sept. Vulg.* omit.——*Saying.*] 'A masterpiece of affectionate pleading' (*Green*): 'Ye are one with us in past history and in future hope'—this is his winning argument—'the gracious

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Israel, and he will return to the remnant of you, that are escaped out of the hand of [e] the kings of Assyria. 7 And be not ye [f] like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore [g] gave them up to desolation, as ye see. 8 Now be ye not [h] stiffnecked, as your fathers *were, but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, [i] that the fierceness of his wrath may turn away from you. 9 For if ye turn again unto the LORD, your brethren and your children *shall find* [k] compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* [l] gracious and merciful, and will not turn away *his* face from you, if ye [m] return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but [n] they laughed them to scorn, and mocked them. 11 Nevertheless [o] divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah [p] the hand of God was to give them one heart to do the commandment of the king and of the princes, [q] by the word of the LORD.

The city purged and the Passover celebrated.

13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the [r] altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were [s] ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD. 16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites. 17 For *there were* many in the congregation that were not sanctified: [t] therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

[e] 2 Kin. 15. 19, 29. [f] Ezek. 20. 18. [g] ch. 29. 8. [h] Deut. 10. 16. [i] ch. 29. 10. [k] Ps. 106. 46. [l] Ex. 34. 6. [m] Isa. 55. 7. [n] ch. 36. 16. [o] So ch. 11. 16; ver. 18, 21. [p] Phil. 2. 13. [q] ch. 29. 25. [r] ch. 28. 24. [t] ch. 29. 34. [s] ch. 29. 34.

and merciful Lord, who welcomes penitents, is your God.'—*And he will.*] R.V. *that he may* return, &c.—*Kings.*] *i.e.* Pul (2 Kin. 15. 19), Tiglath-pileser (1 Chr. 5. 26), and Shalmaneser (2 Kin. 17. 3); or, it may be, the plural is used as a title of extra-magnificence, equivalent to 'the great king,' or 'king of kings' (cf. Jer. 51. 11; *ch.* 32. 4). 7. *Brethren.*] Impenitent, and therefore in captivity (2 Kin. 15. 29). The reference is to Jeroboam's state-religion.—*Gave . . desolation.*] Or, *made them for an astonishment (Vatiorum).* 8. *Yield.*] Marg. *give the hand*; rendered *submit* in 1 Chr. 29. 24.—*That, &c.*] Comp. Jonah 3. 9. 9. *If.*] His hopefulness would fain allow no 'If'; *Sept.* rightly has when.—*Shall, &c.*] They did so (Ps. 106. 46; Dan. 1. 9; 2 Kin. 25. 27; Neh. 2. 8; Ezra 1) in accordance with Solomon's prayer (1 Kin. 8. 50). 10. *Ephraim and Manasseh.*] *i.e.* (as in v. 1) the land of the ten tribes. Naphtali and part of Dan were N. of Zebulun, but they were already depopulated (2 Kin. 15. 29). 'Beersheba to Dan' (v. 5) is still used as the ancient form for proclamations. Apparently (*vs.* 11, 18) *some* came from all remaining tribes; a gleaning of grapes, a shaking of olives (Isa. 17. 6); of the mass Hosea's words (5. 4) were true, 'They will not frame their doings to turn unto their God.' 12. *By.*] *Rather* (as *ch.* 29. 15), in the work; Var. (*that was*) *by, i.e.* through a prophet. 13. *Much.*] Cf. v. 5, *note.* 14. *Altars.*] Cf. *ch.* 28. 24. 15.] The forwardness of the laity shamed the backward Levites, and yet more backward (v. 3; *ch.* 29. 34) priests. 16. *Place.*] Cf. 1 Kin. 12. 32, *note*; Heb. (so marg. *standing*) may mean *in ranks*; *or*, in the positions allotted by law to priests and Levites; *or*, rather (*ch.* 23. 13), on some raised position, called 'the compass of the altar' in Exod. 27. 5, a stage from which the sacrificing priest is described as coming 'down' (Lev. 9. 22).—*Their manner.*] *Rather*, the ordinance. 17. *Levites.*] Cf. v. 2, *note.* It was the duty of each head of a household to kill his lamb, but many were hindered by want of due

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18 For a multitude of the people, *even* [w]many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, [x]yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one 19 *that* [y]prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary. 20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem kept [z]the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD. 22 And Hezekiah spake comfortably unto all the Levites [a]that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and [b]making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep [c]other seven days: and they kept *other* seven days with gladness. 24 For Hezekiah king of Judah [d]did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests [e]sanctified themselves. 25 And all the congregation of Judah, with the priests and the Levites, and all the congregation [f]that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. 26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

[w] ver. 11. [x] Ex. 12. 43, &c. [y] ch. 19. 3.
[z] Ex. 12. 15 & 13. 6.
[a] Deut. 33. 10; ch. 17. 9 & 35. 3.
[b] Ezra 10. 11.
[c] ch. 25. 7, 8.
[d] See 1 Kin. 8. 65.
[e] ch. 29. 34.
[f] ver. 11, 18.

outward preparation. Their preparation of heart was accepted (*v.* 20).——*For*, &c.] *Sept.* (abbreviating) *for every one who was not able to be sanctified to the Lord*; so *Vulg.*; probably, however, *the lambs* is what should be supplied, *to sanctify* meaning to present as offering to God, which only clean hands might do. 18. *Otherwise*, &c.] The law enjoined that one hindered by a funeral or journey from keeping the Passover in the first month, should keep it in the second; the Chronicler seems to think that these Israelites should have waited till the third, or stayed away; Hezekiah judges that such a sin of ignorance (through long desuetude) was pardonable in them; their purpose was good; their smoking flax must not be quenched (cf. *v.* 20). 19. *Prepareth.*] *Rather*, directeth.——*According*, &c.] *i.e.* as the laws of God's House and Services in strictness require. 20. *Healed.*] Our Lord (Mark 4. 12) explains *healed* in Isa. 6. 10 to mean *forgiven*. That the Chronicler, specially the upholder of the externals of religion, records this acceptance of 'spirit and truth' in lieu of exactitude in ritual, is noteworthy. 21. *Loud.*] *Sept.* ἐν ὀργάνοις; Vulg. *per organa*; Germ. *mit starken saitenspielen*: Ital. (perhaps more correctly) *con gli strumenti della gloria del signore*; 'with instruments ascribing might' (*Murphy*); Bertheau renders, *with instruments such as are used in the song 'Praise* (or *Strength*) *is the Lord's.'* 22. *Comfortably.*] *Vulg.* more literally, *ad cor*; so *Sept.*; but the meaning is as in A.V. (cf. Isa. 40 2); he spoke words of encouragement and praise, leading them on to aim at the attainment of former generations; cf. 2 Sam. 19. 7, *note*.——*Taught*, &c.] *Rather*, had good understanding (of the service), *Variorum*: R.V. *were skilled (in the service)*; *i.e.* were proficient as regards ritual and music; *ch.* 17. 9, however, and Deut. 33. 10 should not be lost sight of.——*Eat throughout.*] Keep would better express the meaning; the keeping consisted in eating unleavened bread all the seven days. ——*Making confession.*] *Rather*, earnestly giving thanks (*Variorum*). The word frequently means *praise, thanksgiving* (cf. *ch.* 31. 2), 'the crowning part of confession' (Rom. 15. 9); *Vulg.* has *confiterentur* in *ch.* 31. 2. 23. *Other seven days.*] Cp. 1 Kin. 8. 65 and *v.* 26; one reason was that the rich had so abundantly (*v.* 24) supplied the poor with offerings, that enough remained over for another week's feast; cf. Exod. 36. 5. Note the readiness of the priests on this occasion. 25. *Strangers.*] Not the Israelite settlers of *ch.* 11. 16 & 15. 9, but foreign proselytes (so *Sept.* and *Vulg.*); circumcision was required of them (Exod. 12. 48). 26. *Not the like.*] The ritual at Josiah's Passover (2 Kin. 23. 21-23) was more exact, and in that respect it surpassed Hezekiah's.

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27 Then the priests the Levites arose and [g] blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

197.—The Further Reformation.

The returning worshippers abolish idolatry in both kingdoms.

2 CHRONICLES XXXI.

1 NOW when all this was finished, all Israel that were present went out to the cities of Judah, and [d] brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

The Priesthood and Levites reinstated.—Tithes, &c., paid.

2 And Hezekiah appointed [b] the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites [c] for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the [d] law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the

[g] Num. 6. 23.
[a] 2 Kin. 18. 4.
[b] 1 Chr. 23. 6 & 24. 1.
[c] 1 Chr. 23. 30, 31.
[d] Num. 28 & 29.

27. *The priests the Levites.*] Vulg. *sacerdotes atque Levitæ*; but elsewhere, more correctly, *sacerdotes Levitici generis*, or *tribus*, or *stirpis*; in times of reformation there was special need to recall their Divine right, and to distinguish between the Levitical priests and priests of the N. kingdom. The Blessing of Num. 6. 24 was restricted to priests alone, and known as 'the Blessing of Aaron' (Ecclus. 36. 17).——*Was heard.*] As the continuance of their holy fervour, and the Divine protection accorded, bore witness; for 'I will have mercy and not sacrifice' is ever true.——*Holy dwelling place.*] Comp. 'send them help from thy holy place' (*Pr. Bk. Mar. Ser.*).

2 C. xxxi.—1. *All Israel.*] *Vulg.* and *Sept.* take this to mean Israelites settled in Judah; *omnis Israel qui inventus fuerat in urbibus Juda*; πᾶς Ἰσραὴλ οἱ εὑρεθέντες ἐν πολέσιν Ἰούδα; so Germ. *alle Israeliten die unter den städten Juda's gefunden wurden*; but Israel here (at close of verse also) means those members *of both* kingdoms now assembled to worship; all shared the enthusiasm. Prideaux's supposition, that the work of destruction was accomplished in either kingdom by the worshippers belonging to that kingdom alone, seems incorrect.——*Went out.*] The altars in Jerusalem itself were already destroyed (ch. 30. 14).——*Images ...groves.*] *Rather*, pillars... asherahs.——*Judah and Benjamin.*] *i.e.* the Southern kingdom, though Dan and Simeon were now included in it.——*Ephraim and Manasseh.*] *i.e.* the Northern kingdom, though half the latter were already in captivity. Hoshea could offer no hindrance if he would; 'authority forgets a dying king;' as a king he was *in extremis*; the very next year saw him Assyria's captive. [Farrar, it should be noted, would place the siege of Samaria before even Hezekiah's passover.] 2. *The priests and Levites.*] To prefix *both* (so Germ.) makes the meaning plainer; Vulg. *videlicet*. Lit. *appointed the courses . . to the priests.* The Levites' work is 'to minister . . praise.'——*Tents.*] *Rather*, camp (so R.V.). In 1 Chr. 9. 18, 19 *machânêh* (of which Mahanaim is the dual, Gen. 32. 2) is rendered *companies* and *host*. The Temple was God's position of occupation in the land. 3. *King's portion.*] The continual offerings were supplied by tithes. These had fallen into disuse. Hezekiah restores them, himself setting the example of paying; comp. Neh. 13. 10-12.——*Substance.*] Cf. *ch.* 32. 28.——*Set feasts.*] Cf.

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[e] portion of the priests and the Levites, that they might be encouraged in [f] the
law of the LORD. [5] And as soon as the commandment came abroad, the children of Israel brought in abundance [g] the firstfruits of corn, wine, and oil,
and honey, and of all the increase of the field; and the tithe of all *things*
brought they in abundantly.
[6] And *concerning* the children of Israel and Judah, that dwelt in the cities
of Judah, they also brought in the tithe of oxen and sheep, and the [h] tithe of
holy things which were consecrated unto the LORD their God, and laid *them*
by heaps. [7] In the third month they began to lay the foundation of the
heaps, and finished *them* in the seventh month.
[8] And when Hezekiah and the princes came and saw the heaps, they blessed
the LORD, and his people Israel. [9] Then Hezekiah questioned with the priests
and the Levites concerning the heaps. [10] And Azariah the chief priest of the
house of Zadok answered him, and said, [i] Since *the people* began to bring the
offerings into the house of the LORD, we have had enough to eat, and have left
plenty: for the LORD hath blessed his people; and that which is left *is* this great
store.
[11] Then Hezekiah commanded to prepare chambers in the house of the LORD;
and they prepared *them*, [12] and brought in the offerings and the tithes and the
dedicated *things* faithfully: [k] over which Cononiah the Levite *was* ruler, and
Shimei his brother *was* the next. [13] And Jehiel, and Azaziah, and Nahath, and
Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath,
and Benaiah, *were* overseers under the hand of Cononiah and Shimei his
brother, at the commandment of Hezekiah the king, and Azariah the ruler of
the house of God. [14] And Kore the son of Imnah the Levite, the porter toward
the east, *was* over the freewill offerings of God, to distribute the oblations
of the LORD, and the most holy things. [15] And next him *were* Eden, and
Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in [l] the cities

[e] Num. 18. 8, &c.; Neh. 13. 10.
[f] Mal. 2. 7.
[g] Ex. 23. 29; Neh. 13. 12.
[h] Lev. 27. 30; Deut. 14. 28.
[i] Mal. 3. 10.
[k] Neh. 13. 13.
[l] Josh. 21. 9.

Ex. 23. 16. 4. *Be encouraged in.*] R.V. *give themselves to*; literally, *be strong in*; cf. Acts 6. 4. 5. *Children of Israel.*] Apparently inhabitants of Jerusalem only (v. 4). ——*Brought.*] R.V. *gave.*——*Honey.*] Heb. *debash* = grape-syrup. 6. *Of Israel and Judah.*] *i.e.* natives of S. towns, and N. settlers. ——*Holy.*] R.V. *dedicated.*——*Consecrated.*] Vulg. *quæ voverant*; cf. Num. 18. 8.——*By heaps.*] *Vulg.*, rightly, *fecerunt acervos plurimos.* 7. *Third month.*] *i.e.* Sivan, the ninth of the civil year, our May-June, the middle month of harvest, when almonds are ripe, grapes are ripening, and honey is collected in Palestine to this day. The Feast of Weeks, or preliminary Harvest festival (Pentecost), fell in this month.—— *Seventh month.*] *i.e.* Ethanim or Tisri, the first of the civil year, our Sept.-Oct.; the vintage, except in the extreme north, the gathering of olives and figs is ended; the Day of Atonement (on the 10th, '*the* Fast,' Acts 27. 9) is followed, on the 15th, by the Feast of Ingathering (Tabernacles), the Harvest-Home. 9. *Questioned.*] Whether, or not, the priests' portion had still to be deducted from these heaps of astonishing size. 10. *Azariah.*] If the Azariah who rebuked Uzziah, he must have been H.P. 39 years.—— *Offerings.*] *Rather*, oblations (and so R.V.; v. 12 also); *Sept.* ἀναφορά; Vulg. *primitiæ*; *terûmâh* is generally rendered *heave offerings* in A.V., *i.e.* as being either an offering *uplifted* in presentation, or *taken off*, offered in part only. 11. *Prepare.*] *i.e.* make ready merely; storehouses round the courts existed already (1 Chr. 9. 26). 12. *The next.*] R.V. *second.* 13. *Under.*] Lit. *at*, *i.e.* under the control of. ——*Ruler*, &c.] As being H.P., the Primate, the chief ecclesiastical authority; the *nagîd* appears sometimes to have discharged his duty by deputy (*pakîd*). Jer. 20. 1; ch. 35. 8. 14. *Toward the east.*] R.V. *at the east (gate).* ——*Distribute*, &c.] *i.e.* to assign to priests and Levites their share of that which, though offered to God, was intended for their maintenance as God's household; Kore had six under him as distributors among those not at the moment on duty at Jerusalem.—— *Oblation.*] *i.e.* eucharistic as distinguished from expiatory sacrifices.——*Most holy things.*] *i.e.* their portion of sin and trespass offerings. 15. *Next.*] *Rather*, under; Vulg. *sub curâ ejus* (v. 13).—*Cities.* There were once 13 Levitical cities in Judah; now six (*Rawlinson*).——*In their set office.*] *Rather*, with a trust; Vulg. *ut fideliter*

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of the priests, in *their* set office, to give to their brethren by courses, as well
to the great as to the small: 16 beside their genealogy of males, from three
years old and upward, *even* unto every one that entereth into the house of the
LORD, his daily portion for their service in their charges according to their
courses; 17 both to the genealogy of the priests by the house of their fathers,
and the Levites [m] from twenty years old and upward, in their charges by their
courses; 18 and to the genealogy of all their little ones, their wives, and their
sons, and their daughters, through all the congregation: for in their set office
they sanctified themselves in holiness: 19 also of the sons of Aaron the priests,
which were in [n] the fields of the suburbs of their cities, in every several city, the
men that were [o] expressed by name, to give portions to all the males among the
priests, and to all that were reckoned by genealogies among the Levites.
20 And thus did Hezekiah throughout all Judah, and [p] wrought *that which was*
good and right and truth before the LORD his God. 21 And in every work that
he began in the service of the house of God, and in the law, and in the com-
mandments, to seek his God, he did *it* with all his heart, and prospered.

[m] 1 Chr. 23. 24, 27.
[n] Lev. 25. 34; Num. 35. 2.
[o] ver. 12, 13, 14, 15.
[p] 2 Kin. 20. 3.

distribuerent.——*By courses.*] Vulg. *partes, i.e.* their shares; so Fr. and Ital.——*As well.*] *i.e.* without reference to personal age, or, it *may* be, dignity of the family to which they belonged (so Hervey). The sentence is interrupted, and resumed at *v.* 19. 16.] 'A parenthesis stating an exception.'—*Italf.*——*Beside,* &c.] *Rather,* apart from their males on the roll; R.V. *beside them that were reckoned by genealogy.*—— *Even . . . charges.*] *Rather,* of those who entered day by day *into the house of the Lord* for their duties. These, and their families, could receive their portion at Jerusalem. 17.] A further parenthesis occasioned by the use of the word 'roll' above.——*Both to the genealogy . . . by the.*] *Rather,* and as for the roll, it was according to; R.V. *and them that were reckoned by . . . by their fathers' houses.*——*And the.*] *Rather,* and that of the Levites was.—— *Twenty.*] Cf. Num. 4. 3 & 8. 24; 1 Chr. 23. 27. 18. *To the.*] *Rather,* as for the roll; R.V. *them that were reckoned by.*——*Through all the congregation.*] *Rather,* it included the whole body.——*In their,* &c.] *Rather,* for in their trust (so R.V. marg.) they dealt faithfully. 19. *Of.*] *Rather,* for.—— *The men,* &c.] *Rather,* there were men expressly named (or, *the aforesaid men*).——*That were reckoned,* &c.] *Rather,* that were on the roll. 20. *Thus.*] The rendering of the preceding five verses presents many almost insuperable difficulties, and the sense of it may not be too positively stated; it may be this—Kore and six assistants were nominated in trust to distribute among (*v.* 15) the Levites dwelling in the priestly cities their share of the offerings; and also among (*v.* 19) the priests dwelling in the pasture-lands ('suburbs,' to the breadth of 1,000 cubits) surrounding those cities. Of priests, men only (presumably over 30, the age for office) received the priestly portion; of Levites, all whose names were on the register. These portions of the Levites were over and above (*v.* 16) what those on duty received at Jerusalem per head, for themselves and their families, who, being (males) over three but under 20, were not allowed to officiate, yet were recognized if duly registered. And the registers for priests and Levites were (*vs.* 17, 18) kept on different principles; of the former only the heads of the families were enrolled; of the latter the entire families, male and female. [Hervey suggests reading 30 for 3 in *v.* 16; and Wordsworth would resume, after the parenthesis at *v.* 18, *And to genealogies, i.e.* register.]——*Good.*] The *good* is that which has God-pleasing for its motive; the *right* is that which has Conscience and God's Word for its rule; the *true* is that which *is* what it seems, is genuine, is (more than ἀληθής) ἀληθινός, imbued with truth. —— *Truth.*] R.V. *faithful* (marg. *faithfulness*). 21. *Every work.*] Whether connected with Divine worship, with the Levitical or with the Moral Law.——*With all his heart.*] And that produces *thoroughness;* cf. 2 Kin. 20. 3; Isa. 38. 3;—

'For his heart was in his work, and the heart
Giveth grace to every Art.'—*Longfellow.*

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198.—Prosperity in Judah.—Conspiracy and Captivity of Hoshea.

2 KINGS XVIII. 4–8.

4 [a] He removed the high places, and
brake the images, and cut down the
groves, and brake in pieces the [b] brasen
serpent that Moses had made: for unto
those days the children of Israel did burn
incense to it: and he called it Nehushtan.
5 He [c] trusted in the LORD God of Israel;
so that after him was none like him
among all the kings of Judah, nor *any*

[a] 2 Chr. 31. 1. [b] Num. 21. 9.
[c] ch. 19. 10; Job 13. 15; Ps. 13. 5. [c] ch. 8. 7.

2 K. xviii.—4. *Removed,* &c.] Thus completing in entirness the reformation, the enthusiastic commencement of which is described in 2 Chr. 31. 1. The *bâmôth* of *God* (pp. 195–6) had answered some of the purposes of the later synagogues, supplying a want keenly felt by the rural districts. They had never been removed till now, having practically been sanctioned by Samuel, Elijah, David, Solomon, and all the later kings, who had less excuse. Very possibly country folk, shocked or inconvenienced by their removal, shared the rabshakeh's idea (*v.* 22). Cf. 1 Kin. 15. 14; 1 Sam. 9. 12.—*Images . . groves.*] *Rather,* pillars . . . asherahs (1 Kin. 11. 5, *note*).—*He called it.*] So *Sept.* and *Vulg.*; lit. (so R.V. marg., *Peshito,* and *Targum*) *it was called*; Germ. *man hiess sie*; which some (Luther and most moderns) understand to mean that the people, while they reverenced it with superstitious awe (regarding it perhaps, like the Egyptians, as the emblem of healing power), called it, with a play of words, 'The brass' (*nechushtan*), shrinking from so ill-omened a name as 'The serpent' (*nâchâsh*). It certainly is against the idea of the title being one of scorn, that it was used as a royal female name in the next century (*ch.* 24. 8). 5.] Compare the eulogy of Josiah, *ch.* 23. 25; each was unsurpassed in that which was his special characteristic, Hezekiah in trust and steadfastness (*v.* 6), the heroism of patience and faith, Josiah in strict observance of God's written law.

[ISRAEL.] H. xi.—12.] *Lies.*] R.V. *falsehood.*—*But,* &c.] According to this rendering (*Sept., Vulg.,* Pusey, Huxtable, Drake, and R.V.), Hosea here contrasts the faith and unfaith of the sister-kingdoms. About Israel there is nothing of truth or constancy; on every side God is met by their hollowness; their very worship had been a lie; worldly policy erected the idols, and hypocrisy veiled it with the cry, 'This is thy God, O Israel—the God of the Exodus.' Judah is far from faultless;

HOSEA XI. 12 & XII. 1; 2 KINGS XVII. 4; HOSEA XIII. 9–11.

12 Ephraim compasseth me about with
lies, and the house of Israel with deceit:
but Judah yet ruleth with God, and is
faithful with the saints.
[H. xii.] [1] Ephraim [e] feedeth on wind,
and followeth after the east wind: he
daily increaseth lies and desolation; [a]and
they do make a covenant with the Assy-
rians, and [g]oil is carried into Egypt.

[a] ch. 5. 13 & 7. 11.
[f] ch. 23. 25. [g] Isa. 30. 6 & 57. 9.

their goodness may be confined to the few; God may have a controversy with them (*v.* 2), and ('yet' points to this) punishment may be impending; still, the sincerity of some among them, and especially of their king, justifies the expression in the latter half of the verse; God is owned, the dynasty and the hierarchy are those of God's appointment; Abijah's boast is true still (2 Chr. 13. 10–12). But the reading of Gesenius, Ewald, Keil, and others, and of R.V. marg., gives a totally different sense, and refers to the insincerity underlying the present reformation, the *outward* faithfulness of the people of Judah, viz., *and Judah is yet defiant* (or *wayward*) *towards God* (R.V. marg. *unstedfast with God*), *and towards the* All-holy One *who is faithful*; cf. *v.* 2. A.V. marg. *is faithful with the most holy* (R.V. *the Holy One*). From hankering after foreign alliances (*p.* 434, *note*), Israel had proceeded to covenants and embassies, acts of mistrust of her Covenant God.

H. xii.—1.] *Feedeth.*] Or, *pastures* (cp. ἐλκίων ἐβόσκετο, Eur. *Bacch.*, 573). Hosea mocks at Israel for seeking, now Assyria's now Egypt's, friendship rather than God's—Egypt's as delusive as the unsatisfying wind. Assyria's as impossible to grasp as the east wind by the pursuer (cp. *ch.* 2. 7), and as 'blasting' (Gen. 41. 6), *desolating,* were it obtainable.—*He daily.*] *Rather,* all the day long *he* (*Var.*); R.V. *he continually multiplieth.*—*Desolation.*) *i.e.* his ruin. Such unfaithfulness to God only hastens destruction.—*Covenant.*] So Menahem and Hoshea.—*Oil.*] As an ingratiatory offering from *a land of oil olive* (Deut. 8. 8).

2 Kin. xvii.—4.] *So.*] *Sept.* Segor and Soa; *Vulg.* Sua; *Sêwê* in Sargon's inscriptions, the Sabakos of Herodotus (ii. 137); he founded the 25th (Ethiopian) dynasty, having reunited Egypt after a long war with the princes of the Delta (p. 469, *note*). Some identify So with Shabataka (probably his son and

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that were before him. [6] For he [h] clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moses.

[7] And the LORD was with him; *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. [8] He smote the Philistines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

[2 K. xvii.] [4] And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

[H. xiii.] [9] O Israel, [i] thou hast destroyed thyself; [k] but in me *is* thine help. [10] I will be thy king: [l] where *is any other* that may save thee in all thy cities? and thy judges of whom [m] thou saidst, Give me a king and princes? [11] [n] I gave thee a king in mine anger, and took *him* away in my wrath.

199.—The Last Siege of Samaria.—Removal of the Ten Tribes.

2 KIN. XVII. 5-6. 2 KIN. XVIII. 9-12.

[5] THEN the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

[9] And [o] it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

[h] Deut. 10. 20; Josh. 23. 8.
[i] Prov. 6. 32; ch. 14. 1; Mal. 1. 9.
[k] ver. 4.
[l] Deut. 32. 38; ch. 10. 3; ver. 4.
[m] 1 Sam. 8. 5, 19.
[n] 1 Sam. 8. 7 & 10. 19 & 15. 22, 23 & 16. 1; ch. 10. 3.
[o] ch. 17. 3.

successor).——*Egypt.*] Little heard of since Jeroboam's day, Egypt now begins to play a prominent part in Bible history. Tiglath-pileser had (B.C. 734, *Inscr.*) penetrated to Gaza (*p.* 462, *note*) after breaking down all opposition in Syria and Philistia, and thus Assyria and Egypt came into contact once more (cp. Isa. 7, 18-19). So aimed at setting up a bulwark against Assyrian aggressiveness by encouraging the states between Egypt and the Euphrates to combine and throw off the Assyrian yoke. The consequent revolts outlasted the reign of Shalmaneser IV. (B.C. 727-722, *Annals*) and were not suppressed until the 11th year of his successor, Sargon (B.C. 711, *Inscr.*). Hezekiah seems to have held aloof from these political combinations and to have remained loyal to his suzerain until B.C. 711 at least (*see* Isa. 20, 1, *note*, p. 469), and probably until the revolt of Ekron in B.C. 701. But early in his reign, a party appears in Judah—as already in Israel (p. 434, *note*)—which sought to recover her independence by a revolt in alliance with Egypt, and its influence increased notwithstanding the opposition of Isaiah and the successes of Sargon at Raphia in B.C. 720 (p. 483, *note*) and at Ashdod in B.C. 711 (p. 469, *note*).——*Brought.*] R.V. *offered.*——*Present.*] *Rather*, tribute.——*Shut him up.*] Having captured him, we must suppose, in the open field, *before* Samaria fell; Sargon records that he took the city, but does not mention Hoshea. Possibly Hoshea went to Shalmaneser, to clear himself of the charge against him, and was detained. Cp. Jer. 51. 59, *note*, *p.* 601.

H. xiii.—9. *Thou, &c.*] R.V. (*not* marg.) *it is thy destruction that thou art against me, against thy help.* 10. *I, &c.*] R.V. Where now is thy king, that he (may be a *Hoshea* indeed)? K. r. 4 answers.——*Saidst, Give.*] Rejecting God (p. 2, *note*). 11. *A king.*] *i.e.* a royal succession; the verbs are in present tense.

2 K. xvii. 7, 8.—These verses complete the anticipatory summary of Hezekiah's reign: the date of the events is uncertain. 7. *Went forth.*] *i.e.* All his military enterprises prospered.——*Rebelled.*] By withholding the burdensome and humiliating tribute incurred by Ahaz, *see v.* 14, and *ch.* 16, 7. Sargon's Inscriptions, which do not mention Judah in his 2nd year, call him 'subjector' of Judah in his 11th, probably a reference to Judah's continued vassalage, for the view that Sargon then invaded Judah and captured Jerusalem, must now be abandoned (*Cheyne*, 1893). Pending further discoveries, it seems better to regard Hezekiah's 'rebellion' as deferred (probably by Isaiah's influence) until it became the cause of Sennacherib's invasion of Judah. 8. *Smote the Philistines.*] Both when Ashdod (B.C. 711) and when Ekron (B.C. 701) rebelled against Assyria with the aid of Egypt, Hezekiah seems (from the Inscriptions) to have been on friendly terms with Philistia.

2 K. xvii.—5. *Three years.*] *i.e.* one, and parts of two others. Apparently Shalma-

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HEZEKIAH—(*Isaiah, Micah*). HOSHEA—(*Hosea*).

[6] [b] In the ninth year of Hoshea the king of Assyria took Samaria, and [c] carried Israel away into Assyria, [d] and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

[10] And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, Samaria was taken.

[11] And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes: [12] [e] because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

200.—Rejection of God the cause of Israel's Rejection.

2 KINGS XVII. 7—23.

[7] FOR *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out

[b] Hos. 13. 16, foretold.
[c] Lev. 26. 33, 33; Deut. 28. 36, 64 & 29. 27, 28.
[d] 1 Chr. 5. 26.
[e] ch. 17. 7; Dan. 9. 6, 10.

neser IV. was assassinated during the time. In the palace of Sargon (see Isa. 20. 1) at Khorsabad this inscription is found, 'Samaria I besieged, I took; 27,290 men who dwelt in it I carried away.' Sargon may have headed the besieging army, in the capacity of 'tartan' (*i.e.* commander-in-chief and second person in the realm), before he usurped the throne. Note that, at *ch.* 18. 10, it is *not* said that Shalmaneser, but that the Assyrians, took Samaria. 6. *King of Assyria.*] According to the Assyrian Canon, this king was Sargon, who reigned from 722 to 705 B.C. During Sargon's absence in Palestine, Merodach-baladan, the Chaldæan, succeeded in securing Babylon as an independent throne. The capture of Carchemish (involving the final overthrow of the Hittite power) was one of the greatest successes of Sargon's triumphant career. After Samaria's capture, having crushed, in B.C. 720, Hamath and her neighbours, he defeated the Philistines and Egyptians under Hanun, King of Gaza, and So, at *Raphia*—S. of Gaza, on the edge of the desert, four days' march from the Egyptian frontier at Pelusium (cp. Exod. 13. 17). He captured Hanun; So fled and became tributary to Assyria. Isaiah alludes to Sargon's expedition of B.C. 711 against 'Philistia (Ashdod), Judah, Edom, and Moab' (see Isa. 20. 1–5, *p.* 469). In 710 B.C., Merodach-baladan abandoned Babylon, and, by his submission in the next year, Sargon extended the dominion of Assyria from the frontier of Egypt to the Persian Gulf. He records the submission even of Cyprus. Sargon consolidated his conquests by vast transplantations of population. —*Carried away.*] From no lack of love or power on God's part, but (as *vv.* 7, 13, and *ch.* 18. 12 point out) because, notwithstanding all His longsuffering and appeals, they persisted in breaking the Covenant. —*Israel.*] Not all the population, for Sargon records that he reimposed the former tribute; compare Nebuchadnezzar's treatment of Judah.—From 1 Chr. 5. 26, it appears that Tiglath-pileser had transplanted the Transjordanic tribes to Gozan.—*Halah.*] A district of N.W. Mesopotamia. Probably the *Chalcitis* of Ptolemy, N. of Tiphsah, next to Gauzanitis. *Vulg.* (at *ch.* 18. 11) speaks of Halah as a river (probably the Mygdonius, *Nahr-al-Huali*). —*In Habor.*] Rather, *on the Habor, the river of Gozan*, *i.e.* the *Chabour*, which flows through Gauzanitis (Ptolemy)—a district probably called also Habor—into the Euphrates at Circesium. Layard mentions the fertility of its banks.—*By.*] *Rather* supply, on (*Var.*, so R.V.).—*Gozan.*] Shalmaneser's records mention Guzana in Mesopotamia; this would be the Gauzanitis of Ptolemy, *i.e.* the district of the river Chabour, about 100 miles W. of Nineveh. It alone contains all four names, Halah, Habor, Haran (*see below*), Gozan (*Rawlinson*).—*Cities of the Medes.*] Replaced in 1 Chr. 5. 26 by *Hara*, which may mean *mountain land*, *i.e.* of Media (*Var.*, so *Sept.*, but R.V. as A.V.), or *Haran* (Gen. 11. 32, Lat. *Carrhæ*). These exiles would be settled between Nineveh and the Caspian. Sargon records his settlement of colonies of strangers in cities which he built in Media.—*Medes.*] The Madai (Gen. 10. 2) had settled S.W. of the Caspian, with Parthia on their E., Assyria and Armenia on their W. Tiglath-pileser, Sargon, Sennacherib, and Esarhaddon, invaded Media. Nominally Assyria's vassal, its power grew as Assyria's declined. Under Cyaxares (B.C. 633, cf. Tobit 14. 15), the Medes, aided by the Babylonians under Nabopolassar, captured Nineveh, and overthrew the Assyrian Empire, *cir.* 625 B.C.

2 K. xvii.—7. *For so, &c.*] *Rather*, And thus it happened, because (cf. *ch.* 18. 12).

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of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, [8] and [a] walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

[9] And the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, [b] from the tower of the watchmen to the fenced city. [10] [c] And they set them up images and [d] groves [e] in every high hill, and under every green tree: [11] and there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger: [12] for they served idols, [f] whereof the LORD had said unto them, [g] Ye shall not do this thing.

[13] Yet the LORD testified against Israel, and against Judah, by all the prophets, *and by* all [h] the seers, saying, [i] Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

[14] Notwithstanding they would not hear, but [k] hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. [15] And they rejected his statutes, [l] and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed [m] vanity,

[a] Lev. 18. 3; Deut. 18. 9; ch. 16. 3.
[b] ch. 18. 8.
[c] Ex. 34. 13; Deut. 16. 21; Mic. 5. 14.
[d] Deut. 12. 2; ch. 16. 4.
[e] 1 Kin. 14. 23; Isa. 57. 5.
[f] Ex. 20. 3, 4; Lev. 26. 1; Deut. 5. 7, 8.
[g] Deut. 4. 19.
[h] Jer. 18. 11 & 25. 5 & 35. 15.
[i] Deut. 31. 27; Prov. 29. 1.
[k] 1 Sam. 9. 9.
[l] Deut. 29. 25.
[m] Deut. 32. 21; 1 Kin. 16. 13; 1 Cor. 8. 4.

8. *Statutes.*] *i.e.* religious observances; cp. Hos. 5. 11, 'statutes of Omri' (Mic. 6. 16). Distinguish three classes of idolatry: (1) The indigenous or Canaanite, (2) Jeroboam's, v. 16, (3) the foreign, v. 16, *e.g.* Tyrian, Syrian, Assyrian—with their attendant superstitions, especially divination of various kinds.——*Heathen.*] *Rather*, nations (so vs. 11, 15). 9. *Did secretly.*] Heb. here only (probably = *covered*; Gesenius renders *did treacherously*); the sense is uncertain, *Var.* (R.V. as A.V.). Vulg. *Et offenderunt verbis non rectis.* Probably the meaning is that (like Israel at Sinai, or Jeroboam when inaugurating Bethel) they *pretended* that much of their idolworship was only another form of the worship of Jehovah.——*High places.*]See p. 5, *note*. Idolatrous shrines; not shrines such as Gibeon (cf. Deut. 12. 5), which received some sanction even from God himself.——*From the tower, &c.*] Cf. *ch.* 18. 8. A phrase expressing universality; as we might say, *from the hovel to the palace.* Uzziah built *towers in the desert* for the watchers over wells and flocks (2 Chr. 26. 10; Mic. 4. 8). No abode of any class of men among them was without its idol; cp. Moses' expression, Ex. 12. 29 & 11. 5. 10. *Images . . groves.*] *Rather*, pillars . . . asherahs. Cf. 1 Kin. 11. 5, *note*. 11. *Burnt incense.*] Hosea (2. 13 & 11. 2) mentions *incense to Baalim* and to *graven images*, and Isaiah (65. 7, 3) *upon the mountains* and *upon altars of brick*, and Jeremiah (19. 13 & 32. 29) *upon the roofs, unto Baal, and unto all the host of heaven.* —— *Wicked things.*] *i.e.* impurities; Vulg. *verba pessima*; *Sept.* ἐποίησαν κοινωνόν, which corresponds with (Ps. 106. 35, *Pr. Bk.*) 'were mingled among the heathen and learned their works.' 12. *Idols.*] Heb. *gillulim*; cf. 1 Kings 15. 12, *note*. 13. *The Lord testified.*] The very message (*Thus, &c.*) proved that God had indeed sent these prophets; cp. Jer. 23. 18, *note*, p. 631. True prophets were successively raised up in Israel from the Secession to the end of the N. Kingdom. At the last, Amos and Hosea exposed uncompromisingly the corruption and danger of the State, and urged reformation while yet there was time (*e.g.* Amos 5. 15), but they realised that the inner decay had gone too far.——*Against.*] R.V. *unto* (v. 15 also).——*By.*] Literally (as marg.) *by the hand of*; an instance of that circumstantiality of expression which is frequent in Bible writers, *viz.* the express mention in connection with an action of the instrument by which that action is ordinarily or necessarily performed; compare γραψάντες διὰ χειρὸς αὐτῶν (they were to deliver the letter); and προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν (Acts 15. 23 & 3. 18).——*Seers.*] On *nabi*, prophet, and *chozeh*, seer, cf. 1 Sam. 9. 9, *note*.——*The law.*] Seems here to mean both the law proper, given by Moses, and the exhortation and commands given later by the mouths of prophets. 14. *Necks.*] To *stiffen the neck* is to be obstinate, intractable, as a beast under the yoke.——*Not believe.*] That unbelief of the heart which is manifested in disobedience. 15. *Which, &c.*] *Var.* with which he warned them.——*Vanity.*] Of the words used to represent the nothingness of idols this one, *hebel*, a breath, a bubble, is chiefly used by

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and [m]became vain, and went after the heathen that were round about them, *concerning* whom the LORD had charged them, that they should [n]not do like them. 16 And they left all the commandments of the LORD their God, and [p]made them molten images, *even* two calves, [q]and made a grove, and worshipped all the host of heaven, [r]and served Baal. 17 [s]And they caused their sons and their daughters to pass through the fire, and [t]used divination and enchantments, and [u]sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left [x]but the tribe of Judah only.

19 Also [y]Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and [z]delivered them into the hand of spoilers, until he had cast them out of his sight. 21 For [a]he rent Israel from the house of David; and [b]they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. 22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; 23 until the LORD removed Israel out of his sight, [c]as he had said by all his servants the prophets. [d]So was Israel carried away out of their own land to Assyria unto this day.

[m] Ps. 115. 8; Rom. 1. 21.
[n] Ex. 32. 8; 1 Kin. 12. 28.
[o] 1 Kin. 14. 15, 23 & 15. 13 & 16. 33.
[p] 1 Kin. 16. 31 & 22. 53; ch. 11. 18.
[q] Lev. 18. 21; ch. 16. 3; Ezek. 23. 37.
[r] Deut. 12. 30, 31.
[s] Deut. 18. 10.
[t] 1 Kin. 11. 18, 32.
[u] ch. 13. 3 & 15. 29.
[x] 1 Kin. 12. 20, 28.
[y] ver. 6.
[z] 1 Kin. 21. 20.
[a] Jer. 3. 8.
[b] 1 Kin. 11. 11, 31.
[c] 1 Kin. 14. 16.

poets. '*Following a nothing* (1 Cor. 8. 4) *they became good-for-nothing*' would in some measure give the play on the word; cf. Jer. 2. 5. 16. *Calves.*] Jeroboam's worship pretended to be that of Jehovah, though at unauthorised shrines and with idolatrous rights, the Mosaic Law being partly adopted, partly adapted. —*A grove.*] Referring, probably, to the *asherah* set up by Ahab in Samaria (1 Kin. 16. 33).—*Host of Heaven.*] See Deut. 4. 19 & 17. 3. This ancient (1 Sam. 12. 10) idolatry gained ground in the later days of both Kingdoms. Probably Ahaz introduced the Assyro-Babylonian form into Judah (*p.* 463). 17. *Pass.*] Cf. *ch.* 16. 3, *note.*—*Divination.*] The Hebrew word is in derivation akin to *harupex* (ἐρωφάντης, one who slays, and inspects entrails), being from a Chaldee root signifying *cutting*; but in meaning rather to *hariolus* (from *fari*, one who utters in God's name, as a προφήτης of God); it is used of false prophets, of Balaam, and once (Prov. 16. 10) in a good sense. Cf. '*Hariolos, haruspices. Mitte omnes; quæ futura et quæ facta, eloquar.*'—*Plaut. Am.* v. 2. 2.—*Enchantments.*] *Vulg.*, probably rightly, *augurias*; from the Heb. 'to hiss,' these omens from sights and sounds being uttered in mysterious whispers; the word is used of serpent-charmers also (Ps. 58. 5).—*Sold themselves.*] His slaves ye are whom ye obey' (cf. 1 Kin. 21. 20). 18. *Out of his sight.*] The land of Promise was the land of God's Presence.—*Judah only.*] Benjamin, Simeon, and Dan, being merged therein. 19. *Also Judah.*] *Rather*, Judah however (cp. Hos. 4. 15).—*Israel.*] The ten tribes. Ahaziah and Ahaz adopted Ahab's Baal worship (*chs.* 8. 27 & 16. 3). 20. *Spoilers.*] Syria and Assyria. 21. *Drave.*] *Or* read *drew away* (R.V. marg.). Calf-worship led to idolatry (2 Chr. 11. 15), *persistence* in both to captivity. 23. *Prophets.*] By Hosea (1. 6) and Amos (3. 11, 12 & 5. 27) recently; by Moses (Deut. 11. 9).—*Unto this day.*] The Ten Tribes were, *as a nation*, dissolved by the Assyrian, nor did their relics form any community in exile. Dispersed in groups between the R. Euphrates and the Caspian Sea, they doubtless gradually lost the bonds of a common descent and of a distinctive religion, especially through intermarriages. Such a people as Amos and Hosea describe would be little fitted to resist, on grounds of religion or morality, this natural tendency. Unlike Judah in exile later, the Ten Tribes had no definite promise of restoration as a separate people. Hosea (3. 4, 5 & 14. 4-7) had been enabled to promise them God's ultimate forgiveness, but only through reunion with Judah under a Davidic king (involving the abandonment of all that was distinctive in the national policy of Jeroboam I.). Any who remained true to their ancient hopes and faith, *either* returned to Judah with Zerubbabel and Ezra under the common name of 'Israelites' (1 Chr. 9. 2, 3; Ezra 6. 17); or of 'Jews' (Acts 2. 5), or were merged in the Dispersion of Judah in Western Asia (Acts 26. 7; Luke 2. 36; James 1. 1). No historian of Alexander's conquests, or of Rome, I'arthian, and Persian expeditions names an alien nation of 'Israel.'

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THE KINGDOM OF JUDAH.

201.—Judah, Threatened by Sennacherib, is Encouraged.—The Doom of Assyria.

2 CHRONICLES XXXII. 1; NAHUM I.

[1] AFTER [a] these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

[a] 2 Kin. 18. 13, &c.; Isa. 36. 1, &c.

2 C. xxxii.—1. *The establishment thereof.*] R.V. *and this faithfulness.* What is meant, apparently, is the genuine thoroughness of the work of reformation; *Sept.* καὶ τὴν ἀλήθειαν ταύτην; Vulg. *hujuscemodi veritatem;* Germ. *treue.* —— *Sennacherib.*] Sargon's younger son; according to the inscriptions he reigned from 705 to 681 B.C. Another son of Sargon, who was made king of Babylon, died, and was succeeded by Hagisa, whom Merodach-baladan murdered. Merodach was ejected by Sennacherib within three months. His invasion of Judah is dated 702 B.C. Menahem is described as ruling then in Samaria. Sennacherib mastered all the W. side of Palestine, took 46 fortified cities, sent 200,000 of their inhabitants into captivity, and (he says, using the same expression as Tiglath-pileser of Rezin) 'shut up Hezekiah in Jerusalem like a caged bird, and built towers round the city to attack it.'—*Thought,* &c.] A necessary strategic step towards his goal, *viz.* Egypt.—*Win,* &c.] R.V. marg. *break up;* Sennacherib succeeded in taking some, as both Kings and Isaiah affirm. While he was besieging Lachish Hezekiah purchases Sennacherib's promise of retirement; the promise is broken (*Jos. Ant.* x. 1. 1) by the Assyrian king, one of whose titles of pride is 'the observer of sworn faith,' and a force ('a great host,' 2 Kin. 18. 17; lit. *heavy, i.e. numerous, force,* as in Isa. 36. 2 also; *Sept.* ἐν δυνάμει βαρείᾳ; Vulg. *manu valida;* however, 2 Kin. 18. 24 and v. 9 seem to point rather to a, perhaps imposingly, strong escort) is detached against Jerusalem, 'while Sennacherib himself goes to war against the Egyptians and Ethiopians.' See *note* on 'host,' 2 Kin. 18. 17. Note, that it is by resisting not by mollifying, by braving not by cringing before him, that *our* enemy is put to flight (Jas. 4. 7). [For the argument to show that Sennacherib *twice* invaded Judah, see Rawlinson (*Anc. Mon.* ii. 158, 168); for the contrary, see Birks (on *Isaiah*, p. 37) and Lenormant (*Premieres Civilisations*, ii. 270–289); the mutilated state of the inscriptions prevents their deciding the point; but on the chronological questions involved a valuable dissertation is to be found in Cheyne's introduction to Isa. 36 (vol. i. p. 201).] At this crisis Nahum's voice was calculated to bring comfort. He uttered doom *on* Nineveh, in a prophecy which may be called a sequel to Jonah's (showing, that, if there be relapse after penitence and mercy, tarrying judgment comes at length); but his utterance was *in* Judah and *for* Judah. His name means *consolation;* he tells trembling Judah that she has no cause to be fearful, for God, 'jealous' of his own honour, will undoubtedly 'avenge' his people. Generally there is 'a want of perspective in Hebrew prophecy, which causes near and far to come together into something like one plane in the written oracle.' Nahum's prophecy is no exception. He seems to point (1) to Sennacherib's utter discomfiture (2 Kin. 19. 35), and also (2) to Assyria's final ruin; and the 'good tidings' he speaks of (1. 15) can scarcely fail (comp. Isa. 52. 7) to carry our thoughts (3. 4) to those days as well, when spiritual Israelites shall approach unhindered a spiritual Jerusalem, and when the 'wicked' shall cease from troubling, and the weary be at rest beneath the sway of a Prince of 'peace,' *i.e.* to the Gospel-day, *and,* that which it foreshadows, the 'kingdom come.'

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(Nahum i.)

1 The burden [b] of Nineveh. The book of the vision of Nahum the Elkoshite.
2 God *is* [c] jealous, and [d] the LORD revengeth; the LORD revengeth, and *is* furious;
the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his
enemies. 3 The LORD *is* [e] slow to anger, and [f] great in power, and will not at all acquit
the wicked: [g] the LORD *hath* his way in the whirlwind and in the storm, and the clouds
are the dust of his feet. 4 [h] He rebuketh the sea, and maketh it dry, and drieth up all
the rivers: [i] Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.
5 [k] The mountains quake at him, and [l] the hills melt, and [m] the earth is burned at his
presence, yea, the world, and all that dwell therein. 6 Who can stand before his
indignation? and [n] who can abide in the fierceness of his anger? [o] his fury is poured
out like fire, and the rocks are thrown down by him.
7 [p] The LORD *is* good, a strong hold in the day of trouble; and [q] he knoweth them
that trust in him. 8 [r] But with an overrunning flood he will make an utter end of
the place thereof, and darkness shall pursue his enemies.

[b] Zeph. 2. 13.
[c] Ex. 20. 5 & 34. 14; Deut. 4. 24; Josh. 24. 19.
[d] Deut. 32. 35; Ps. 94. 1; Isa. 59. 18.
[e] Ex. 34. 6, 7; Neh. 9. 17; Ps. 103. 8; Jonah 4. 2.
[f] Job 9. 4.
[g] Ps. 18. 7, &c. & 97. 2; Hab. 3. 5, 11, 12.
[h] Ps. 106. 9; Isa. 50. 2; Matt. 8. 26.
[i] Isa. 33. 9.
[k] Judg. 5. 5; Ps. 97. 5; Mic. 1. 4.
[l] 2 Pet. 3. 10.
[m] Mal. 3. 2.
[n] Rev. 16. 1.
[o] 1 Chr. 16. 24; Ps. 100. 5; Jer. 33. 11; Lam. 3. 26.
[p] Ps. 1. 6; 2 Tim. 2. 19.
[q] Dan. 9. 26 & 11. 10, 22, 40.

NAHUM, the Barnabas (Acts 4. 36) of prophecy, for sublimity, fire, and boldness of imagination, stands first among the Minor Prophets.

N. i. — 1. *Burden.*] *Rather*, doom; cf. 2 Kin. 9. 25, *note.* —— *Nineveh.*] Isaiah (10 & 14) speaks of the overthrow of Assyria, but does not name Nineveh. —— *Vision.*] The prophetic *Writer* is always *Seer* also, the *Speaker* may or may not be so (*e.g.* Balaam, Nathan). Comp. the expression in Isa. 2. 1, 'The *word* which Isaiah *saw*;' the propriety of which is apparent if we refer ourselves to the mental process which takes place in meditating upon any important truth, especially while the vividness of the first discovery lasts; and its propriety becomes still more obvious as we read *there* the various pictures of military power, maritime commerce, wealth, luxury, pride, selfishness, and irreligion, of political misgovernment, anarchy, and decay, and of ultimate reform and restoration; or read *here* descriptions equally graphic of God's majestic dealings, and the advance of His armies to do His work of destruction and the desolation of an imperial city. No man could so describe who had not first had his eyes 'open' (Num. 24. 4).—— *Elkoshite.*] Alkosh, near Mosul, boasts a tomb of Nahum, and the fitness of his living within sight of the city whose doom he uttered has disposed some (since the 16th century) to assign that as his birthplace. Jerome assigns Elkosh (which cannot now be identified) in Galilee (Capernaum = *village of Nahum*), which would now be in the hands of the Assyrians; and the language of this prophecy would well suit an Israelite who had escaped the recent captivity (alluded to in v. 9) and dwelt in Judah; *e.g.* the mention (v. 4) of Carmel and Lebanon, and (to which Payne Smith calls attention) the use of a phrase (*ch.* 3. 2) for pursuing, or charging, horses (referring to the circling motion of their feet in galloping) which is elsewhere used only by the Northern prophetess Deborah (Judg. 5. 22). 2.] R.V. *The Lord is a jealous God and avengeth; the Lord avengeth and is full of wrath, &c.* 3. *Acquit the wicked.*] R.V. *clear the guilty.* 5. *Is burned.*] *Rather*, lifteth itself up (*Variorum*); R.V. *is upheaved*; the verb may mean *take away*, here and in 2 Sam. 5. 21. 6. *Thrown down.*] R.V. *broken asunder.* 8. *But.*] Behold the goodness *and* severity of God.——*Flood.*] Abundant traces of destruction by fire have been found at Nineveh, to which there is allusion in v. 10 and *ch.* 3. 13, 15; but there is no sign of any breach having been made in the walls by water; yet this is further alluded to in *ch.* 2. 6, 'The gates of the rivers shall be opened, and the palace shall be dissolved.' 'There was an old prophecy that Nineveh should not be taken till the river became an enemy to the city,' writes Diodorus (ii. 27), adding that when the Tigris so flooded as to break down 20 stadia of the wall, the king, abandoning hope, burnt himself, his wealth, his palace, and his family. Whether by fire or by water, the destruction by the Medo-Babylonian army should be complete and final; '*a full* end' (R.V.) is repeated (v. 9); 'affliction' shall have no cause to strike a second blow. The last mention of Nineveh as an existing city is in Zeph. 2. 13. She has continued 'a desolation' to this day.——*Thereof.*] *i.e.* of Nineveh.—— *Darkness, &c.*] *Rather*, shall pursue his

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9 [a] What do ye imagine against the LORD? [b] he will make an utter end: affliction shall not rise up the second time. 10 For while *they be* folden together [a] *as* thorns, [a] and while they are drunken *as* drunkards, [c] they shall be devoured as stubble fully dry. 11 There is *one* come out of thee, [d] that imagineth evil against the LORD, a wicked counsellor.

12 Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus [e] shall they be cut down, when he shall [b] pass through. Though I have afflicted thee, I will afflict thee no more. 13 For now will I [f] break his yoke from off thee, and will burst thy bonds in sunder. 14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: [g] I will make thy grave; for thou art vile.

15 Behold [e] upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for [f] the wicked shall no more pass through thee; [h] he is utterly cut off.

[a] Ps. 2. 1.
[b] 2 Sam. 23. 6, 7.
[c] ch. 3. 11.
[d] 2 Kin. 19. 22, 23.
[e] 1 Sam. 2. 12.
[f] Mal. 4. 1.
[g] 2 Kin. 19. 25, 37.
[h] Isa. 8. 8; Dan. 11. 10.
[i] Jer. 2. 20 & 30. 8.
[j] Isa. 52. 7; Rom. 10. 15.
[k] 2 Kin. 19. 37.
[l] ver. 11, 12.
[m] ver. 14.

enemies into darkness (*Var.*); so R.V. 9. *Utter.*] The same word is used when God declares, and that twice over, that He will not 'make a *full* end' of his people (Jer. 4. 27 & 5. 18); they have not 'stumbled that they should fall,' God hath not 'cast away his people.'——*Affliction.*] *Rather*, trouble, as v. 7; this *may* mean (so Payne Smith) that no calamity, such as that which had lately befallen Samaria, shall befall Jerusalem at Assyria's hands; cf. v. 12. 10. *While.*] *Rather*, though.——*Folden together.*] *Rather*, interlaced (*Variorum*); R.V. *like tangled thorns*; cf. *Land of Book*, p. 342. ——*As drunkards.*] *Rather*, according to their drink (*Variorum*); R.V. *drenched as it were in their drink.* 11. *Is, &c.*] *Rather*, came . . . imagined.——*Wicked.*] Marg. *of Belial*, *i.e.* impious; the allusion is to 'the rabshakeh, whom the king of Assyria sent to reproach the living God' (Isa. 37. 4). 12. *Quiet and likewise.*] *Rather*, in full numbers (R.V. *strength*) and so very.——*When, &c.*] *Rather*, and he shall pass away (*Variorum*); so R.V. —— *Afflicted.*] Vulg. *affliri*, not the same word as *trouble* in *vs.* 7, 9 (*tribulatio*).——*No more.*] The exactions of Sennacherib were a burden, which, though their king (Manasseh) might be carried captive (2 Chron. 33. 11), should not again befall Judah at Assyria's hands. 13. *Break his yoke.*] Sennacherib's broken pledge might justify Judah, and God's protection might embolden Hezekiah to refuse the tribute. 14. *And.*] *Rather*, But (*viz.*) with reference to Nineveh (*Variorum*).——*Thee.*] *i.e.* Sennacherib (if the prophecy is rightly placed at this early date).——*That no more, &c.*] *i.e.* his race shall before many generations become extinct. —— *Grave.*] And that an inglorious one, the death of 'a fool' (2 Sam. 3. 33); cf. 2 Kin. 19. 37.——*Vile.*] *Rather*, lightly esteemed (as in 1 Sam. 2. 30), as they that dishonour God (Isa. 37. 12) shall ever be. 15. *Keep, &c.*] He sees as if already at hand the day when Assyria's armies should no longer impede the approach of worshippers to Zion.——*Wicked.*] Cf. v. 11, *note.*——*Cut off.*] His army in the immediate future (2 Kin. 19. 35), his capital ere long.——The other two chapters are devoted to a description of that day of destruction, when the 'bloody city' (so called in allusion to the cruelties she practised, *G. Smith, Assyria*, p. 161) shall be 'bruised' past healing, 'wounded' beyond cure, when all the nations shall exult in her downfall. In *ch.* 2. 1 Payne Smith sees rather encouraging advice to Jerusalem to prepare to withstand Sennacherib, than a taunting recommendation to Nineveh. However that may be, for Nineveh Nahum has no message of consolation; comforters for her are sought (he says) in vain (*ch.* 3. 7). Her penitence in the days of Jonah died never to be revived. Her doom is irrevocable. The prophet has not now to dwell upon the fact that God is gracious and merciful (Jonah 4. 2), but that He is a God of severity and vengeance; if his words ever reached her at all, this 'Comforter' would only 'convict' (John 16. 8) Nineveh 'of judgment.' The approach of the 'Devastator' is very grandly described; we seem to see before us the red shields and dresses of the Medo-Babylonian soldiery, the chariots gleaming with scythes of burnished steel, the brandished fir-spears, the hasty defence, the diverting of the water-courses, the ineffectual rally, the insult and the plunder, the conflagration. One verse (*ch.* 3. 8) demands notice, both on account of the incorrect rendering of A.V., and of the chronological question to which it gives rise. The prophet warns Nineveh that the fate of 'populous No, situate among the rivers,' awaited her. This should be rendered (so *Variorum*) 'No of Amon (*i.e.* the city of Amen, the solar

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202.—Trust on Egypt Denounced.

ISAIAH XXX. 1-7.

1 WOE to the rebellious children, saith
the LORD, [b] that take counsel, but not of
me; and that cover with a covering, but
not of my spirit, [d] that they may add sin to
sin: 2 that walk to go down into Egypt,
and have not asked at my mouth; to
strengthen themselves in the strength
of Pharaoh, and to trust in the shadow of
Egypt! 3 [e] Therefore shall the strength of
Pharaoh be your shame, and the trust in
the shadow of Egypt *your* confusion.
4 For his princes were at [f] Zoan, and his
ambassadors came to Hanes. 5 [m] They

[b] ch. 36. 6; Ezek. 17. 15.
[d] ch. 29. 15.
[d] Deut. 29. 19.
[f] Num. 27. 21; Josh. 9. 14; 1 Kin. 22. 7; Jer. 21. 2 & 42. 2, 20.

ISAIAH XXXI. 1-5.

1 Woe to them [g] that go down to Egypt
for help; and [e] stay on horses, and trust
in chariots, because *they are* many; and
in horsemen, because they are very strong;
but they look not unto the Holy One of
Israel, [g] neither seek the LORD! 2 Yet he
also *is* wise, and will bring evil, and [h] will
not call back his words: but will arise
against the house of the evildoers, and
against the help of them that work iniquity.
3 Now the Egyptians *are* [k] men,
and not God; and their horses flesh, and
not spirit. When the LORD shall stretch

[g] Dan. 9. 13; Hos. 7. 7.
[h] Num. 23. 19.
[e] ch. 20. 5; Jer. 37. 5, 7.
[k] Ps. 146. 3, 5.
[m] ch. 19. 11.
[m] Jer. 2. 36.

god, *viz.* Thebes, which stands on both banks of the Nile, known as Diospolis, or city of Jupiter Ammon) enthroned on the Nile-canals.' Plainly he is speaking of its destruction as an event fresh in men's minds—if as a future event, which would be fresh in the Ninevites' minds in the day of their doom, the date here assigned to Nahum (which accords with Wright's view) may be correct; if as an event lately happened when he wrote, Nahum's prophecy must have been uttered many years later; for Nineveh (?) fell 625 B.C., and Thebes (under Nudammon, son of Tirhakah's sister) only succumbed finally to the armies of Assurbanipal (= Sardanapalus, son of Esarhaddon), who reigned 668-620 B.C., whose first expedition into Egypt took place at the very commencement of his reign (when Tirhakah, recovered from his defeat by Esarhaddon, was again master of Egypt), and the second not many years later.

I. XXXI.—1. *Woe, &c.*] In substance this utterance is a repetition of *ch.* 30, addressed to the Egypt-party in Jerusalem. On this occasion Isaiah dwells on God's surpassing wisdom, might, and faithfulness, His divinity.

I. XXX.—1. *Rebellious children.*] Vulg. *desertores: Sept.* ἀποστάται; *i.e.* the ungodly, the irreligious section of God's people, those whose confidence was the very opposite of that of the author of the 91st Psalm; they were of Hoshea's spirit (2 Kin. 17. 4). Hezekiah did not (*ch.* 36. 15) share this feeling; yet, apparently, it was somewhat widespread, or at least influential, in Jerusalem, and from time to time the Egypt-party gained the upper hand. Probably they had sent defiant messages (2 Kin. 18. 20) after Hezekiah's submissive embassy. No doubt Isaiah had frequently to use such plain speaking—receiving only for answer (v. 10), 'Seers! see not; prophets! prophesy not unto us right things, speak unto us smooth things, prophesy deceits,' *i.e.* prosperity, without the conditions—repentance, righteousness.—— *Cover, &c.*] *Rather,* weave a web, *i.e.* treaty (*Alexander*); or, as R.V. marg. *pour out a drink-offering* (so A.V. marg., *Gesenius*); or, *make a league* (so *Sept., Vulg., Syr., Loeth*); or, *form a molten image* (*Kay*); Heb. *massekah*; but no one of these renderings will suit all places where the word occurs. 2. *Walk.*] *Rather,* set forth; *Sept.* πορευόμενοι.—— *Strengthen, &c.*] R.V. marg. *flee to the stronghold* (asylum, *Cheyne*) *of Pharaoh.* 4. *Were . . came.*] R.V. *are . . are come*; in vision the seer sees them arriving.—— *Zoan.*] Means *place of departure, i.e.* of caravans (*Poole*). It was the capital of the dynasty of the Hyksos or shepherd kings of Egypt. Gk. *Tanis*, Arab. *San*, and was the key of Egypt, as commanding the route to Palestine and Syria. Abandoned by the kings of the 18th dynasty, Zoan was enlarged and fortified by Rameses II., the Pharaoh of the Hebrew oppression, who made it his residence (Ps. 78. 12, 43). The sandy plain round it ('the field of Zoan,' *sokhot Zoan* of the Egyptians) was the exercising ground of the Egyptian armies. Mineptah II., the Pharaoh of the Exodus, still continued to reside at Zoan, and on its plain the miracles of Moses were performed (*Tristram*). Hence began the Exodus. As the port and emporium of Egypt it was superseded by Pelusium (Sin), and later by Alexandria (*Poole*).—— *Hanes.*]

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were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 [n] The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, [p] the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

7 [r] For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, [s] Their strength *is* to sit still.

[n] ch. 57. 9; Hos. 8. 9 & 12. 1.
[o] Hos. 11. 10; Amos 3. 8.
[p] Deut. 8. 15.

out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, [o] Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them: [q] so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof. 5 [r] As birds flying, so will the LORD of hosts defend Jerusalem; [s] defending also he will deliver *it; and* passing over he will preserve *it*.

[q] ch. 42. 13.
[r] Jer. 37. 7.
[s] Deut. 32. 11; Ps. 91. 4.
[t] Ps. 37. 40.
[u] ver. 15; ch. 7. 4.

Now *Ahnâs el Medeeneh, i.e.* Ahnas the capital (Arab.), *Hnes* (Coptic), about 70 miles above Cairo, the capital of the Heptanomis, or district of the seven nomes, which was a minor kingdom under a scion of Shishak when, about a generation before Isaiah, the Ethiopian king Pianchi overran Egypt, and founded there the Ethiopian dynasty, of which Tirhakah was the most distinguished member (*Poole*). The identification of Hanes by Mariette Bey is one of the most recent and interesting discoveries of Egyptologists. Hanes succeeded Memphis long before Abraham's time as the capital of Egypt, and was known to the Greeks as Heracleopolis Magna. The name of Hanes occurs here only. **5.** *Were . . could.*] R.V. *shall be . . can.* Sargon records, 'To Pharaoh, a monarch who could not save them, their presents carried and besought his alliance.' **6.** *Burden of.*] R.V. in *oracle concerning*; Sept. *vision of the quadrupeds in the desert*; Vulg. *onus jumentorum Austri*; probably (whether an original heading of what is scarcely a new section, or one casually slipped in) the meaning is, 'The Doom of (*i.e.* the fate awaiting, the destiny of) the southern embassy.' — *Into.*] R.V. *through.* — *Young,* &c.] *Rather,* lioness and the lion; so *Var.* and R.V. — *Viper.*] Heb. *eph'eh.* Probably the sand viper, *echis arenicola*; Arab. *ephah* (*Tristram*). — *Serpent.*] Not the *saraph* of Num. 21. 6; Herodotus mentions bones which he was told were those of winged serpents in Egypt, and 'flying serpents in Arabia and nowhere else;' none are known. The leaping tree-snakes are harmless. Either the prophet speaks figuratively of the sand serpents which dart swiftly in the desert, or poetically of a power more deadly than the cockatrice (*Tristram*). — *Will carry.*] *Rather,* were carrying; R.V. *carry.* — *Shall not.*] *Rather,* do not.

1. xxxi.—3. *Fall . . fall down.*] R.V. *stumble . . . fall.* **4.** *Like,* &c.] The terribleness of God aroused to anger at length is frequently compared to a lion; *cf.* Hos. 11. 10; Joel 3. 16; Amos 3. 8. The resemblance to *Hom. Il.* xii. 302 is remarkable:—Εἴτερ γάρ χ' εὕρῃσι κατ' αὐτόφι βώτορας ἀνδρῶν Σὺν κυνὲ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα, Οὔ βά τ' ἀκείρητος μέμονε σταθμοῖο δίεσθαι. — *Roaring on.*] R.V. *growleth over.* — *For . . . for.*] R.V. *upon,* (marg.) *against.* **5.** *Birds.*] Micah (5. 7, 8) compares God's terribleness to the lion. His graciousness to the gently-falling dew; here this is compared to the tender care of the parent-birds; *cf.* Deut. 32. 11; Matt. 23. 37. — *Flying.*] *Rather,* fluttering over (their young) to shelter or protect them. — *Passing over.*] Not without reference to Ex. 12. 13; indeed in almost every deliverance named allusion is made to the days of the Exodus and of the Judges. — *Preserve.*] *Rather,* set it free (*Variorum*); *cf.* 'Jehovah hath triumphed. His people are free.' The promised deliverance Isaiah next (v. 6) urges as a motive to penitence, for this (he says) shall issue in the destruction of the Assyrian host by no human power (v. 8), and in the removal (v. 9) of its rock (their king; *cf.* 2 Kin. 19. 35, 37), to whose shelter they trusted.

1. xxx.—7. *Shall.*] *Rather,* do; R.V. *Egypt helpeth.* — *Have I cried,* &c.] Or, *I proclaim concerning that people, As for Rahab* (*cf.* Ps. 89. 10, p. 279), *they do sit still* (*Variorum*); R.V. *called her Rahab that sitteth still;* Heb. *Rahab-hém-shebheth;* Cheyne renders, 'Rahab: they are utter indolence:' *i.e.* Proud! (*ventosa et insolens natio*, Pliny) they have nothing to be proud of, better be called Inaction; Kay, 'Very Rahab (*i.e. arrogance*) are they, desert!' *i.e.* mere vaunters, cease to seek their aid; Vulg. *superbia tantum est; quiesce;* advice similar to that of v. 15, 'Abandon this scheme,

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203.—Sennacherib Bribed to Retire.

2 KINGS XVIII. 13-16.

13 Now [a] in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

Hezekiah becomes Sennacherib's vassal.

14 And Hezekiah king of Judah sent to

[a] 2 Chr. 32. 1, &c.

ISAIAH XXXVI. 1; 2 CHRON. XXXII. 2-8.

1 Now [b] it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

Sennacherib threatens Jerusalem.—Hezekiah's measures of defence.

[2 C. xxxii.] 2 And when Hezekiah saw

[b] 2 Kin. 18. 17.

go back into the old path of trust, of belief that your God is all-sufficing; that is your best military preparation; with which perhaps it might accord best to render here—'Your (true) Rahab (the only reliable helper) is Trust.' This brief sentence Isaiah was bidden (v. 8) to write large and plain, and place conspicuously, because of their unwillingness to hearken (v. 9). He tells them that their want of trust will cause (v. 18) delay of God's graciousness, and a feeding on 'bread of adversity,' (v. 20), *i.e.* the scant supply of a siege; yet that day should not be one for silencing their teacher (v. 10), but of hearkening, and reformation, and the casting away of the unclean thing (v. 22 and *ch.* 31. 7; cp. σκύβαλον, Ph. 3. 8; to actual idolatry there was no return after the Captivity); abundance shall follow (v. 24), and they shall know that under the sun of God's favour '*gratior it dies.*' Then the name of Jehovah (v. 27), His attributes, His severity and goodness, shall be displayed; every stroke of 'the staff of doom' (v. 32) shall be accompanied with Hebrew song that 'the Lord hath triumphed gloriously;' then (v. 33) the *melek* (the vaunted king of kings) shall be the Moloch-victim,—for him a Tophet, a valley of destruction, is prepared by Him 'whose fire is in Zion, and his furnace in Jerusalem' (*ch.* 31. 9).

1. xxxvi.—1. *Fourteenth.*] Sargon's annals state that *he* invaded Palestine in that year, but mention no hostile operations except against Ashdod; cf. Kin. *v.* 13, *note.* The Chronicler names no year, and only the editor of Kings mentions the impost.—*Defenced.*] R.V. *fenced;* cf. Kin. *v.* 13, *note.*

2 K. xviii.—13. *Sennacherib.*] He reigned, according to his records, from 705 to 681 B.C.—*Come up against.*] His purpose was to give the captured towns to Philistia, 'so as (the inscription states) to make Hezekiah's country small.' The 'rabshakeh' (v. 21) taunts them with relying on Egypt for aid. The point of his sarcasm falls harmless on Hezekiah, but not altogether so, perhaps, on the people at large. The 14th year of Hezekiah would be *eight years* after the capture of Samaria. The Assyrian inscriptions (which, when perfect and intelligible, are the authority of greatest weight, as being contemporary, and not a later compilation and liable to errors in transcription) seem to place the end of that siege in the first year of Sargon, and this invasion in the fourth year of Sennacherib, *i.e.* after an interval of 21 *years.* It is possible that the date here is incorrect (Rawlinson would read 27th), or a later insertion; but it is not necessary to suppose an error in all MSS. and all ancient versions. The word 'king' is loosely used. A Crown Prince is so called (Nebuchadnezzar, 2 Kin. 24. 1; Belshazzar, Dan. 5. 1). Sargon may have been still alive, though Sennacherib is called king here, and though the Assyrian cylinders date his reign as already begun. Herodotus (ii. 141) says, ἐπ' Αἴγυπτον ἐλαύνειν στρατὸν μέγαν Σανακάριβον βασιλέα Ἀραβίων τε καὶ Ἀσσυρίων. Egypt and Assyria were the two great rival powers of the civilized world at this time. Sennacherib's aim was Egypt, and as he supposed Judah to be hankering after an Egyptian alliance, he could not leave fortified towns in hostile hands behind him, though he was already some 30 miles beyond Jerusalem (S.W) on his road to Egypt, and might have passed it by, as out of his line of march, had not Hezekiah's display of weakness and wealth tempted him. Judah suffered in a corresponding manner later (2 Kin. 23. 29), when Egypt was marching against Assyria, but then Josiah was the aggressor. Hezekiah personally may have been all along of a very determined spirit, and bold in the true form of confidence—Immanu-el (Chr. *v.* 8); but his spirit seems not (as yet at any rate) to have been shared by the mass of the people. To their timidity and distrust Hezekiah yields.—*Fenced.*] Lit. with access cut off. Cawdray uses *defenced* (as in Isa.) in similar sense. 'In high and defenced

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the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. 15 And Hezekiah [e]gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house. 16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

that Sennacherib was come, and that he was purposed to fight against Jerusalem, 3 he took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him. 4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also [d]he strengthened himself, [e]and built up all the wall that was broken, and raised *it* up to the towers, and ano-

[e] ch. 16. 8.

[d] Isa. 22. 9, 10.

[e] ch. 25. 23.

towers;' cf. 2 Chr. 32. 1, *note*. **14.** *To Lachish.*] His submission (*Layard*) is depicted on a bas-relief now in the British Museum. Another inscription describes the capture of Lachish (Lakis); over the king's head is written, 'Sennacherib, the mighty being, king of the country of Assyria, sitting on the throne of judgment at the entrance of the city of Lachish: I give permission for its slaughter.' The captives moving in procession to torture and death 'have a strikingly Jewish physiognomy.' Cf. 2 Chr. 11. 9, *note*. ——*Offended.*] Lit. *sinned*; no greater sin against an Oriental suzerain than any independent action. The term = revolt in Assyrian inscriptions (*Ball*). —— *Appointed.*] Cf. *ch.* 15. 19. Probably the silver (120,000*l.*) was to be a yearly payment; the gold (180,000*l.*) a sum down as ransom. Sennacherib's own statement is 30 talents of gold, and 800 of silver (320,000*l.*). No wonder Hezekiah was reduced to straits to raise such a sum, especially after the bribes paid by Ahaz (*ch.* 16. 8) to Tiglath-pileser. Possibly (so Tristram) inability to pay the whole caused the discrepancy between Kings and the Nineveh inscription; the expression 'all that was found' may imply inability to collect the whole at that time; or (so Rawlinson) the 300 may be in addition to 500 taken with them, but insufficient to satisfy his cupidity. Sennacherib speaks of tribute and tokens of submission as sent out by the chiefs and elders, and also as sent to Nineveh. **16.** *Pillars.*] *Rather*, door-posts (so R.V. marg.); cp. ch. 16. 17. Thus to undo his own work must have grieved him bitterly. No doubt he had followed Solomon's example (1 Kin. 6. 20-35) in covering all with gold, though the Heb. does no more than imply that here. Vulg. *laminas auri*; *Sept.* ἐχρύσωσε. The silver would be that which was stored for use as money (*Ball*); sacred vessels of silver, however, are named more than once (1 Chr. 28. 14). Apparently repentance followed immediately, and words of defiance (*ch.* 18. 20) followed these humble offerings, for nothing is said of any interval between Sennacherib's receiving the offerings, and sending his generals to demand surrender of the city. Perhaps he took the offerings as a token of readiness to surrender, and then for the first time *purposed* to meddle with Jerusalem.

2 C. xxxii.—**3.** *Fountains.*] Cf. v. 30, which seems to show that 'stop' here must mean cover and conduct underground (v. 30, *note*), though in 2 Kin. 3. 19, 25 it plainly has the meaning which *Sept.* and *Vulg.* give it everywhere, *i.e.* dam up. Eccles. 48. 17 records, before naming the coming of the rabshakeh, that Hezekiah 'fortified his city, and brought in water into the midst thereof (by an aqueduct, 2 Kin. 20. 20), digged the hard rock with iron, and made wells for waters.' Isaiah says, 'gathered together the waters of the lower pool,' and he adds, that Hezekiah made a reservoir between the two walls that skirt the Tyropœon valley, and pulled down houses to provide material for the repair of the wall. Apparently, however, the heart of the people did not go along with their king, for Isaiah says (22. 8-11) that they trusted rather in the strength of Solomon's house of the forest of Lebanon and its armoury, and that they forgot the Giver of the *four perennis* which fed the pools. No doubt Ahaz was contemplating a similar work, when Isaiah (7. 3) met him 'at the end of the conduit of the upper pool;' and this passage is as the key to that; it furnishes incidental proof that Isaiah's message was a revelation as to something still future, was a genuine prophecy.——*Help.*] By placing the services of all their following at his disposal (v. 4). **4.** *Brook.*] *Rather*, water-course. —— *Land.*] *Sept.* reads *city*. **5.** *Strengthened himself.*] R.V. *took courage.*——*It up to the.*] *Rather*, thereupon (*Ewald*; so *Vulg.*); *heightened*, or *went up upon, the towers* (R.V. marg.); *mounted upon* (*Variorum*).——*Another.*] *Rather*, the other (so R.V.). Two

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ther wall without, and repaired *f* Millo in the city of David, and made darts and shields in abundance. 6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

7 *g* Be strong and courageous, *h* be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *i* *there be* more with us than with him: 8 with him is an *k* arm of flesh; but *l* with us *is* the LORD our God to help us, and to fight our battles.

And the people rested themselves upon the words of Hezekiah king of Judah.

204.—Judah is Encouraged by a Promise of Deliverance.

'For great is the Holy One of Israel in the midst of thee.'—Isa. 12. 6.

ISAIAH x. 5-34.

5 O ASSYRIAN, *a* the rod of mine anger, and the staff in their hand is mine indignation. 6 I will send him against *b* an hypocritical nation, and against the

f 2 Sam. 5. 9; 1 Kin. 9. 24.
g Deut. 31. 6. *h* ch. 20. 15. *i* 2 Kin. 6. 16.
k Jer. 17. 5; 1 John 4. 4.
l ch. 13. 12; Rom. 8. 31. *a* Jer. 51. 20. *b* ch. 9. 17.

walls are mentioned in Isa. 22. 11 and 2 Kin. 25. 4. —— *Millo.*] *Rather*, the Millo (*i.e.* the rampart; cf. 2 Sam. 5. 9, *note*). Probably a pre-Semitic word for the citadel, adopted by the Jews when they captured Jebus. This interpretation is supported by the use of the word in Maccabees (*Tristram*). —— *Darts.*] Vulg. *universi generis armaturam*; but *shelach* strictly = missiles only. 6. *Street of.*] *Rather*, public place at; *Broadway* exactly expresses the meaning of the word, *Place* or *Platz* the idea of it; cf. 1 Kin. 22. 10; Neh. 8. 1.—— *Gate.*] *Sept.* calls it *gate of the cleft mountain, i.e.* gully.—— *Spake comfortably.*] Cf. *ch.* 30. 22, *note*. 7. *Be more.*] R.V. *is a greater*; contrast 1 Sam. 8. 20; Elisha's confidence was similar (2 Kin. 6. 16). Isaiah's confidence was, apparently, not shared by Shebna's party (Is. 22. 15). 8. *Flesh.*] Cp. '*men, not God; flesh, not spirit*' (Is. 31. 3; Jer. 17. 5).—— *Rested.*] Marg. *leaned*; well rendered *stay themselves* in Isa. 48. 2.

1. x.—5. *O.*] Marg. Woe (so *Sept.* and *Vulg.*); R.V. *Ho*; marg. Woe to Asshur.—— *Assyrian.*] In *ch.* 10. 5 to *ch.* 12. 6, Isaiah first prophecies directly of Assyria; the place of the prophecy shows that it completes the Immanuel revelation, that the sucker from the downhewn trunk of Jesse (*ch.* 11. 1) is the Child of *chs.* 7 and 9. Isaiah describes Sennacherib's march upon Jerusalem, his fall, and the glory of David's house culminating in the Messiah. It is unlocated whether this self-deifier, God's instrument (rod, staff, axe, saw), is Sargon (so *Sayce*), or Sennacherib (so *Rob. Smith, Loseth*, &c.). We know from his records that Sargon captured Samaria in 722 B.C. This prophecy must be of later date, for, whether Sargon be the represented speaker, or Sennacherib (claiming his father's glories as his own), v. 11 alludes to that siege as past. Tristram writes: 'On the assumption that Jerusalem was never attacked from the North either by Sargon or by Sennacherib, much controversy has arisen as to this descriptive picture of the Assyrian advance (*vs.* 28-32). Some have supposed it (i.) "an ideal march" (*Pusey* and *Stanley*); or (ii.) Sennacherib's future march as his imagination depicts it (*Ewald* and *Delitzsch*); or (iii.) an actual march of Sargon's, of which the date is unknown and no record preserved (*Cheyne, Sayce*, and *Brandes*). But these conjectures appear superfluous, if we consider the position of the Assyrian army at Lachish, and the strategical conditions of the country. To imagine that the description, in which Sennacherib is the central figure throughout, applies to Sargon's past campaign is to dislocate the natural chronology. The true interpretation seems to be that Sennacherib, after he had subdued the border fortresses, such as Lachish and Libnah, which dominated the Philistian plain, determined to strike at the capital itself. To reach Jerusalem from the South, through the labyrinth of the valleys of the hill-country of Judah, studded with fortresses, would have been impracticable for an army of which chariots and horsemen were a chief arm. The invader therefore, reversing the march of Joshua, skirted the foot of the Judæan range from Libnah to the lower Beth-horon, and ascending the pass, emerged into the north road where it crosses the valley between Michmash and Ai. Thence his advance would be by Migron, opposite Michmash, the Wady Suweinit, and Geba, within sight of Ramah and Gibeah of Saul. This would be by far the easiest route for any army with many camp followers.' 6. *I will send.*] His coming then was (in a sense he did not

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people of my wrath will I [c] give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 [d] Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few. 8 [e] For he saith, *Are* not my princes altogether kings? 9 *Is* not [f] Calno [g] as Carchemish? *is* not Hamath as Arpad? *is* not Samaria [h] as Damascus? 10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; 11 shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work [i] upon mount Zion and on Jerusalem, [k] I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 [l] For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man:* 14 and [m] my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

The instrument punished.—Judah's hope.

15 Shall [n] the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself, as if it were* no wood.

[c] Jer. 34. 22. [d] Gen. 50. 20; Mic. 4. 12. [e] 2 Kin. 18. 24, 33, &c. & 19. 10, &c. [f] Amos 6. 2. [g] 2 Chr. 35. 20. [h] 2 Kin. 16. 9. [i] 2 Kin. 19. 31. [k] Jer. 50. 18. [l] Isa. 37. 24; Ezek. 28. 4, &c.; Dan. 4. 30. [m] Job 31. 25. [n] Jer. 51. 20.

intend) not 'without the Lord' (*ch.* 36. 10); cp. *ch.* 45. 1; Jer. 23. 9.——*Hypocritical.*] Or, *impious* (*Variorum*); R.V. *profane;* perhaps *transgressing* would be better; *Sept. ἄνομος.* **7.** *Meaneth not so.*] His one idea is imperial aggrandisement, but by him God 'works His sovereign will,' which is not to destroy the nation but 'the sinners thereof out of it.' (*ch.* 13. 9). **8.** *Altogether.*] R.V. *all of them.* **9.** *Is not.*] *i.e.* be the place what or where it may, all alike yield to me, all are dealt with by my uniform policy—deportation and appointment of generals of districts; cf. Amos 6. 2. Calno (*Calneh*), one of Nimrod's cities, in the land of Shinar, 50 miles S.E. of Babylon, was taken by Tiglath-pileser, 738 B.C. Carchemish was the Hittite capital on the Euphrates, the Greek Hierapolis, the modern Jerabis, 12 miles south of Birajik, which has taken its place as the chief ferry into Mesopotamia; it was captured by Sargon, 717 B.C., who three years before had completed the conquest of Hamath, the most southerly Hittite state, colonizing it with Assyrians, and of its fellow rebel (p. 436, *note*) Arpad (*Tel-Erfad*, near Aleppo); Samaria's siege be ended in 722 B.C.; Damascus yielded to Tiglath-pileser, after a three years' siege, in 732 B.C. **10.** *Found.*] Or *reached;* so v. 14. He has but to put forth his hand.——*Idols.*] Or, *vain gods* (*Var.*); *the nothgods* (*Cheyne*). Cp. St. Paul's an idol is nothing in the world, has no existence, is a *nonentity;* but here triumph over defeated nations, the triumph of the conqueror's God over their gods, prompts the expression. For Jerusalem's 'gods' he uses another word, meaning images (inappropriate now; cp. *ch.* 2. 8), for to the foreigner all national and local gods were in one category, the champions and representatives of the several nations.——*And whose . . . excel.*] Or, *and yet their* graven images did *exceed* (*Var.*). **12.** *His work.*] Of chastisement; wrought unwittingly by Assyria; cp. Acts 4. 27, 28.——*Fruit,* &c.] *i.e.* the acts and words in which his arrogance expressed itself (*Cheyne*). **13.** *Saith.*] R.V. *hath said.*——*Am prudent.*] Amer. *have understanding;* Cheyne, *am discerning.*——*Bounds.*] 'Remover of boundaries and landmarks' was one of the titles to which a predecessor of his laid claim.——*People.*] *Rather,* peoples; *v.* 14 also.——*The inhabitants.*] Or, *them that were enthroned* (*Variorum*); R.V. (not marg.) *them that sit* (*on thrones*); or the reading may be *them that were strongly seated.*——*Like a valiant man.*] There may be even more blasphemy in his words than appears; *abbir* (= mighty one) is used much as we might use 'the Almighty'; compare the use of *elôhim.* **14.** *Left.*] R.V. *forsaken.*——*Moved.*] *Rather,* fluttered.——*Peeped.*] *Rather,* chirped (*Variorum*), and so R.V.; cf. *ch.* 8. 19. The A.V. meaning of 'peep' is to cry or *cheep* like a young bird: Lat. *pipire.* They proved as helpless as unfledged nestlings. **15.** *Axe.*] Similarly Babylon is compared to a hammer and a mace in God's hand (Jer. 50. 23 & 51. 20).——*Shaketh.*] *Rather,* wieldeth (and so

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16 Therefore shall the Lord, the Lord of hosts, send among his [o] fat ones leanness;
and under his glory he shall kindle a burning like the burning of a fire. 17 And the
light of Israel shall be for a fire, and his Holy One for a flame: [p] and it shall burn and
devour his thorns and his briers in one day; 18 and shall consume the glory of his
forest, and of [q] his fruitful field, both soul and body: and they shall be as when a
standardbearer fainteth. 19 And the rest of the trees of his forest shall be few, that
a child may write them.

20 And it shall come to pass in that day, *that* the remnant of Israel, and such as are
escaped of the house of Jacob, [r] shall no more again stay upon him that smote them;
but shall stay upon the LORD, the Holy One of Israel, in truth. 21 [s] The remnant
shall return, even the remnant of Jacob, unto the mighty God. 22 [t] For though thy
people Israel be as the sand of the sea, [u] *yet* a remnant of them shall return: [v] the
consumption decreed shall overflow with righteousness. 23 [w] For the Lord GOD of
hosts shall make a consumption, even determined, in the midst of all the land.

24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion,
[x] be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his

[o] ch. 5. 17. [p] ch. 9. 18 & 27. 4. [q] 2 Kin. 19. 23. [r] ch. 6. 13. [s] ch. 28. 22. [t] ch. 28. 22; Dan. 9. 27; Rom. 9. 28. [u] 2 Sam. 17. 11. [v] ch. 7. 3. [w] Rom. 9. 27. [x] ch. 37. 6.

Amer.); lit. *swingeth.*——*Shake,* &c.] *Rather,* wield him that lifteth (*Variorum*); R.V. *them that lift it up.*——*Itself,* &c.] R.V. *him that is not wood.* The best rendering altogether seems to be that of Kay, as though *a rod* were to move them to and fro *that lift it up,* as though *a staff* were to *lift up* (them that are) not-wood; similarly we have 'one that is *not-man*' in *ch.* 31. 8; cf. *v.* 10, *note.* 16. *Leanness.*] *i.e.* his proud and haughty ones shall be enfeebled. Lit. a pining sickness; cp. *ch.* 17. 4.——*Under.*] R.V. marg. *instead of.*—— *He,* &c.] shall be kindled, *Var.* 17. *Light,* &c.] As once the pillar was light to Israel, darkness to Egypt. The brushwood catches first, then the forest. 18. *Fruitful field.*] So R.V. *Or,* garden land (*Var.*); Heb. *Carmel* (*marg. ref.*).——*They.*] *Rather,* it (*Var.,* R.V.).——*Standardbearer fainteth.*] And the army melts away. *Or, sick man pineth away* (*Ewald,* R.V. *marg.*). 19. *Rest.*] *Rather,* remnant, as in *vs.* 20–22.——*Write.*] An incidental proof that education had reached the young. 20. *Remnant.*] Not forgotten by Hezekiah (2 Chr. 30. 6); the nation is similarly spoken of in *chs.* 28. 5 & 37. 31.——*Stay.*] Literally, *lean* (and so Amer.); rely upon (*Cheyne*); Menahem and Ahaz had leaned on Tiglath-pileser (2 Kin. 15. 19; 2 Chr. 28. 20).——*Truth.*] *Rather,* faithfulness. 21. *A remnant shall return.*] Heb. *shear-jashub*; its conversion and restoration was probably (in this Name) foretold to Hezekiah (*ch.* 7. 3).——*The mighty God.*] Heb. *El-gibbór* = God the mighty one (*ch.* 9. 6). 22. *For.*] The word 'remnant' causes him to break off (as St. Paul so often does), and dwell on a fresh point = Yes, it is so. I said 'remnant,' for, &c. It was not the first time he had warned them they should be but a remnant (*ch.* 1. 8, 9).——*Thy people Israel.*] Cheyne reads, *thy people, O Israel* (so Amer. and R.V. marg.); Kay thinks the prophet turns to address God—*Thy* people' (a phrase which frequently occurs, 1 Kin. 8. 30, &c.); this view is favoured by St. Paul's 'Ἡσαΐας κράζει ὑπὲρ = on behalf of, 'as if it were the spirit of adoption crying out in him, claiming for Israel its privilege of adoption.' —— *Yet.*] Read but (*Var.*), or *only.* R.V. —— *Return.*] Vulg. *convertentur*; *Sept.* σωθήσεται (which is more appropriate than *return* to the *earliest* of the fulfilments, *viz.* escape from impending destruction); so Rom. 9. 27. Though God's promise of a countless seed has not failed, yet He will suffer only a portion to inherit the final blessing; and this justly, the decreed Waste is merited punishment, the Judge of all the earth does only right; it cannot be averted, it must come in like a flood; yet the God-fearing among the nation need know no fear, *they* shall (1) be delivered in approaching calamity; (2) not be suffered to be lost sheep, but return under Divine guidance to the fold, their own land; (3) find safety at last in 'return unto the Shepherd and Bishop of their souls' (1 Pet. 2. 25).——*The.*] R.V. a.——*Decreed,* &c.] Var. *is strictly decided upon* (R.V. *is determined*), *overflowing.* St. Paul (Rom. 9. 28, A.V.) quotes *Sept.* almost exactly, λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ; ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς (for ἐν τῇ οἰκουμένῃ ὅλῃ, which in his day had attained to a wider meaning). 23. *Consumption.*] The verb (*v.* 18), from which the kindred nouns in *vs.* 22, 23 come, means *to be brought to an end,* whether by *destruction* or *completion.* R.V. *consummation, and that determined:* Var. *doth work consumption, and the strict decision.* See Dan. 9. 27, *note.* 24. *My people.*] *i.e.* Mine truly, = the rem-

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staff against thee, after the manner of [a] Egypt. 25 [b] For yet a very little while, [c] and the indignation shall cease, and mine anger in their destruction. 26 And the LORD of hosts shall stir up [d] a scourge for him according to the slaughter of [e] Midian at the rock of Oreb: and [f] as his rod *was* upon the sea, so shall he lift it up after the manner of Egypt. 27 And it shall come to pass in that day, *that* [g] his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of [h] the anointing.

The Assyrian advance and discomfiture revealed.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: 29 they are gone over [i] the passage: they have taken up their lodging at Geba; Ramah is afraid; [k] Gibeah of Saul is fled. 30 Lift up thy voice, O daughter [l] of Gallim: cause it to be heard unto [m] Laish, [n] O poor Anathoth. 31 [o] Madmenah is removed; the inhabitants of Gebim gather themselves to flee. 32 As yet shall he remain [p] at Nob that day: he shall [q] shake his hand *against* the mount of [r] the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and [s] the high ones of stature *shall be* hewn down, and the haughty shall be humbled. 34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

[a] Ex. 14. [b] ch. 54. 7. [c] 1 Sam. 13. 13. [d] 1 Sam. 11. 4.
[e] Dan. 11. 36. [d] 2 Kin. 19. 35. [e] Judg. 7. 25. [f] Ex. 14. 26, 27. [g] Judg. 18. 7.
[f] Judg. 7. 25; ch. 9. 4. [f] Ex. 14. 26, 27. [h] Josh. 21. 18. [i] Josh. 15. 31.
[g] ch. 14. 25. [i] 1 Sam. 21. 1 & 22. 19; Neh. 11. 32.
[h] Ps. 105. 15; Dan. 9. 24; 1 John 2. 20. [k] ch. 13. 2. [l] ch. 37. 22. [m] See Amos 2. 9.

nant.——*Shall.*] R.V. *though he smite . . . lift. Var.* when he smiteth . . . lifteth. A verse parallel to ev. 26; the Assyrian's rod may smite as the rod of Egyptian taskmasters did, but God's uplifted rod shall be Assyria's destruction, as when Moses wielded it against Egypt (cp. Zech. 10. 11). *Shear-jashub, El Gibbor* (v. 21), and the parallels of *vs.* 24–27 associate this prophecy with *ch.* 9. 4–7. **25.** *Cease.*] R.V. *be accomplished.*——Jn.] *Var.* R.V. m., to, *i.e.* shall be to. The staff and rod (v. 5) shall have done their appointed work on Judah and be turned against Assyria. **26.** *According to.*] R.V. *as in.*——*And as,* &c.] R.V. *And his rod shall be over*; marg. *as His rod was over the sea, so shall he.* **72.** *Because of,* &c.] R.V. marg. and Amer. *by reason of fatness (oil)*; if the Hebrew will bear it, the meaning would be satisfactory, 'Because ye are the Lord's anointed (cf. 2 Sam. 1. 21), a holy, consecrated people.' *Targ.* however has, 'The nations shall be broken from before (*i.e.* subdued by the presence of) the Messiah.' **28.** *To Migron.*] Now *Makrun*, a little E. of Bethel; R.V. *through.*——*Carriages.*] *Rather*, baggage; cf. 1 Sam. 17. 22, *note*; so R.V. **29.** *Passage.*] R.V. *pass*; *i.e.* 'the Rubicon of the sacred Territory' (*Stanley*), the *Wady Suweinit* (cf. 1 Sam. 13. 4), 'too rugged to admit the carriage of heavy stores' (*Tristram*); Geba was on the opposite side of the ravine to Michmash, Gibeah in sight of Geba, and Ramah only half an hour westward. See 1 Sam. 13. 2, *map* and *notes.*——*Is afraid.*] R.V. *trembleth.* **30.** *Gallim.*] Perhaps *Beit Jala.*——*Cause,* &c.] *Rather*, hearken, O Laishah (*Variorum*), and so R.V. Probably the name of some village *en route* not yet identified (perhaps named after Pbaltiel's father, who was a native of Gallim, 1 Sam. 25. 44). Apparently A.V. took the termination *-ah* to be the particle of motion (as at Judg. 18. 7), and the meaning to be, Let the cry reach even to the remote Dan-Laish.——*O poor.*] Reminds of Virgil's '*Miratur, ne miseri sinium vicina Cremone;*' the Peshito reads, *answer her. O.*——*Anathoth*] = village of echoes (*Stanley*); now *Anata*; a priest-city, two miles E. of Gibeah, 1½ hour's ride from Jerusalem; cf. 2 Kin. 17. 31, *note.* **31.** *Madmenah.*] Not yet identified.——*Removed.*] R.V. *a fugitive.*——*Gebim.*] Probably *Elisawiyah*, two miles N. of Jerusalem.——*Gather*, &c.] *Rather*, save their goods by flight (*Variorum*); Amer. *flee for safety.* **32.** *Nob.*] *Sûmah*, a peaked hill, part of the Mount Scopus, two miles north of Jerusalem, *in sight* of Zion. Nob was a village dependent upon Anathoth.——*That.*] R.V. *this very* (omitting 'as yet'). *Var.* to-day.——*Hand.*] We should say *fist.*——*Daughter.*] R.V. marg. *house.* **33.** *Lord.*] Here, *Ha-Adon* (ra. 23, 24, *Adonai*) *Yahveh Tseboth*; in v. 16, *Ha-Adôn Adônai* (? *Yahveh*) *Tsebâôth.*——*Terror.*] Or, *a terrible crash* (*Cheyne*).——*Ones.*] Amer. omits.——*Haughty,* &c.] R.V. *lofty shall be brought low.* **34.** *Lebanon.*] Cf. Ezek. 31. 3.——*By a mighty one.*] *Rather*, majestical (*Variorum*); or, *through a glorious One, i.e.* Jehovah (*Cheyne*); or, *the stroke of a mighty angel* (*Lowth*).

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205.—Hezekiah's Illness.—The Twofold Promise and Sign.

2 CHRONICLES XXXII. 24.

24 IN those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

2 KINGS XX. 1-11.

1 In those days was Hezekiah sick unto death.

And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying, 3 I beseech thee, O LORD, [b] remember now how I have [d] walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, 5 Turn again, and tell Hezekiah [e] the cap-

[a] 2 Sam. 17. 23. [b] Neb. 13. 22. [c] Neb. 13. 14.

ISAIAH XXXVIII.

1 In those days was Hezekiah sick unto death.

And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, [a] Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD, 3 and said, [c] Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

4 Then came the word of the LORD to Isaiah, saying, 5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have

[d] Gen. 17. 1; 1 Kin. 3. 6. [e] 1 Sam. 9. 16 & 10. 1.

'But can it be, one supplicant tear
Should stay the ever-moving sphere?
A sick man's lowly breathed sigh,
When from the world he turns away,
And hides his weary eyes to pray?'
Keble.

2 C. xxxii.—**24.** *Gave him a sign.*] Marg. *wrought a miracle for him: i.e.* in answer to the prophet's 'cry' (Kin. *v.* 11); R.V. marg. *wonder*; in Acts 2. 22 we have three words, **δυνάμεσι** (displays of *power*), **τέρατα** (marvels that attract *attention*), and **σημεῖα** (*proofs* of Divine mission); the Hebrew words here and in Kin. (Isa. also) correspond to the last two, having the meaning *prodigy* and *testimony*. *Sept.* and *Vulg.* use one word only, **σημεῖον**, *signum*; Germ. *wunder, zeichen.*

2 K. xx.—**1.** *In those days.*] *i.e.* in the time of sickening anxiety, while the Assyrians were still at Lachish.—*Set, &c.*] Marg. *Give charge concerning.* The same expression is used of Ahithophel (2 Sam. 17. 23). Hezekiah had no son as yet; the enemy was at the gates; David's kingdom and city were in peril.—*For, &c.*] As with God's promises, so with His threatenings, they are conditional when man is concerned. 'Shalt die' may perhaps be compared (see *note* on *ch.* 8. 10) with Elisha's 'mayest recover' to Benhadad, certainly with Jonah 3. 10. '*Non prædixit propheta ut veniat, sed ne veniat.*'—*Jerome.* **2.** *Turned, &c.*] As Ahab had done, when sulky and disappointed, *but* he to murmur, not to pray. Trial that leads to prayer strengthens faith. It may be (2 Cor. 1. 9) that this sickness came now for this special purpose. Cf.—

3. *Perfect.*] Or, *whole (Cheyne).* 'The fear of the Lord prolongeth days;' this was the basis of the supplication; the answer is proof that the righteous man's prayer for himself is as availing as his intercession. An appeal to integrity, *devotedness*, of heart is very different from the Pharisaic boastfulness. *Have done, &c.*, was true of his public conduct; cf. Ecclus. 48. 22, 'Ezekias had done the thing that pleased the Lord, and was strong in the way of David his father.' The words doubtless expressed his aim and endeavour in his conduct as a whole. Cf. **ἀπὸ τῆς εὐλαβείας**, Heb. 5. 7; and cp. Pss. 7, 18, & 26; Neb. 13. 14. **4.** *Afore.*] Cf. 'While they are yet speaking, I will hear,' and Isa. 30. 19. With equal swiftness came the message of mercy by Nathan to David.—*Out into, &c.*] R.V. *out into* (marg. *of*) *the middle part of the city* (marg. *court*). '*The middle court of the palace* seems the preferable rendering. So *Sept. ἐν τῇ αὐλῇ τῇ μέσῃ.*'—*Tristram.* **5.** *Captain.*] R.V. *prince* (marg. *leader*); Heb. *nâgîd* = one that is eminent, foremost. —*Thus, &c.*] The expressions here confirm Eccles. (cf. *v.* 3); *nâgîd*, captain, was

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tain of my people, Thus saith the LORD, the God of David thy father, *f* I have heard thy prayer, I have seen *g* thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. 6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and *i* I will defend this city for mine own sake, and for my servant David's sake.

7 And *k* Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

seen thy tears: behold, I will add unto thy days fifteen years. 6 And I will deliver thee and this city out of the hand of the king of Assyria: and *h* I will defend this city.

The sign on the sun dial of Ahaz.

8 And Hezekiah said unto Isaiah, *l* What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? 9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten

7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; 8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

f ch. 19. 20; Ps. 65. 2.
g Ps. 39. 12 & 56. 8.
h ch. 37. 35.
i ch. 19. 34.
k Isa. 38. 21.
l See Judg. 6. 17, 37, 39; Isa. 7. 11, 14 & 38. 22.

specially David's title. The promise is fourfold: life; no lingering malady that should keep him, as leprosy kept Uzziah, from God's house; lengthened life; deliverance from Assyria. 6. *I will add*, &c.] Cf.—

'We too, O Lord, would fain command,
As then Thy wonder-working hand,
And backward force the waves of Time.—
Time's waters will not ebb, nor stay,
Power cannot change them, but Love may;
What cannot be, Love counts it done.—
O Thou who keep'st the Key of Love,
Open Thy fount, eternal Dove,
And overflow this heart of mine—
Till, as each moment wafts us higher,
By every gush of pure desire,
And high-breathed hope of joys above,
By every sacred sigh we heave,
Whole years of folly we out-live,
In His unerring sight, who measures Life
by Love.'—*Keble.*

——*Fifteen years.*] This then was his 14th year, for he reigned 29 in all (*ch.* 18. 1); within three years a son was given to him (*ch.* 21. 1). 'And the nation had 15 jubilee-periods added to its term of existence; the last jubilee falling in A.D. 26, the year in which our Lord read out Isa. 61. 1, 2 (*to preach the acceptable year of the Lord*) in the synagogue at Nazareth.'—*Kay.* The nation's downward course toward ruin was arrested, as was that of the king toward death. 7. *Lump of figs.*] R.V. *cake* (Isa. also); such a poultice was a remedy likely in kind, but as insufficient (without miracle) in power, in a case of carbuncle, or tumour, or ulcer, as the four loaves among 4,000, or the warmth of Elisha's body. The word *shechin* is rendered *boil* in Exod. 9. 9; Job 2. 7; *boil*, the beginning of leprosy, in Lev. 13, 18; *the botch of Egypt, that cannot be healed* in Deut. 28. 27, 35. —— *Recovered.*] Strictly rs. 8–11 should intervene; but it is the Hebrew mode to pursue the main point to its end before naming incidental details. 8. *Said*, &c.] Not in the spirit of Matt. 12. 39, 'An evil and adulterous generation seeketh a sign.'

I. xxxviii.—8. *Bring again*, &c.] R.V. *cause the shadow on the steps, which is gone down on the dial* (Heb. *steps*) *of Ahaz with* (marg. *by*) *the sun, to return backward ten steps.* —— *Sun returned.*] Using popular language, as we use 'Sun rose,' &c.; in Kin. it says 'the shadow.'——*By which degrees.*] R.V. *on the dial wherein.*

2 K. xx.—9. *Degrees.*] R.V. *shall the shadow go forward ten steps* (marg. *degrees*), *or go back ten steps* (marg. *is gone forward, shall it go back*). This is the earliest mention of any method of measuring time. Dials are said to have been invented by the Chaldees. It may be that Ahaz had seen one at Damascus (so Conder, *Measures of Time, Bib. Educ.* iii. 238). More probably this was not one. The word means steps. A stair might easily be so placed that the shadow should take some definite time over each step. As to the manner of the miracle's accomplishment we may guess, if we please, that the earth's motion was reversed for that space of time; that an eclipse produced it; that whatever served as gnomon was elevated by an earthquake; that there was a miraculous

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degrees? [10] And Hezekiah answered, It is a light thing for the shadow to go
down ten degrees: nay, but let the shadow return backward ten degrees. [11] And
Isaiah the prophet cried unto the LORD: and [m] he brought the shadow ten degrees
backward, by which it had gone down in the dial of Ahaz.

Hezekiah's thanksgiving.

[9] The writing of Hezekiah king of
Judah, when he had been sick, and was recovered of his sickness:

[10] I said in the cutting off of my days,
I shall go to the gates of the grave:
I am deprived of the residue of my years.
[11] I said, I shall not see the LORD, *even* the LORD, [n] in the land of the living:
I shall behold man no more with the inhabitants of the world.
[12] Mine age is departed, and is removed from me as a shepherd's tent:
I have cut off like a weaver my life:
he will cut me off with pining sickness:
From day *even* to night wilt thou make an end of me.
[13] I reckoned till morning, *that*, as a lion, so will he break all my bones:
From day *even* to night wilt thou make an end of me.
[14] Like a crane *or* a swallow, so did I chatter:

[m] See Josh. 10. 12, 14. [n] Ps. 27. 13 & 116. 9. [o] Job 7. 6.

deflection of rays; but after all we shall know the How as little as we know in what way the 'sun stood still' for Joshua, or Peter's tribute money found its way into the fish's mouth. We know from 2 Chr. 32. 31 that the fame of it spread, and that it was viewed as a local wonder. Cf. '*Quinta dum linea tangitur umbrâ*' (*Persius*, iii. 4); "Ὅταν ᾖ δεκάτων στοιχεῖον (*Arist. Eccles.* 652). The walls of the temple of the winds at Athens served as a sun dial. **10.** *It is a light thing.*] *i.e.* in seeming; the miracle were equally great either way; possibly the dial ('like the mammandir of Benares,' *Kay*) was large, and visible where he lay. —— *Go down.*] R.V. *decline; Sept.* κλίναι.

I. xxxviii.—**9.** *The writing.*] This psalm, and the sickness that preceded it, must date before the overthrow of Sennacherib's army, or that could not fail to have been mentioned. **10.** *Cutting off.*] *Rather*, perhaps, in those still days, meaning when his sickness was on him; *quiet* (*Var.*); R.V. makes his speech begin with *In the noontide; Sept. ἐν τῷ ὕψει* (zenith) *τῶν ἡμερῶν μου*; Vulg. *in dimidio dierum meorum.*——*I shall go.*] Or, *let me go*—said despairingly (*Variorum*). —— *Go . . . grave.*] *Rather*, pass (unless, as being the seat of judgment, 'gates' be taken to mean *realm*, rather than portals; cf. Matt. 16. 18) the gates of Hades. *Sheol* is constantly rendered Hell, or the grave, meaning simply the home of the dead, rarely, if ever, the abode of the lost (Ps. 9. 17). Cf. 'Thou hast power of life and death, thou leadest to the gates of Hades and bringest up again' (Wisd. 16. 13); Ps. 9. 13 & 107. 18; Job 38. 17 "'Hell,' if it could be taken in its original sense as used in the Creeds, would be a fairly adequate equivalent for the Hebrew word; but it is so commonly understood of the place of torment that to employ it frequently would lead to inevitable misunderstanding. The Revisers therefore in the historical narratives have left the rendering "the grave" or "the pit" in the text, with a marginal note "Heb. *Sheol*" to indicate that it does not signify "the place of burial;" while in the poetical writings they have put most commonly "Sheol" in the text and "the grave" in the margin' (*Revisers' Preface*). **11.** *Lord.*] *i.e.* Jehovah, the Saviour; *Sept.* τὸ σωτήριον τοῦ Θεοῦ.—— *With*, &c.] R.V. marg. *when I am among them that have ceased to be.* **12.** *Age.*] R.V. marg., more literally, *habitation.* The word occurs, coupled with a possessive pronoun, only here and Isa. 53. 8 ('generation'). It means career, span, or *period* of life; or, the *dwelling* (so Arab.) in which that is spent; *or* perhaps the *bodily frame* (2 Cor. 5. 1, R.V. marg.) in which the soul dwells.——*Departed.*] Is *struck* (or shifted); lit. *plucked up.*——*I have cut off.*] Meaning, It is some sin of mine has caused it; *cf. v.* 17.——*Cut off.*] Or, *rolled together* (*Variorum*); R.V. *rolled up.*—— *With pining sickness.*] *Rather*, from the warp; R.V. *loom* (marg. *thrum*); *i.e.* when but half completed. The word is used of slender threads, hair; the thrums which tie the web to the beam.——*From day*, &c.] *i.e.* in a single day; *cf.* Job 4. 20. **13.** *Reckoned.*] *Rather*, kept thinking; R.V. *quieted myself* (marg. *thought*). —— *Day.*] *Rather*, dawn . . (I kept thinking). **14.** *Crane . . .*

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[p] I did mourn as a dove: mine eyes fail
with looking upward:
O LORD, I am oppressed; undertake
for me.
15 What shall I say? he hath both spoken unto me, and himself hath done
it:
I shall go softly all my years [q] in the
bitterness of my soul.
16 O Lord, by these *things men* live,
And in all these *things is* the life of my
spirit:
So wilt thou recover me, and make me
to live.
17 Behold, for peace I had great bitterness:
But thou hast in love to my soul
delivered it from the pit of corruption:
For thou hast cast all my sins behind
thy back.
18 For [r] the grave cannot praise thee,
death can *not* celebrate thee:
They that go down into the pit cannot
hope for thy truth.
19 The living, the living, he shall praise
thee, as I *do* this day:
[s] The father to the children shall make
known thy truth.
20 The LORD *was ready* to save me:
Therefore we will sing my songs to the
stringed instruments
All the days of our life in the house of
the LORD.

[p] ch. 59. 11.
[q] Job 7. 11 & 10. 1.
[r] Ps. 6. 5 & 30. 9 & 88. 11 & 115. 17; Eccles. 9. 10.
[s] Deut. 4. 9 & 6. 7; Ps. 78. 3, 4.

swallow.] The *sûs* (which stands first here, and Jer. 8. 7) is the swift; Arab. *sûs* (from the rushing sound of the wings). It flies some 60 miles an hour, and utters a shrill piercing sound. The swallow does not. *Agûr* (rendered *swallow*) is the crane, which winters in the southern desert near Beersheba. It measures 4 feet in height, 8 feet from wing to wing. The note is like trumpeting all the night through. The Arabs call it bellowing. The crane, before the draining of our marshes, was a summer visitant to Britain. *Like a swift's or a crane's, such was my cry,* so mournful, so loud, so constant.——*Dove.*] Heb. *yonah*, Lat. *turtur*, from its note. —— *Undertake.*] Cf. Job 17. 3; Ps. 119. 122. The cry of a crushed debtor. Be surety for me (and so R.V.); marg. *ease me.* 15. *Spoken.*] *i.e.* promised. ——*Softly.*] God's promise and performance came so close as to impart an awful sense of God's nearness, and induce a solemn tread. R.V. marg. *as in a solemn procession* (Ps. 42. 4).——*In.*] *i.e.* in the remembrance of. Many a convalescent has expressed similar feeling. Cf.—

'And so from the land, the Border Land,
I have turned me to earth once more;
But earth and its works were such trifles, scanned
By the light of that radiant shore.
And oh! should they ever possess me again
Too deeply, in heart and hand,
I must think how empty they seemed, and vain,
From the heights of the Border Land.

I have been to a land, a Border Land!
May oblivion never roll
O'er the mighty lessons which there and then
Have been graven on my soul!
I have trodden a path I did not know,
Safe in my Saviour's hand:
I can trust Him for all the future, now
I have been to the Border Land.'
L. N. Rangard.

16. *By these things.*] Not by bread only, not by robustness of constitution, or any such thing, but by God's goodness in promise, and faithfulness in performance; by the memory of those 'steps' shall I be for ever rising nearer to God all my 15 years to come.——*In all.*] *Rather*, wholly in (and so R.V.).——*So wilt thou.*] R.V. (not marg.) *wherefore recover thou.* 17. *For peace.*] *i.e.* in order that I might attain; or, *for my welfare* (*Cheyne*); R.V. *it was for my peace that I had.* —— *My soul.*] Equivalent to *me*; cf. 1 Sam. 26. 21, *note.* —— *Corruption.*] R.V. marg. *nothingness.*——*Sins.*] Cf. v. 12, *note.* 18. *Grave.*] *Sheol*; cf. v. 10, *note.* —— *Pit.*] The actual grave; used also for *tank.* [The word rendered *pit* in v. 17 is used also of a pit dug for trapping beasts.] The soul of the righteous shall *enter into peace* (*ch.* 57. 2), but in Hades has no opportunity of praising God before men, any more than his body lying in the grave can experience instances of God's truthfulness to promise. 19. *The living.*] Has an added cause of thankfulness beyond what he has whom sickness has carried off, to whom God's truthful promises regarding this present life can no more be fulfilled; yet Hezekiah was found wanting (2 Chr. 32. 25). 20. *Was.*] R.V. *is.*——*Sing.*] 2 Chr. 29. 25–30 exhibits Hezekiah's delight in the music and song of the Temple service. The Talmud states that the writing out and preservation of Isaiah, Ecclesiastes, and Canticles is due to him. Some assign Ps. 46–48 to this date, and Fürst makes Hezekiah their author (also Ps. 75 & 76).——

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[21] For [f] Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

[22] [g] Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

206.—Hezekiah's Prosperity and Self-confidence.

2 CHRONICLES XXXII. 25-30.

[25] BUT Hezekiah [a] rendered not again according to the benefit *done* unto him; for [b] his heart was lifted up: [c] therefore there was wrath upon him, and upon Judah and Jerusalem.

[26] [d] Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them [e] in the days of Hezekiah.

[27] And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; [28] storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. [29] Moreover he provided him cities, and possessions of flocks and herds in abundance: for [f] God had given him substance very much.

[30] [g] This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David.

And Hezekiah prospered in all his works.

[f] 2 Kin. 20. 7.
[g] Ps. 116. 12.
[a] ch. 26. 16; Hab. 2. 4.
[b] 2 Kin. 20. 8
[c] ch. 24. 18.
[d] 2 Kin. 20. 19.
[e] Isa. 22. 9, 11.
[f] Jer. 26. 18, 19.
[g] 1 Chr. 29. 12.

Stringed instruments.] There were three sorts: *kinnor*, the guitar (always rendered harp); *nebel*, the harp (rendered psaltery, psalm, lute, and viol); *nebel-asor*, the ten-stringed harp. **21.** *For.*] R.V. *Now*; so Fr. and Ital.——*Lump.*] Heb. *debelah*; cf. 1 Sam. 25. 18, *note*.

2 C. xxxii—**25.** *Rendered not.*] So transitory is human feeling! Comp. Isa. 38. 15. The pride of Uzziah carried him to greater lengths (*ch.* 26. 16). Hezekiah's sin seems pardonable in comparison; it met with deferred punishment (*v.* 31 and 2 Kin. 20. 12-19). The instrument that *threatened* punishment was even now not distant, at Lachish. **26.** *Notwithstanding.*] *Rather*, However; Sept. *And*; Vulg. *And afterwards.*——*Humbled.*] On hearing Isaiah's rebuke.——*Pride.*] Marg. *lifting up*; so R.V. marg. **27.** *Much riches.*] Gifts (the equivalents of taxes and tribute) refilled his treasury, exhausted by Sennacherib's impost (*v.* 23). —— *Made himself.*] R.V. *provided him.* —— *Pleasant jewels.*] Equivalent to *articles of virtu*; Heb. *amp* 'objects of desire'; cp. Hag. 2. 7; 'delectable things,' Isa. 44. 9; 'pleasant furniture,' Nah. 2. 9; R.V. *goodly vessels.* **28.** *Cotes.*] *Rather*, herds for (the) stalls, or *racks*; R.V. *flocks in folds*; Heb. *awerôth*, here only. Cotes (Sax. for *cots*; Welsh, *cwts*) only remains now in *dovecote* and other compounds; cf. 'His cote, his flocks' (*Shaks.*); 'Princes paleis and poure menne cotes' (*Piers' Ploughman*). **29.** *Cities.*] *Rather*, watch-towers; though perhaps *store-cities* may be intended. **30.** *Watercourse.*] *Rather*, outlet; R.V. *the upper spring of the waters* of Gihon, and brought *them* straight down *on* the west side, &c.——*Gihon.*] Cf. 1 Kin. 1. 33, *note*. —— *Down.*] *Rather*, underground. Tristram writes:—'This passage is one of the most important, and yet the most difficult in its bearing on the topography of Jerusalem, in the whole Bible; and its importance has been much enhanced by the discoveries of the last four years. The water supply of Jerusalem previous to the Captivity is referred to in Isa. 7. 3 & 36. 2. "The conduit of the upper pool in the highway of the fuller's field;" in Isa. 8. 6, "The waters of Shiloah that go softly;" Isa. 22. 9, 11, "Ye gathered together the waters of the lower pool . . . Ye made also a ditch between the two walls for the water of the old pool:" as well as 2 Kin. 20. 20, "He made a pool and a conduit, and brought water into the city." The last three passages can only refer to the works named here. The Upper and Lower Pools of Gihon have generally been identified with the modern Birket Manilla and B. Sultan, west of Zion. But the discovery of a tunnel from the Fount of the Virgin to the pool of Siloam, with a long inscription which cannot be later than the time of Hezekiah, and also of another aqueduct from the same, trending westward,

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207.—Further Warnings.

ISAIAH XXII. 1-3.

[1] THE burden of the valley of vision.
What aileth thee now, that thou art

ISAIAH XXIX. 1-3.

[1] Woe [a] to Ariel, to Ariel, the city
[b] *where* David dwelt! add ye year to

[a] Ezek. 43. 15, 16.

[b] 2 Sam. 5. 9.

has compelled a reconsideration of the old identification; and the best authorities are now agreed in placing the Upper Pool of Gihon at the Virgin's Fount, in the Kedron valley opposite the rock Zoheleth, and the Lower Pool at Siloam, just before the king's garden. The identification is supported by the meaning of the word Gihon, *i.e.* 'a gushing spring,' this being the only true spring of living water in or adjoining Jerusalem. It was also called En-rogel, "The fuller's spring," and before the inclusion of Ophel in the city, was 400 yards outside the wall (*ch.* 27. 3). Hezekiah, about 50 years after the building of the Ophel wall, the massive foundations and substructures of which have been traced by Sir C. Wilson, determined to form a communication from the city to the spring, and to close up the outlet by which the water escaping down the valley might be useful to an enemy. The tunnel is 1,708 feet in length, winding considerably; and at 450 feet from the spring is a shaft by which water could be drawn within the city. About 20 feet from its lower end, partly in the water, a long inscription has recently been discovered, relating the history of the making of the tunnel, how the workmen commenced at either end, and met, having, as two little *cuts de sac* show, passed each other a few feet. Unfortunately there is no name by which the date can be decided, but from the form of the characters Dr. I. Taylor and all authorities agree in placing it about the time of Ahaz or Hezekiah. The discovery is the more interesting as this is the only indisputable inscription of the period of the kings of Judah as yet brought to light in Jerusalem itself. Besides this tunnel, another aqueduct has very recently been discovered, cut in the rock and artificially roofed, running in a westerly direction from the Virgin's Fountain. This has not yet been traced throughout its whole course. Either of these may have been the work of Hezekiah. It would appear that in the time of Ahaz there was the spring with a stream down the Kedron, and two pools for rain water, the Upper and the Lower, connected by a rock conduit, still existing. Hezekiah constructed a new pool at the spring, the cave-pool of the Virgin's Fountain. At the same time he cut the shaft which has been mentioned, "to bring water into the city," and excavated and continued the Siloam aqueduct beyond the pool westwards on the slope of the hill of the upper city, which was the stronghold of Zion and part of the city of David. There does not appear from the text any necessity for revolutionizing our received ideas of the topography of the Jerusalem of the kings, and grotesquely confining the city of David to an area of eight acres on Ophel, a suggestion which needs only to be named to refute itself, when we remember that Samaria occupied 100 acres, Cæsarea 300, and Jerusalem of the Hasmoneans 200 acres.'

1. xxix.—1. *Ariel.*] *i.e. lion of God* (or, *altar*, as at Ezek. 43. 16, where R.V. has *altar-hearth*; or, *the hearth of God*, R.V. marg.); the expression was used of any whose prowess was noted (cf. 2 Sam. 23. 20, and the description of Nineveh in Nah. 2. 11, 12); the name may be given to Jerusalem here with reference to David's lion-spirit, as though that inhabited it still, or perhaps (compare Isaiah's use of *Rahab*) with covert allusion to the boastful warlike words which a party at any rate had addressed to Sennacherib; she shall one day (v. 2, *note*) prove her title to the name; *cf.* 2 Chr. 25. 28, *note*. ——*Dwelt.*] Lit. *encamped* (*Variorum*); same word as v. 3 (where *Sept.* adds ὅτι Δαυίδ), meaning either that David besieged it (so *Sept.* and *Vulg.*), or made it his settled dwelling-place.——*Add ye*, &c.] Equivalent to our expression, 'Come next year;' comp. περιπλομένου δ' ἐνιαυτοῦ, *Hom. Od.* xi. 247. ——*Let*, &c.] *Rather*, let the feasts go round (*Variorum*); *i.e.* complete their cycle = in a year's time (*Driver*, p. 56).

I. xxii.—1.] It remains an undecided question of what place, and at what date this utterance was spoken. If 'burden' means *utterance* simply, it might be that the prophet saw a vision, being himself in the valley which separates either Samaria or Jerusalem (both cities stand on hills) from the surrounding higher mountains; if 'burden' has its usual meaning of *doom*, uttered against the place named, one or other city, itself, and not an adjoining valley, must be intended. Kay (following Birks) argues forcibly in favour of Samaria (see *Speak. Com.*). It becomes necessary in that view to interpret *vs.* 15-25 allegorically, 'as symbolizing the two Dispensations.' The 'mystical representative of the worldly men named in *vs.* 8-14 is Shebna = *sit down now* (cp. the seated figure of Judæa Capta and Jer. 13. 18); Eliakim = *God will raise up*; Hilkiah = *my portion is the Lord*;' it be-

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wholly gone up to the housetops? [2] Thou that art full of stirs, a tumultuous city, [a] a joyous city: thy slain *men are* not slain with the sword, nor dead in battle. [3] All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far.

[a] ch. 32. 13.

comes *also* difficult to explain why preparations for a siege of Jerusalem made (*see* 2 Chr. 32. 3, *note*, p. 492) in Hezekiah's day (vs. 8-11) stand in the midst of a vision concerning Samaria. On the whole, perhaps, it is correct to understand the prophet to be speaking to Jerusalem, and that (not in Zedekiah's reign, when Nebuchadnezzar was approaching, but) at the present time, when Sennacherib seemed bought off, and prosperity engendered recklessness; when, though words of warning had been spoken, yet sentence against evil works was not executed speedily.——*Wholly.*] Architochus (not many years later) counsels ἀλλὰ χαρτοίσίν τε χαῖρε, καὶ κακοῖσιν ἀσχάλα, μὴ λίην· but these set no bounds to their festivities (cf. Neh. 8. 16; Judg. 16. 27); prosperity (and perhaps confidence in expected Egyptian aid) engenders thoughtless mirth and self-indulgence (Luke 12. 19); they shut their eyes (v. 13) to the approaching danger, which the Seer sees, and Conscience reminds them may be their desert. **2.** *Stirs.*] *i.e.* uproarious hilarity; R.V. *shoutings.*——*Are not, &c.*] He is describing, what he sees in vision, what shall be, unless repentance avert, or at least postpone it, the effects of famine, pestilence, and cowardice (v. 3; cp. Jer. 4. 29); the Assyrian army shall be so vast as to include contingents from her remotest districts (v. 6); what he has actually seen them do (2 Chr. 32. 2-5, 30), he foresees that they will do again, *viz.* trust in their own preparations, ignore God (*vs.* 8-11); a message is sent to Shebna, the head of the Egypt-party, strongly expressive of God's detestation of his views, and foretelling his ultimate punishment; to Eliakim also, who would seem to share rather the king's own righteousness, and to be worthy of his confidence, there is a message; his worth shall be recognised, opposition to him shall cease, he shall hold high and honourable office, bear as prime minister ('father,' v. 21; comp. 1 Macc. 11. 32) the 'key of the house of David' (v. 22; compare our expression, 'the Great Seal'); his family shall share (*vs.* 23, 24) his greatness, share also (perhaps be uplifted and cause) his fall at length, secure as his position had been, 'as a nail in a sure place.' **3.** *By the archers.*] R.V. marg. *without the bow.*——*From far.*] *Rather*, far off (*Variorum*, and so R.V., not marg.).

I. xxix.—**2.** *Yet.*] *Rather*, Then.——*And ... Ariel.*] *Rather*, but ... an Ariel indeed (*Variorum*). **3.** *Will, &c.*] *Ch.* 37. 33 seems to show that Nebuchadnezzar's siege is depicted, though the comparisons used, likening her enemies to dust or chaff, which the wind scatters (v. 5), or to a dream, which vanishes in a moment (*vs.* 7, 8), might seem to point rather to Sennacherib's overthrow.——*round about.*] *Sept.* κυκλώσω; cf. περικυκλώσουσι ... κυκλουμένην, Luke 19. 43 & 21. 20.——*Mount.*] *Sept.*, rightly, χάρακα (so Luke 19. 43); *i.e.* not an earth-mound (Hab. 1. 10) from which to work a ram, but a stockade for protection of soldiers; cf. 'bring *timber* together, and raise banks against the city ... placed those that shot darts and the archers in the midst of the bauks' (*Jos. B. J.* v. 6. 2). ——*Against thee.*] For God's wrath is upon them, whenever the ungodly party are in the ascendant, when, like men asleep, like men drunken (vs. 9-12), they cannot hear or understand God's messages, when it is true of them nationally, that (v. 13) they draw near with the mouth and honour with the lip, but give no heart to God, and only the reverence of early habit, when they consider themselves the only-wise, think God, their Maker (v. 16), cannot fathom their purposes (vs. 14, 15); then they shall be taught (v. 17) by the upsetting of all things (figured by forest changed to garden-land, and *vice versâ*); then God's own among them, His λαὸς περιούσιος, the true children, of whom Abraham and Jacob (v. 22) need not be ashamed, shall become once more prominent, and (v. 24) leaven all.

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208.—Hezekiah's Intrigue with the Chaldean King of Babylon.

2 CHRONICLES XXXII. 31.

31 HOWBEIT in *the business of* the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him, to [a] try him, that he might know all *that was* in his heart.

2 KINGS XX. 12-19.

12 At that time Berodach-baladan, the son of Baladan, king of Babylon, sent

ISAIAH XXXIX. 1-8.

1 At that time Merodach-baladan, the son of Baladan, king of Babylon, sent

[a] Deut. 8. 2.

2 C. XXXII.—31. *Princes.*] A vague form, not intended to imply that the country mentioned was under the rule of more than one man. The plural is thus used in several passages by the sacred writers, when speaking of countries of which they had little knowledge (v. 4; Jer. 46. 25 & 51. 11, 28).—*Tristram.* —— *Babylon.*] 'The first mention of Babylon in connection with Judah, Babylon, the oldest city in the world (Gen. 10. 10), was one of the capitals of northern Chaldæa in the earliest empire, the other three being Sippara (Sepharvaim, the city of the Sun-god, now *Sura*), Borsippa, and Cuthah. But at that time the supremacy was with southern Chaldæa, of which the chief cities were Ur, Erech, Calneh, and Ellasar of Genesis, the Hur, Huruk, Nipur, and Larsa of the Assyrian records. Ur on the Euphrates was the most important capital. Its ruins are now known as *Mugheir*, "the bitumened." Though now left inland by the alluvial deposits, Ur was a great maritime emporium, and the chief source of the early development of the first Chaldæan empire. The records of this early Cushite kingdom reach back to the 24th century B.C., and some scholars think that they stretch even 2,000 years further, setting aside the mythical first dynasty of 36,000 years. The great men of the historic Chaldæan empire are Nimrod, Uruk, and Chedorlaomer; Nimrod the founder of the great cities; Uruk the great architect; and Chedorlaomer, or Kudurlagamer, the great conqueror, who founded the Elamite dynasty, and added Assyria and the country west of the Euphrates, and east of the Tigris, to his empire. The Chaldæan empire seems to have sunk about 1500 B.C., and for about 900 years remained subject to, or dependent on, Assyria, till the rise of the great Babylonian empire, 747 B.C., under Nabonassar, which, rather Semitic than Cushite, occupied the region and resuscitated the glories of the first Chaldæan empire. This latter empire, finally fixed by Nabopolassar, B.C. 625, was little more than a reproduction of the Assyrian, and was not marked by the original developments which stamp the early Chaldæan nation. It is to the Cushite or first Chaldæan empire, of which Babylon was a part, that Europe owes the origin of her civilization. From it Assyria drew her learning, architecture, laws, religion, and most of her customs. Babylonia excogitated an alphabet, worked out arithmetic, invented instruments to measure time, studied the movements of the heavenly bodies, marked chronology with accuracy; in fact, made a beginning in almost every branch of science. From Babylon, rather than Egypt, Greece derived her architecture, sculpture, science, philosophy, mathematics, and her intellectual life. The original language called Akkadian (Akkadai = highlanders), from Accad (Gen. 10. 10), the ancient capital, was agglutinative, *i.e.*, combinations, not inflexions, were used. It fell into disuse after the Assyrian conquest, but remained the language of religion and of literature. The material for records and for every kind of writing was clay; the tablets and cylinders stamped with the cuneiform characters were at once burnt, and have thus become practically imperishable; thus the literature of Chaldæa is second in amount to that of Egypt alone.'—*Tristram.*

2 K. XX.—12. *At that time.*] Rob. Smith and Schrader place this embassy in 704 B.C. Sayce says:—'Sargon in 711 B.C. checked the formation of an alliance between Merodach-Baladan, king of Babylon, on the one side, and Hezekiah with the Philistines, Edomites, Ammonites, Moabites, and Egyptians, on the other, by invading Palestine, taking Jerusalem (see Is. 10 & 22), and utterly destroying Ashdod, the centre of the confederacy (Is. 20, 1). Merodach-Baladan, who is called the son of Yagina or Yugaus, was originally the chief of a tribe named Caldai or Chaldeans, on the Persian Gulf. His embassy to Hezekiah (2 Kin. 20. 12-19) was sent with the purpose of forming the confederacy against the common enemy. In B.C. 705, Sargon was murdered, and Sennacherib his son mounted the throne on the 12th day of Ab, or July. Four years after (B.C. 701) occurred his well-known campaign against Hezekiah, which ended with the destruction of his army and the overthrow of his schemes of conquest in the west' (*Variorum Teacher's Bible*, p. 100). —— *Berodach-baladan.*] The *B* is

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letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And [b] Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They

letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They

[b] 2 Chr. 32. 27.

merely copyist's error for *M.* The name (and it was a common custom with Assyrian royalty to embody names of gods, specially Merodach, Nebo, and Bel) means *Merodach* (a Babylonian 'deity' = the planet Jupiter, or the Sun-god) *gave a son.* The confirmation of the truth of Scripture by the monuments, and *vice versâ*, is specially noticeable in his case. They state that, contemporary with Sargon, king of Assyria, whom they place in 722-705 B.C., Merodachbaladan was king of Babylon (uninterruptedly from 722-710 B.C.), and was attacked by Sargon and expelled from his country. Scripture gives the reason: he had tampered with a vassal of Sargon's (a thing which Sargon complains he frequently did) at the very time when Sennacherib, his son and co-king, was purposing, so soon as he had leisure, to chastise Jerusalem for defiant words. An inscription states that, while Kalah (Nimroud) continued to be his capital, yet in 710 B.C. Sargon styled himself 'king of Babylon,' as well as of Assyria.——*Son of Baladan.*] Perhaps *grandson*, for Tiglathpileser II., stating that he made him tributary in 731 B.C., calls him son of *Yakin*, the founder of the dynasty, who had named his new capital after himself, Bit-Yakin. He was the third of the name; the first dates 1325 B.C., the second about 900 B.C.; there was a Nebo-baladan in 880 B.C.——*Sent letters.*] *Rather*, a letter (and so in Isa. v. 1), *Yarsorum. Sept.* adds, in Isa. v. 1, 'and ambassadors,' to which the 'them' following refers.——*Had heard.*] What would specially interest the Chaldeans (with whom our astronomical system originated) would be (ep. the energetic zeal and spirit of inquiry in their successors, the Magi of our Lord's day) the miracle (Chr. v. 31) of the sun's shadow. No doubt Baladan's secret aim was to strengthen himself by Hezekiah's aid against Assyria. 13. *Hearkened unto them.*] A scribe's error for (as Isaiah and some MSS. here) *was glad of them* (*Rall*); so *Sept.* and *Vulg.*——*Shewed.*] Solomon did the same to the queen of Sheba, and was blameless; it is motives that mar actions; that God was owned in all, appears in more than one verse in 1 Kin. 10: He is unnamed here. Well for Hezekiah, if he could have heard the poet's warning:—

'When Heaven in mercy gives thy prayers return,
And angels bring thee treasures from on high,
Shut fast the door, nor let the world discern,
And offer thee fond praise when God is nigh,
In friendly guise, perchance with friendly heart,
From Babel, see, they haste with words of love;
But if them lightly all thy wealth impart,
Their race will come again, and all remove.'

When praying for deliverance 'in all time of our wealth,' Hezekiah's day of folly warns us,—

'Think of the babes of Judah's royal line;
Display but touched them with her parching glare
Once, and for ages four they bear the sign,
The fifth beheld them chained in Babel's lair.'

——*Precious ointment.*] The expression is the same that is used of the holy consecrating oil (Ps. 133. 2).——*Dominion.*] It can hardly mean his realm here; 1 Kin. 10. 4, 5 would suggest his *majesty*, his *royal state*; rendered *power* in 2 Chr. 32. 9; *Sept.* δόξαν; Vulg. *potestas*; Germ. *herrschaft*; Fr. *cour.*

1. xxxix.—2. *Nothing.*] No mention is made of the Temple because of its recent spoliation.

2 K. xx.—14. *What said.*] Ashamed to confess how captivating their overtures had been to him, Hezekiah omits to answer the first question. An appeal to vanity succeeds where an appeal to fear fails. Theirs was not exactly the case of 1 Kin. 8. 41; but Hezekiah might haply have made it so, if at the moment self had been less, and God more, in his thoughts.

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are come from a far country, *even* from Babylon. 15 And he said, What have they seen in thine house? And Hezekiah answered, [c] All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD. 17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, [e] shall be carried into Babylon: nothing shall be left, saith the LORD. 18 And of thy sons that shall issue from thee, which thou shalt beget, [f] shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, [g] Good *is* the word of the LORD which thou hast spoken. And he said, *Is it* not *good*, if peace and truth be in my days?

are come from a far country unto me, *even* from Babylon. 4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: 6 Behold, the days come, [d] that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. 7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

209.—Sennacherib Summons Jerusalem to Surrender.

2 CHRON. XXXII. 9-12, 18, 19, 13-16.	2 KINGS XVIII. 17-37.	ISAIAH XXXVI. 2-22.
9 AFTER this did Sennacherib king of Assyria send	17 And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from	2 And the king of Assyria sent Rabshakeh from

[c] ver. 13. [d] Jer. 20. 5.
[e] ch. 24. 13 & 25. 13; Jer. 27. 21, 22 & 52. 17.
[f] ch. 24. 12; 2 Chr. 33. 11.
[g] 1 Sam. 3. 18; Job 1. 21; Ps. 39. 9.

——*Far country.*] So the inscriptions constantly call Palestine, about 1,000 miles distant. 'He would make his hospitality seem a duty.'—*Stretchy.* 17. *The days come.*] As yet Judah knew little of Babylon, except as an unspeakably magnificent city; soon she shall know too much; besides the royal treasure, the royal prince (Manasseh, not yet born) shall be carried thither (2 Chr. 33. 11), and other of the royal family shall become attendants (*courtiers* or *chamberlains, Variorum*) in Nebuchadnezzar's palace. Cf. Mic. 4. 10. 19. *Truth.*] Hezekiah is ready, with the submissiveness of Aaron or of Eli (Lev. 10. 3; 1 Sam. 3. 18), to acknowledge the justice of the impending judgment; he rejoices that peace and stability (or, *continuance, Variorum*) should for his time take the place of war and ruin, not in a spirit of selfishness (*sp.* 'After me the deluge'), but as acknowledging the goodness of God in deferring a merited punishment. His calmness is strikingly shared by Isaiah; he utters appalling truths unshrinkingly, without a tear or 'lamentation;' that it is 'the word of the Lord' suffices him, and he is able to take a more hopeful view of his people's reception of the Gospel glories revealed to him, than Christ could (Luke 19. 41) 700 years later.

1. XXXIX.—6. *Behold, &c.*] Only by 'the word of the Lord' could he thus speak. Could Isaiah himself harmonise these utterances, to which the movement (2 Pet. 1. 21) of the Spirit of God compelled, but regarding which the Spirit would only have replied, if asked as to their meaning, The application is for generations to come (1 Pet. 1. 12)? Surely there is no such thing as prophecy at all—in the sense of revealing an unknown (it may be, as this was, a seemingly unlikely) future—if the utterance is to be limited by the understanding of speaker or hearer, either of the thing itself (which here was intelligible enough), or of the mode in which that thing is to be brought to pass. 7. *Eunuchs.*] Frequently means simply chamberlains or court-officials, which in itself would be degradation to royal princes; Josephus adds here, 'and lose their manhood.' 8. *For.*] *Rather*, Surely; Syr. reads as one sentence, '*Good is the word . . . that there shall be.*'

2 C. XXXII.—9. *But . . . Lachish.*] R.V. *now he was before Lachish.*

2 K. XVIII.—17. *Sent.*] Possibly Sennacherib's reception of the Gospel glories re-

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his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem.

And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, * which *is* in the highway of the fuller's field.

Lachish to Jerusalem unto king Hezekiah with a great army.

And he stood by the conduit of the upper pool in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

Sennacherib's message.

10 Thus saith Sennacherib king of Assyria, Whereon

19 And Rab-shakeh said unto them, Speak ye now to

4 And Rabshakeh said unto them, Say ye now to

* Isa. 7. 3.

cherib thought that the visit of Merodach-baladan's ambassadors might lead Hezekiah to renew the alliance which had formerly existed between Israel and Egypt (Isa. 30 & 31 & 20. 5, 6); and which (he suggests) the distrustful spirits in Jerusalem yearned for now. His whole conduct verifies Isa. 33. 8. —— *Tartan, Rabsaris, Rabshakeh.*] *Rather,* his tartan, &c. All are titles of office. The general (or commander-in-chief), the chief chamberlain (lit. eunuch; cf. 1 Sam. 8. 15, *note*; 'such an official would accompany the *tartan* as scribe.'—*Ball*), the chief cup-bearer (cf. Neh. 1. 11); or perhaps, as *'saki* meant officer, *rab-saki* meant superior officer (next to the tartan; see Isa. 20. 1, *Various*). See also Jer. 39. 3, where the *rabsaris* is accompanied by the *rab-mag* or chief of the Magi (*or* learned men, the 'wise men' of Matt. 2. 1; see also Dan. 1. 4, &c., 'the Chaldeans'). —— *Host.*] R.V. *army.* Obviously the gates are shut, and the Assyrian is defied, yet much feared. The scene recalls the 'parley' of the chroniclers of English history. The story is simply this: Sennacherib had invaded Judah, which had rebelled by withholding the tribute to which Ahaz had pledged it. Hezekiah sent to Lachish to deprecate the conqueror's wrath, and paid the fine (v. 14). Sennacherib now sends a sufficient detachment to awe Jerusalem, and, relying on disaffection within, summons it to surrender. The commissioners appeal to the people against Hezekiah's policy. Such is the hesitation of Hezekiah, that all Isaiah's influence is needed; but Hezekiah bears the test, and is promised miraculous relief. Rabshakeh's mission fails; and Sennacherib, owing to the Egyptian diversion (*ch.* 19. 9), contents himself with a threatening letter to Hezekiah from Libnah. ——*Against.*] *Rather,* to.——*Pool.*] Probably Gihon; the very spot where Isaiah (7. 3) had hidden Ahaz fear nothing from Syria and Israel, and Ahaz had made choice of Assyrian aid rather than God's. **18.** *Shebna.*] It agrees with the circumstance of his father's name being unmentioned, that in Isa. 22. 15 he seems to be taunted with being a foreigner, having no kith or kin in the land; and on this account his confidence may have been the less in Judah's God, and his desire for Egypt's alliance the stronger. ——*Scribe . . . recorder.*] Cf. 2 Sam. 8. 16, 17 & 1 Chr. 16. 4, *notes*; R.V. marg. *secretary . . . chronicler.*

I. xxxvi.—**3.** *Eliakim.*] At the date of *ch.* 22 Shebna held the office (*cf.* 1 Kin. 4. 6; 2 Chr. 28. 7; Gen. 41. 40) of controller of the royal household (Jerome, wrongly, renders *præpositus templi*), and would seem to be the most prominent. God's 'servant' is now verifying his name (= whom God will establish) and title ('father' to Jerusalem and Judah). His ultimate successor in the office is Christ (cp. *ch.* 22. 22 with Rev. 3. 7).

2 K. xviii.—**19.** *Said.*] Possibly the rab-shakeh was the only one who could speak Hebrew; more probably he was the envoy, the tartan merely the military commander. ——*Great.*] The rapidity with which the Assyrian monarchy gave way to the Babylonian, and that to the Medo-Persian, that to the Greek, is a satire on this magnificent title which each in turn assumed in

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do ye trust, that ye abide in the siege in Jerusalem? 11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, [b] The LORD our God shall deliver us out of the hand of the king of Assyria? 12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest? 20 Thou sayest, (but *they are but* vain words,) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 [c] Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest? 5 I say, *sayest thou*, (but *they are but* vain words) *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he, [d] whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to

8 Now therefore give pledges, I pray thee, to my master the king of Assyria,

[b] 2 Kin. 18. 30. [c] Ezek. 29. 6, 7. [d] ver. 4; 2 Chr. 31. 1.

the monumental inscriptions of his reign. **20.** *Sayest.*] Probably the Egypt-party had prevailed to have such a message sent to Lachish after the present was gone.—*Vain words.*] Lit. *lip-words*, *i.e.* mere talk.—*I have.*] R.V. *There is.* **21.** *Bruised reed.*] Referring probably to some recent disaster (perhaps the defeat at Raphia by Sargon, of which the monumental date is 720 B.C.; more probably to what occurred in 711 B.C., when Yavan, usurper of the crown of Ashdod, headed a confederacy against Assyria, and sent an embassy to Pharaoh to ask his aid. Pharaoh held out encouragements to the revolters, but did not give them any assistance when the hour of danger came; cf. Isa. 20. 1). Isaiah uses an apt similitude (as Hoshea had lately found, *ch.* 17. 4–6; cf. Isa. 31. 1). *Kâneh* (from same root as *cane*) is the generic name for any kind of reed (Gk. κάλαμος; same word in Isa. v. 6 & 42. 3); a reed bruised and bent would leave a sharp jagged penetrating edge. **22.** *Taken away.*] The rabshakeh would not understand that the destruction of the high places was pleasing to the God of the Hebrews; all altars to local deities would be sacred in pagan eyes—but evidently rumours had reached him as to the inconvenience of being compelled to worship at the Jerusalem altar only. **23.** *Pledges.*] *i.e.* some security that you will return the horses, if you fail to be able to set men on them; or (Isa. also) *lay a wager with* (*Variorum*), and so R.V. marg.; Sept. as Syr., *mingle with*, which might mean *have dealings* (*make a bargain*) *with*, or *join battle with.*

2 C. xxxii.—**10.** *In the siege.*] *i.e.* continue to hold out in this besieged city; the word is constantly rendered 'fenced city;' cf. Jer. 10. 17; or, *trust, and* (*why*) *sit ye in distress* (*Variorum*); R.V. *trust, that ye abide the siege* (but marg. *abide in the stronghold*). **11.** *Persuade.*] Lit. *entice*, and so in v. 15 (*Variorum*).—*By famine, &c.*] Which explains the coarse expression in Kin. v. 27. **12.** *It.*] Emphatic. R.V. *upon it shall ye burn incense.*

I. xxxvi.—**5.** *I say, &c.*] R.V. I say, *thy counsel and strength for the war are but vain words.*

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set riders upon them. 24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. 9 How then wilt thou turn away

the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

The colloquy.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall. 27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall. 12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak

these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

The rabshakeh's address to the people.

28 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city. 29 And they spake against the God of Jerusalem, as against the

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be

2 K. xviii.—**24.** *Turn,* &c.] *i.e.* reject the suggestion of; cf. 1 Kin. 2. 16.——*One,* &c.] *i.e.* a single captain from among those of humblest grade (Oriental hyperbole).——*And put.*] *Rather, servants?* and (yet) thou puttest (*Variorum,* and so in Isa. *v.* 9); *i.e.* it must be so, for thou hast none of thine own. R.V. *How then canst thou turn* (&c., as A.V.) **25.** *Without,* &c.] He was in truth more God's instrument than he knew; cf. Isa. 10. 5-7.——*Lord said.*] So interpreting his successes (*vs.* 33-35); or quoting renegade prophets (*Herrey*). Cp. 'Chemosh said to me (Mesha), Go down, make war' (*Moab stone*). **26.** *Syrian.*] *i.e.* Aramaic, the vernacular of Syria, and probably not unknown to an Assyrian.——*On the wall.*] Perhaps the soldiers on guard (so Ball and Cheyne); more probably the loungers, who always frequent the wall in every ramparted town. His appeal was to the populace: he is posing as the people's friend. **27.** *That they may.*] R.V. *to* (and so in Isa. *v.* 12).——*With you.*] *i.e.* that is all they will get by siding with Hezekiah's party.

2 C. xxxii.—**18.** *Then.*] *Rather,* Also (*Variorum*); R.V. *And.* **19.** *People.*] *Rather,* peoples.

2 K. xviii.—**28.** *Stood.*] *Rather,* came.

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gods of the people of the earth, *which were* [c] the work of the hands of man.

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? 14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

able to deliver you out of his hand: 30 neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. 31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: 32 until I come and take you away to a land like your own land, a [d] land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33 [h] Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? 34 [i] Where *are* the gods of Hamath, and of Arpad? where *are* the gods

able to deliver you. 15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. 16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me *by* a present, and come out to me: *and* eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; 17 until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. 18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us.

Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? 19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have

[c] 2 Kin. 19. 18. [d] Zech. 3. 10. [e] Deut. 8. 7, 8. [h] ch. 19. 12; Isa. 10. 10, 11. [i] ch. 19. 13.

forward; lit. *took his stand.* 30. *Neither.*] *i.e.* any more than in himself; Jehovah is powerless likewise (*v.* 33) as well as angry (*v.* 22). —— *Delivered.*] R.V. *given.* 31. *Make ... present.*] Heb. *Make with me a blessing.* Equivalent to (and so *Variorum* and R.V.) *Make peace with me*, or, propitiate me (the word means, literally, a blessing, a gift to seal a friendship), and surrender, and enjoy plenty instead of direst famine. —— *Cistern.*] *Rather*, well.

1. xxxvi.—16. *Come out.*] *i.e.* surrender, as in 1 Sam. 11. 3; cp. 'go forth' (Jer. 38. 17).

2 K. xviii.—32. *Until*, &c.] *i.e.* until, Lachish taken, and my Egyptian campaign at an end, I take you with me eastwards.——*Die.*] And that by a cruel death. The Khorsabad sculptures show prisoners stripped for flaying. 33. *The gods.*] Chr. *v.* 19 well points out the blasphemy here—speaking of Jehovah as though He were one of the usual local or national deities. If Nineveh survived Jehovah's threatenings, and Jerusalem yielded to Nineveh's king, who would question that Nineveh's god was the mightier? and would not Hezekiah's boast—*Immanu-El* (2 Chr. 32. 8)—be proved *vain words* indeed? 34. *Hamath*, &c.] On the Orontes, 120 miles N. of Damascus, *Arpad* must have been near it, for they are always mentioned together, and Sargon took both in the same campaign. The other three were on the Euphrates. *Sepharvaim* = Sippara of Ptolemy, = Tsipar of the Assyrian tablets, now Mosaib, 20 miles above Babylon. *Hena*, now Anah; and further north again, *Ivah* (R.V. *Ivvah*) = Ahava, the modern Hit, famous for its bitumen springs. See 2 Kin. 17. 24.

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of Sepharvaim, Hena, and [k] Ivah? have they delivered Samaria out of mine hand? 35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, [l] that the LORD should deliver Jerusalem out of mine hand?

they delivered Samaria out of my hand? 20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

The silent reception.

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah [m] with *their* clothes rent, and told him the words of Rab-shakeh.

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

210.—Hezekiah Appeals to God.

Hezekiah in the Temple.

2 KINGS XIX. 1-5 (Isaiah xxxvii. 1-4).

1 AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 CHRONICLES XXXII. 20.

20 [a] And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

He bespeaks Isaiah's intercession.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to [b] Isaiah the prophet the son of Amoz. 3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the

[k] ch. 17. 24, *Ava?* [l] Dan. 3. 15. [m] Isa. 33. 7. [a] 2 Kin. 19. 15. [b] Luke 3. 4, called *Esaias.*

—— *Have they.*] *Rather* (Isa. also), how much less have they (*Variorum*), *i.e.* the gods of Samaria, whose reproach it is that she seemed to have 'gods many' like the other cities named. **35.** *That . . . should.*] *i.e.* how much less will (Isa. also).

I. xxxvi.—**21.** *Held their peace.*] Such quiet confidence had been their strength beforetime (Ex. 14. 14).

2 C. xxxii.—**20.** *For this cause.*] R.V. *because of this*, *i.e.* all that Sennacherib wrote or said by his officials. Cf. Kin. *v.* 1, *note.* —— *Hezekiah . . . prayed.*] In the Temple (Kin. *v.* 1), bespeaking also (Kin. *v.* 4) Isaiah's prayers, in that belief in the working of the supplication of a righteous man which St. James (5. 16) commends; the day for the utterance of Jer. 15. 1 had not yet come.

2 K. xix.—**1.** *Rent, &c.*] Not in despair, but in horror at the blasphemy, as stated in Chr. *v.* 20. **2.** *Sent, &c.*] Cf. *ch.* 8. 8 & 22. 14; Jer. 37. 3. **3.** *Rebuke.*] *i.e.* now we are made to know (cp. Gen. 42. 21) the sin and folly of ever desiring an Assyrian alliance, of yielding so far to distrust of God as to send the bribe to Sennacherib. —— *Blasphemy.*] *Rather*, contempt; *i.e.* now we are looked down upon indeed. God's answer

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birth, and *there is* not strength to bring forth. [4] [c]It may be the LORD thy God will hear all the words of Rab-shakeh, [d]whom the king of Assyria his master hath sent to reproach the living God; and will [e]reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left.

[5] So the servants of king Hezekiah came to Isaiah.

211.—The First Answer through Isaiah.

2 KINGS XIX. 6, 7 (Isaiah xxxvii. 6, 7).

[6] AND Isaiah said unto them, Thus shall ye say to your master,
Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the [d]servants of the king of Assyria have blasphemed me. [7] Behold, I will send [b]a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

212.—Sennacherib's Letter to Hezekiah.

2 KINGS XIX. 8-19 (Isaiah xxxvii. 8-20).

[8] So Rab-shakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed [a]from Lachish.

[9] And [b]when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers

2 CHRONICLES XXXII. 17.

[17] He wrote also letters to rail on the

[a] 2 Sam. 16. 12.
[b] Ps. 50. 21.
[c] ch. 18. 33.
[d] ch. 18. 17.
[e] ver. 33, 36, 37; Jer. 51. 1.
[a] ch. 18. 14.
[b] See 1 Sam. 23. 27.

(v. 6) is, Nay, it is on Me they look down; R.V. *contumely.*—*Not strength*, &c.] *i.e.* we looked for a glorious issue of this alliance; and see how nothing comes of it! Cp. Hos. 13. 13. 4. *May be.*] So hopefully spoke the king of Nineveh (Jonah 3. 9) and David (2 Sam. 12. 22).—*Whom*, &c.] R.V. *wherewith the king of Assyria hath sent him*, which accords better with the expression 'reprove the words;' cf. Isa. 37. 23.—*Remnant.*] Not used here in its ordinary sense, meaning the faithful few in either nation—but Judah as the remnant of the whole people; Jerusalem, as the remnant of Judah, now that all the fenced cities were taken. Cf.—

'Behold, O Lord: the Heathen tread
The branches of Thy fruitful vine,
That its luxurious tendrils spread
O'er all the hills of Palestine.
And now the wild boar comes to waste
Even us, the greenest boughs and last,
That, drinking of Thy choicest dew,
On Zion's hill in beauty grew.'—*Milman.*

2 K. xix.—7. *Behold*, &c.] *Sept.* 'Ἰδοὺ ἐγὼ δίδωμι ἐν αὐτῷ πνεῦμα καὶ ἀκούσεται ἀγγελίας; Vulg. *Ecce! ego immittam ei spiritum et audiet nuntium;* Germ. *Siehe! ich will ihnen einen geist geben, dass er ein gerücht hören wird.* Lit. I will put a spirit within him (Coverdale, *another mynde*), a spirit of dread, perhaps, or merely a change of purpose. There may be in the use of the word here a latent reference to the mode of destruction God purposed to employ (cf. v. 31, *note*); it is used also in Ex. 15. 8; its simple meaning is *breath.* The Hebrew mind saw spiritual intervention in every event and circumstance, or at least from habit spoke as though it were so (comp. Luke 13. 11).—*Rumour.*] *Or*, tidings; *viz.* that Tirhakah had come out of Egypt to resist the encroachments of Assyria (v. 9); this and the terrible blow of v. 35 would lead him to return. A fuller, more definite, answer was given to Hezekiah's second prayer, Isa. 37. 21-35.

2 K. xix.—8. *Libnah.*] Eight miles E. of Lachish, and nearer Jerusalem. We are not told that he had succeeded in taking Lachish; the bas-relief of *Lakis* in the British Museum proves its fall. 9. *Tirhakah.*] King of Ethiopia (the modern Soudan, or land of the Blacks), then extending her sway over remote southern districts beyond the tributaries of the Nile, as well as northward over Egypt, the land *of overshadowing wings* (Isa. 18. 1), whose sacred symbol was a disk with double wings. He was finally overthrown 40 years later by Esarhaddon, and

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again unto Hezekiah, saying, 10 Thus shall ye speak to Hezekiah king of Judah, saying,

Let not thy God [c] in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. 11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? 12 [d] Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of [e] Eden which *were* in Thelasar? 13 [f] Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

Hezekiah's prayer.

14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD. 15 And Hezekiah prayed before the LORD, and said,

O LORD God of Israel, [g] which dwellest *between* the cherubims, [h] thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. 16 LORD, [i] bow down thine ear, and hear: [k] open, LORD, thine eyes,

[c] ch. 18. 5.
[d] ch. 18. 33.
[e] Ezek. 27. 23.
[f] ch. 18. 34.
[g] 1 Sam. 4. 4; Ps. 80. 1.
[h] 1 Kin. 18. 39; Isa. 44. 6; Jer. 10. 10, 11, 12.
[i] Ps. 31. 2.
[k] 2 Chr. 6. 40.

Egypt subdued after being for 200 years a thorn in the side of Assyria. Tirhakah is identified with the Tarcus or Taracus of Manetho, Tebrak or Tebarka of the hieroglyphics. He was the last and most distinguished king of the 25th or Ethiopian dynasty, which was founded by Pianchi the Ethiopian priest-king of Napata about B.C. 750, a generation before Isaiah, as Mariette proved by the discovery, at Oreopata (Napata), Tirhakah's capital, of the *stele* of Pianchi, recording his conquest of Egypt. "This dynasty stood for a while against all the might of Assyria, the heroes of the great conflict for world-dominion, in the tumult of which the kingdom of Israel disappeared for ever" (*Poole*). Tirhakah is called here "king of Cush," not "of Mizraim;" and a Pharaoh is mentioned (Isa. 30. 2) as reigning in Egypt, while Herodotus makes Sethos to have been a native king of Egypt at the time of Sennacherib's invasion. It seems probable that Tirhakah was ruling in Ethiopia at this time, Sethos, a native Pharaoh, being a subordinate king in Lower Egypt, and that Tirhakah as his superior put himself in motion to defend his vassal against Sennacherib.'—*Tristram.*——*Saying.*] In a formal letter (v. 14), whether in Hebrew or Aramaic does not appear; the latter was the international language of the period.

2 C. xxxii.—17. *Of other lands.*] R.V. *of the lands, which.*

2 K. xix.—11. *Destroying them utterly.*] Or, *laying them under the ban* (*Variorum*); or, *devoting them* (R.V. marg.), *i.e.* to plunder and extermination. There was truth in what he said, though the utterance was boastful. Uninterrupted success had hitherto attended the Assyrian arms. 12. *Fathers.*] Meaning predecessors, for only a military revolution, not descent, placed his father Sargon on the throne.—— *Gozan.*] Cf. *ch.* 17. 6.——*Haran.*] Terah's home in Mesopotamia (Gen. 11. 31; Acts 7. 4). N. (as Rezeph is S.) of the western Euphrates. Here Rome was defeated by the Parthians, and Crassus slain.——*Were.*] *Rather*, are. ——*Thelasar*] = *hill of Asshur*, built about B.C. 880, by the Assyrian king, after the conquest of the Beni-Eden (*sons of Eden*), in lieu of their capital Beth-Adina, near the modern Balis, on the east bank of the Euphrates. Probably all these were early conquests; Hamath, &c., later ones achieved by Sargon. 13. *King.*] *i.e.* vicelary god; cp. *ch.* 18. 34. 15. *Dwellest.*] Referring, possibly, to the cloud which is God's chariot (Ps. 18. 10), more probably to the appearance of the Shechinah over (Ex. 25. 22) the Ark between the overshadowing cherubim (cf. 1 Kin. 6. 23); *sittest upon* (R.V.), or *over* (*Variorum*; R.V. marg. as A.V.).——*Alone.*] 'God of the universe, hear me!' is an unwonted expression from Jewish lips; but the circumstances required it. He wished to show his belief that Assyrian armies were subject to Jehovah, God of Abraham, Isaac, and Jacob; not one of many, but One alone; living, and no dumb, unknowing, powerless idol. Self is forgotten in his prayer: 'That men may

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and see: and hear the words of Sennacherib, [l] which hath sent him to reproach
the living God. [17] Of a truth, LORD, the kings of Assyria have destroyed the
nations and their lands, [18] and have cast their gods into the fire: for they *were*
no gods, but [m] the work of men's hands, wood and stone: therefore they have
destroyed them. [19] Now therefore, O LORD our God, I beseech thee, save thou us
out of his hand, [n] that all the kingdoms of the earth may know that thou *art*
the LORD God, *even* thou only.

PSALM LXXV.

To the chief Musician, Al-taschith, A Psalm *or* Song of Asaph.

[1] UNTO thee, O God, do we give thanks,
Unto thee do we give thanks: for *that*
thy name is near
Thy wondrous works declare.
[2] When I shall receive the congregation
I will judge uprightly.
[3] The earth and all the inhabitants thereof
are dissolved:
I bear up the pillars of it. Selah.
[4] I said unto the fools, Deal not foolishly:
And to the wicked, Lift not up the horn:
[5] Lift not up your horn on high:
Speak *not with* a stiff neck.
[6] For promotion *cometh* neither from
the east, nor from the west, nor from
the south.
[7] But God *is* the judge:
He putteth down one, and setteth up
another.
[8] For in the hand of the LORD *there is* a
cup, and the wine is red;
It is full of mixture; and he poureth
out of the same:
But the dregs thereof, all the wicked of
the earth shall wring *them* out, *and*
drink *them*.

[l] ver. 4. [m] Ps. 115. 4; Jer. 10. 3. [n] Ps. 83. 18.

know' is his desire. Cp. Ps. 83. 18. 16. *See.*] Not only the open letter, but also the arrogance of the mind that dictated it.—— *Which,* &c.] *Sept. τοὺς λόγους Σενναχηρὶμ οὓς ἀπέστειλεν ὀνειδίζειν* (which was his set purpose; cf. Chr. v. 17 and *ch.* 18. 33, *note*). *Vulg.* follows Isa. (v. 17) here, omitting *him; which he hath sent* would accord better with v. 4 and Isa. 37. 23; R.V. *wherewith he hath sent.* 18. *Cast,* &c.] The Medes spared no idols; the Assyrians commonly carried them away to set up at home, as the Philistines did the Ark in Dagon's house. 19. *Art,* &c.] R.V. marg. *thou, O* LORD, *art.*

[Ps. LXXV.—*Altaschith.*] The title given to Ps. 57, because composed after David's saying to Abishai, '*Do not destroy* Saul.' ——*Of Asaph.*] *Rather,* to; *i.e.* assigned to him to set to music, to the tune of 'Do not destroy;' *Sept. εἰς τὸ τέλος μὴ διαφθείρῃς.* Asaph was the name of the choir-master of David's day, who may have given a name to the 'Precentor' of the Temple services, or possibly the office became hereditary in his family. This may be one of the 'sons of Asaph,' or may be Hezekiah's 'recorder.' The author is manifestly (*Jennings*) a reforming king, in Hezekiah's present position, on whose shoulders the whole burden of state-care is resting (*v.* 3), whose pious efforts are continually paralysed by 'the wicked' (*vs.* 4, 8, 10) in 'the earth' (*i.e.* his own land, *vs.* 3, 8), boastful ones (*vs.* 4, 5), the godless party, those who are for placing reliance (*vs.* 6, 7) elsewhere than on God (2 Kin. 18. 21; Isa. 31. 1), to whom he cannot give due attention till the tide of invasion has turned (*v.* 2). This is a song of praise for mercy *promised,* as Ps. 76 is for mercy *received.* —— 1. *Thanks.*] Because his cars are open to his people's prayers, as his wondrous doings of old amply declare (cf. Isa. 30. 27). *Sept.* adds, *καὶ ἐπικαλεσόμεθα τὸ ὄνομά σου;* and so *Vulg.;* R.V. *for thy name is near; men tell of thy wondrous works.* —— *Thy name.*] *i.e.* Thyself, in all thine attributes; Moses had seen God, as far as man can see Him, when he had heard the proclamation of these (Exod. 33. 19). 2. *Congregation.*] Heb. *mô-ĕd* means equally *appointed time. Sept.,* rightly, *ὅταν λάβω καιρόν;* and so *Vulg.;* render, I shall (saith God) fix a time, when I shall. R.V. *find the set time.* 3. *Dissolved.*] *i.e.* terror-stricken. —— *Bear up.*] *Rather,* set firm (*Var.*); R.V. *have set up.*——*Selah.*] Cf. p. 52, *note.* 4. *Fools.*] R.V. understands their folly to be arrogancy; so *Variorum,* boastful; *i.e.* Sennacherib and the rabshakeh. —— *Deal not foolishly.*] *i.e.* boast not. 5. *Stiff.*] *i.e.* insolently haughty. 6. *Promotion.*] Lit. *lifting up* (so R.V.); *i.e.* assistance; let Israel not look east, west, or south, but to God, for aid against this northern enemy. 7. *He,* &c.] Cf. 1 Sam. 2. 7, and Eurip. *Heracl.* 614, *τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ἔφυσεν, τὸν δ' ἀλήταν εὐδαίμονα τεύχει.* ——*Setteth.*] R.V. *lifteth.* 8. *Is red.*] *Rather,* it foams with wine; or *the wine*

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9 But I will declare for ever;
I will sing praises to the God of Jacob.
10 All the horns of the wicked also will I cut off;
But the horns of the righteous shall be exalted.

PSALM LXXX.

To the chief Musician upon Shoshannim-Eduth, A Psalm of Asaph.

1 GIVE ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock;
Thou that dwellest *between* the cherubims, shine forth.
2 Before Ephraim and Benjamin and Manasseh stir up thy strength,
And come *and* save us.
3 Turn us again, O God,
And cause thy face to shine; and we shall be saved.
4 O LORD God of hosts,
How long wilt thou be angry against the prayer of thy people?
5 Thou feedest them with the bread of tears;
And givest them tears to drink in great measure.
6 Thou makest us a strife unto our neighbours:
And our enemies laugh among themselves.
7 Turn us again, O God of hosts,
And cause thy face to shine; and we shall be saved.
8 Thou hast brought a vine out of Egypt:
Thou hast cast out the heathen, and planted it.
9 Thou preparedst *room* before it,
And didst cause it to take deep root, and it filled the land.
10 The hills were covered with the shadow of it,
And the boughs thereof *were like* the goodly cedars.
11 She sent out her boughs unto the sea,
And her branches unto the river.
12 Why hast thou *then* broken down her hedges,
So that all they which pass by the way do pluck her?
13 The boar out of the wood doth waste it,
And the wild beast of the field doth devour it.
14 Return, we beseech thee, O God of host:
Look down from heaven, and behold, and visit this vine;

foameth (so *Var.* and R.V.). —— *Mixture.*] Mixed, *i.e.* potent, drink; strongly spiced wine, emblem of wrath and judgment; deadly to the invader (cf. Jer. 25. 15) and to opposers within the realm as well; cf. Ps. 60. 3. ——*Shall ring.*] *Rather*, must sip; R.V. m. *drain.* 9. *Declare.*] *i.e.* God's accessibility and reliableness; Pr. Bk. *talk of the God of Jacob and praise him for ever*; *Sept.* ἀγαλλιάσομαι. 10. *Exalted.*] R.V. *lifted up.*]

[Ps. LXXX.—*Shoshannim.*] To the tune 'Lilies;' *Sept.* ὑπὲρ τῶν ἀλλοιωθησομένων; Vulg. *pro iis qui commutabuntur.*——*Eduth.*] A testimony (?a declaration of the Divine will, as in Ps. 81. 5). *Sept.* μαρτύριον τῷ Ἀσάφ, ψαλμὸς ὑπὲρ τοῦ Ἀσσυρίου. This prayerful psalm may well be ascribed to the God-reliant Hezekiah, though the nation is spoken of (*v.* 1) as 'Joseph,' in which some have seen proof that the N. kingdom *must* be intended, as in Ezek. 37. 16; Zech. 10. 6, &c. 'Joseph,' however, may be taken as a national title (so Pusey on Obad. 18), especially in a psalm which refers (comp. Ps. 77. 15 & 81. 5) to deliverance from Egypt, and by a king who re-united the nation to some extent (2 Chr. 30. 1, 5) about 16 years before the present time.——1. *Thou that dwellest*, &c.] Equivalent to 'God of mercy and of infinite dominion, Lord of hosts;' cf. 1 Kin. 6. 23, *note*, and observe the variation in the refrain, *vs.* 3, 7, 19; *that art enthroned upon* (*Var.*); R.V. *sittest upon.* See Kin. *v.* 15, *note.* 2. *Before*, &c.] The post of the Shechinah (Num. 2. 18–24); = March as thou usest to march of old. 3. *Turn.*] *Rather*, Restore. 4. *Be angry.*] Lit. *smoke*; comp. fume.——*Against.*] *Rather*, despite; Pr. Bk. *with thy people that praveth.* 5. *In great measure.*] Heb. '*shâlish*' (from *shlôsh*) may mean either a third part, and so in a small measure (Isa. 40. 12), or threefold, and so greatness of any kind (Prov. 12. 26); Pr. Bk. *plenteousness of tears.* 8. *Vine.*] The form of the allegory may have been suggested by the Blessing on Joseph (Gen. 49. 22), as also the title 'Shepherd' in *v.* 1 (Gen. 49. 24 & 48. 15). 'The men of Judah are God's pleasant plant' (Isa. 5. 7; cp. Ezek. 17. 6; Matt. 21. 33). 9. *Didst . . . root.*] Var. *it put forth its roots and.* 10. *Goodly.*] Var. *of God* (so R.V.); cf. Ps. 104. 16. 11. *Unto*, &c.] *i.e.* to the Mediterranean and the Euphrates (Josh. 1. 4; 1 Kin. 4. 24).——*Branches.*] Var. *shoots* (so R.V.). 12. *Hedges.*] *Rather*, fences. 13. *Boar.*] Cf. 2 Kin. 19. 4, *note.*——*Waste.*] Or, *tear.*——*The wild beast of.*] Or, *that which moveth in* (*Var.*). 14. *Re-*

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15 And the vineyard which thy right
hand hath planted,
And the branch *that* thou madest
strong for thyself.
16 *It is* burned with fire, *it is* cut down:
They perish at the rebuke of thy counte-
nance.
17 Let thy hand be upon the man of thy
right hand,
Upon the son of man *whom* thou madest
strong for thyself.
18 So will not we go back from thee:
Quicken us, and we will call upon thy
name.
19 Turn us again, O LORD God of
hosts,
Cause thy face to shine; and we shall be
saved.

213.—The Second Answer through Isaiah.—Sennacherib's Retreat and End.

2 KINGS XIX. 20-37 (Isaiah xxxvii. 21-38); 2 CHRONICLES XXXII. 21.

20 THEN Isaiah the son of Amoz sent to Hezekiah, saying,
Thus saith the LORD God of Israel, *That* which thou hast prayed to me against
Sennacherib king of Assyria [a] I have heard.
21 This *is* the word that the LORD hath spoken concerning him; The virgin [b] the
daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of
Jerusalem [c] hath shaken her head at thee.
22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted
thy voice, and lifted up thine eyes on high? *even* against [d] the Holy *One* of Israel.
23 [e] By thy messengers thou hast reproached the Lord, and hast said, [f] With the
multitude of my chariots I am come up to the height of the mountains, to the sides
of Lebanon, and will cut down the tall cedar trees thereof, *and* the choice fir trees
thereof: and I will enter into the lodgings of his borders, *and into* the forest of his

[a] Ps. 65. 2.
[b] Lam. 2. 13.
[c] Job 16. 4; Ps. 22. 7, 8; Lam. 2. 15.
[d] Ps. 71. 22; Isa. 5. 24; Jer. 51. 5.
[e] ch. 18. 17.
[f] Ps. 20. 7.

turn.] R.V. *turn again.* 15. *Vineyard.*] *Rather*, stock (so R.V.).—*Branch.*] Heb. *bên*; lit. *son*; here, *rather*, scion; *Sept.*, wrongly, ἐπὶ υἱὸν ἀνθρώπου, and so *Vulg.* 17. *Man of thy*, &c.] *i.e.* the man whom thy right hand is wont to protect; cf. Ps. 136. 12.]

2 K. xix.—20. *That which.*] R.V. *Whereas.* 21. *Virgin.*] Jerusalem is called *daughter of Zion* by Zechariah (2. 10); called *virgin-daughter* here, scornful virgin, perhaps because the city of David, on Zion, had never been taken since David's day, though the other part of Jerusalem had yielded to Shishak and to Joash (1 Kin. 14. 26; *ch.* 14. 13). The expression, however, may have no such meaning, for Jeremiah (46. 11) speaks of the *virgin, the daughter of Egypt*; the place is personified as mother of its inhabitants.—*Shaken her head.*] in mockery; cf. Matt. 27. 39. 22. *Holy One of Israel.*] The title is peculiarly Isaiah's. He uses it more frequently than all the other writers together. 23. *Said.*] The words may have been in the letter (the language is not unlikely to be Sennacherib's, and almost the identical words occur in Sargon's inscriptions); or Isaiah may be describing poetically the feelings of his mind. Lit. *with chariots upon chariots. Lebanon* and *Carmel* represent the wild mountain, and the softer woodland surrounded with vine and olive, throughout the land. They are similarly used in Cant. (cp. 5. 15 & 7. 5) to represent the grand and the gentle, the king's majesty, the queen's beauty. As of Tiglath-pileser, the passes ('doors,' Zech. 11. 1) of Lebanon were his entrance (Lebanon = snowy, as does Himalayah in Sanscrit; comp. Sierra Nevada, Ben Nevis, Snowdon, Mt. Blanc). Isaiah (10. 34) speaks of the Assyrian power as 'Lebanon;' Ezekiel (31. 3) compares it to 'a cedar in Lebanon;' it was Sennacherib's special boast that he penetrated the most sacred spots of Lebanon, and destroyed the cedars (*Layard*). —*Sides.*] *Rather*, recesses (*Variorum*); R.V. *innermost parts.* — *Fir.*] Including pine and cypress, but the former is the predominant tree (*Tristram*).—*The lodgings*, &c.] *Rather*, his loftiest height; or, *his furthest lodging-place* (*Variorum*, and so

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Carmel. 24 I have digged and drunk strange waters, and with the sole of my feet
have I dried up all the rivers of besieged places.
25 Hast thou not heard long ago *how* [g] I have done it, *and* of ancient times that
I have formed it? now have I brought it to pass, that [h] thou shouldest be to lay
waste fenced cities *into* ruinous heaps. 26 Therefore their inhabitants were of small
power, they were dismayed and confounded; they were *as* the grass of the field, and
as the green herb, *as* [i] the grass on the house tops, and *as corn* blasted before it be
grown up.
27 But [k] I know thy abode, and thy going out, and thy coming in, and thy rage
against me. 28 Because thy rage against me and thy tumult is come up into mine
ears, therefore [l] I will put my hook in thy nose, and my bridle in thy lips, and I will
turn thee back [m] by the way by which thou camest.

[g] Isa. 45. 7. [h] Isa. 10. 5. [i] Ps. 129. 6. [l] Job 41. 2; Ezek. 29. 4 & 38. 4; Amos 4. 2.
[k] Ps. 139. 1, &c. [m] ver. 33, 36, 37.

R.V.); the highest caravanserai on Lebanon (*Stanley*), which seems better than 'its farthest height,' *i.e.* Jerusalem with its two Lebanon houses, Temple and palace (*Cheyne* and *Ball*); in Isaiah A.V. has *height of his border.*——*Forest*, &c.] Or, *his garden woodland* (*Variorum*); R.V. *forest of his fruitful field.* **24.** *I have*, &c.] To him it was nothing to dig countless wells for his conquering army traversing a desert, to divert ('bridge,' *Sept.*) rivers if they crossed his path. Such boastful language is not without parallel in the West. Lothair, king of France, swore that the horses of France should drink up all the rivers of Germany. Otho II. replied that he would cover France with straw hats (alluding to those worn by his Saxon soldiers over their helmets). Alaric also boasts—*Subsidere nostris sub pedibus montes, arescere vidimus amnes.* Cf.—

> 'Credimus altos
> Defecisse amnes, epotaque flumina Medo
> Prandente.'—*Juv. Sat.* x. 176.

——*Have I.*] Or, *will I* (*Variorum* and R.V.). ——*Rivers . . . places.*] Or, *canals of Egypt* (*Variorum*); R.V. *rivers of Egypt* (marg. *defence*); cf. Isa. 19. 5, 6. Heb. *mazor*, which may be (so Cheyne) an abnormal form of Mizraim, and mean Lower Egypt, intersected by the arms of the Nile, and called the Fortified Land because protected by a wall at Suez (cf. Mic. 7. 12); while, however, its more ordinary meaning, 'fortified place,' might suit Ps. 31. 21, where to render by 'Egypt' would be impossible. Poole would rather derive Mizraim from the Arab. for *red earth* or *mud.* **25.** *Not heard?*] *Thou*, *i.e.* Sennacherib, who might answer 'No;' and, in a sense, truly; but, though he might say, 'Who is Jehovah? I know not Jehovah; all nations are suffered to walk in their own ways;' yet would his ignorance not be excusable, for God had not left Himself without witness (Acts 14. 17); to a God who redeems and sanctifies Natural religion affords no clue; it does make known a Creator and Providential Ruler. —— *I.*] *i.e. I Jehovah.* Emphatic.——*Done.*] The Hebrew word has the wide variety of meaning of *do* in English, as Fr. *faire* or Lat. *agere;* from of old I settled this, from ancient days I purposed it (=*formed* the plan in my mind); *i.e.* Are you not aware that you can only be My instrument, and execute My sovereign will? (a lesson Nebuchadnezzar also was made to learn, Dan. 4. 32); or, *that long ago I made it, that in ancient days I fashioned it*; R.V. *how I have done it long ago, and formed it.* **26.** *(of small power.*] Lit. *short-handed*; the converse of almightiness (Isa. 50. 2 & 59. 1). It is God gives weakness to one, no less than strength to another. Cf. *Eurip. Herac.* 610. ——*Grass.*] Which 'withereth afore it groweth up,' the Psalmist says (129. 6). Assurnazirpal records 'Kings I cut off like grass.' ——*As corn*, &c.] Lit. *blasting before stalk*; or, by slight alteration, *a field before the east wind* (*Ball*). **27.** *Abode.*] R.V. *sitting down*; possibly the corresponding *rising up* (Ps. 139. 2) has dropped out; thy doings public and private, thy thoughts and deeds, are all known and employed by Me. We have a somewhat similar colloquial phrase, 'I never saw him stand amiss or sit amiss.' In Deut. 6. 7, sitting, walking, lying, rising represent the daily round (cp. Ps. 1. 1). 'He prayeth whether lying on his side, or sitting or standing' (*Koran*, x. 13). The Sanscrit phrase is 'lying down, sitting, eating.' **28.** *Tumult.*] Vulg. *superbia*; *Sept.* στρῆνος; boastfulness of strength; R.V. *and for that thine arroganey.*——*Hook.*] *Vulg.* (more correctly) *circulum*; not the hook, as for the fish, but the *ring*, as for the bull or wild beast (Ezek. 19. 4, 9). Captives are depicted so led in a bas-relief at Khorsabad and a rock-tablet at Sir-i-Zohab. Many a lip, many a nose had he and Sargon so tortured. Both images (the beast and the fish) occur in Amos 4. 2, 3, though neither word there is the word used here, both of those words having also the meaning *thorn*; cf. 2 Chron. 33. 11, *note.*

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The sign.

29 And this *shall be* [n] a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

The promise.

30 [o] And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. 31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: [p] the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank

[n] 1 Sam. 2. 34; ch. 20. 8, 9; Isa. 7. 11, 14; Luke 2. 12. [o] 2 Chr. 32. 22, 23. [p] Isa. 9. 7.

29. *And this*, &c.] The words are Isaiah's own again, and addressed to Hezekiah. God volunteers a sign (as to Moses at Horeb, Ex. 3. 12); Heb. the sign, as though one might reasonably be looked for, that (for one thing, perhaps) they should be unmolested by Sennacherib during the remaining years of his reign; certainly that the land should not, could not (Lev. 25. 23), be utterly and for ever taken from them. The *words* used, and the *year* itself point to this as the thing signified. The year 710 B.C. is a central year, and remarkable perhaps now on that account. Canaan was fully occupied 1445 B.C.; John proclaimed 'The kingdom of heaven is at hand' A.D. 25. Again, the Tabernacle was erected at Sinai 1490 B.C.; the Temple was destroyed by the Romans A.D. 70. In each case 710 is the half-way year. In it also a great event happened of world-wide importance: Deioces was elected king of the Medes, the first step towards the overthrow of Nineveh and Babylon. But at the moment the year was more to be noticed on another account. Every seventh year was a sabbatical year; every seventh seven was followed by a jubilee-year (from Heb. *yóbêl*, trumpet-sound). Fifteen such periods, reckoned from 1444 B.C., the year of the first occupation of the land, amount to 735 years, *i.e.* 710 B.C. Therefore 709 B.C. was a jubilee-year. In every seventh year (*shabbath shabbâtôn*) they might not sow, or prune a vineyard, or even gather and appropriate the natural produce (*safiach* = that which groweth of itself). It was to be food for all, to which all might help themselves (Lev. 25. 5, 11; Ex. 23. 11). For the jubilee-year the law was the same, with this addition—*In the year of this jubilee ye shall return every man unto his possession.* This year and next year they should be able to keep this law, though possibly only the faithful few might care to do so (2 Chr. 36. 21), unhindered by a besieging enemy, or by damage from his approach; let them take it as a sign that the deliverance was of God, a sign, that, whatever Ahaz might have yielded (*ch.* 16. 7), and come what might meanwhile, an emancipation should surely take place, an ἄφεσις (*Sept.*), an ἐλευθερία (*Josephus*); a restoration, a παλιγγενεσία, an ἀποκατάστασις (Matt. 19. 28; Acts 3. 21) should be enjoyed by them. The vision that Isaiah mentally had before him might be only the return from Babylon; but Isaiah was pre-eminently a *Gospel-prophet.* Ecclus. 48. 24 says of Isaiah, in reference to Hezekiah's reign, 'He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion; he showed what should come to pass for ever, and secret things or ever they came.' —— *Grow . . . springeth.*] *Safiach* occurs *only* in this prophecy and in the sabbatical law; *shachis* (literally, *sproutings*) occurs here only. *Sept.* αὐτόματα . . . τὰ ἀνατέλλοντα; Vulg. *quæ repereris . . . quæ sponte nascuntur*; in Isa. ἃ ἔσπαρκας . . . τὸ κατάλειμμα, and *quæ sponte nascuntur . . . pomis vescere.* This promise could only be fulfilled if Sennacherib's army had departed. 30. *Remnant.*] The remnant of *Israel* had scorned any such suggestion (2 Chr. 30. 6; comp. Isa. 27. 6). Sennacherib says he had carried off 200,000 prisoners on the first occasion (*ch.* 18. 13). 31. *Escape.*] *Sept.* ἀνασωζόμενος (ep. Isa. 37. 32; Acts 2. 40, 47); R.V. *out of Mt. Zion they that shall escape.* —— *Zeal.*] *i.e. jealousy* for the honour of His name (cf. *v.* 34; Ps. 69. 9; John 2. 17). 32. *Come into.*] It is not said *shall not come to.* He may have advanced to its very walls, in hope that his threatening letter might induce submission at once, and leave him free to meet Tirhakah; he may have been somewhere between Libnah and Jerusalem; or have remained at Libnah; or possibly (so Rawlinson and Cheyne), as Herodotus (ii. 141) says, he was on the Egyptian frontier, at Pelusium. There, according to the story of the priests of Memphis, king Sethos met him, encouraged by a vision sent by Phtha, and, after a swarm of mice had devoured bow-

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against it. 33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. 34 For [q] I will defend this city, to save it, for mine own sake, and [r] for my servant David's sake.

Destruction of Sennacherib's army.

(2 Chron. xxxii. 21.)

35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

21 And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria.

Return of Sennacherib.—His end.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at [s] Nineveh.

So he returned with shame of face to his own land.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons [t] smote him with the sword: and they escaped into the land of Armenia. And [u] Esarhaddon his son reigned in his stead.

And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

[q] ch. 20. 6. [r] 1 Kin. 11. 12, 13. [s] Gen. 10. 11. [t] ver. 7. [u] Ezra 4. 2.

strings and all that was of leather, utterly routed him. All that we know certainly is that the blow fell the very night after Isaiah spoke (a fact omitted by Isaiah), wherever Sennacherib might then be; that not even the first steps towards an assault had been taken, no single soldier, under cover of tall shield (his own or his comrade's), had shot an arrow against the defenders on the walls, or heaped up laboriously a mount (see Hab. 1. 10), on which the catapult might stand level with the wall's weaker part, or from which the storming party might leap upon the wall; that the blow was God's doing, whatever the means. As to the means, except that an angel smote, and that the survivors slept on till morning, we are left to conjecture, and a comparison of similar events. In 2 Sam. 24 a visible *angel with a drawn sword* is mentioned; but *pestilence* is named as the instrument of death. In Ex. 12 *Jehovah himself* is spoken of as passing through the land, and over the blood-sprinkled doors, *the destroyer* (ὁ ὀλοθρεύων, Heb. 11. 28) as the agent, but, as here, no instrument is named. *Visitation of God* is all we can say. That might suffice here. It is possible, however, that God made use of some natural means miraculously directed and magnified. The story awakens holy awe and confident courage (cf. 1 Macc. 7. 41); and the motto engraved on the statue of Sethos and the mouse (symbol of invisible destruction) is appropriate: Ἐς ἐμέ τις ὀρέων εὐσεβὴς ἔστω. Cf.—

'For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and for ever grew still!
The might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the LORD.'—*Byron.*

35. *When they arose.*] *Rather*, when men arose (*Variorum* and R.V.). 36. *Departed.*] *Rather*, broke up his camp; lit. *tore up*, *i.e.* the tent-pegs. —— *At Nineveh.*] Tobit (1. 18) states that Sennacherib in his wrath slew many Israelites in Nineveh, and that his own death followed within 55 days; but the tradition is unhistorical. Sennacherib died 679 or 680 B.C. (according to Rollin 710 B.C.). According to the cuneiform inscriptions Sennacherib became king 703 B.C.; Hezekiah's 14th year is 693 B.C.; Sennacherib died 680 B.C.; Esarhaddon succeeded 679 B.C., died 666 B.C. The death of Sennacherib, though it actually occurred many years after, is related here as the sequel, in the dispensations of Providence, of his Syrian expeditions.

2 C. xxxii.—21. *Cut off.*] *Sept.* (very literally) ἐξέτριψε = wiped them out.——*With shame.*] His overthrow was too complete, the manner of it too striking, for one, who had made himself equal to a god, to return otherwise than 'by stealth' (2 Sam. 19. 3).

2 K. xix.—37. *Nisroch.*] (See Ezek. 17. 3,

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214.—Prosperity of Hezekiah.

2 CHRONICLES XXXII. 22, 23.

22 THUS the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side. 23 And many brought gifts unto the LORD to Jerusalem, and [a] presents to Hezekiah king of Judah: so that he was [b] magnified in the sight of all nations from thenceforth.

PSALM LXXXVII.

A Psalm *or* Song for the sons of Korah.

1 His foundation *is* in the holy mountains.
2 The LORD loveth the gates of Zion
More than all the dwellings of Jacob.
3 Glorious things are spoken of thee, O
city of God. Selah.
4 I will make mention of Rahab and
Babylon to them that know me:
Behold Philistia, and Tyre, with Ethiopia;
This *man* was born there.
5 And of Zion it shall be said, This and
that man was born in her:
And the highest himself shall establish
her.
6 The LORD shall count, when he writeth
up the people,
That this *man* was born there. Selah.
7 As well the singers as the players on
instruments *shall be there:*
All my springs *are* in thee.

[a] ch. 17. 5.

[b] ch. 1. 1.

note.) He may have been Sennacherib's own tutelary god (Sayce suggests Nusku, a planetary god = Nebo); or the expression may mean that the temple had a name of its own, as was usual in Assyria. Josephus says, ἐν τῷ ἰδίῳ ναῷ Ἀράσκῃ λεγομένῳ. —— *Adrammelech*] = Adar-melek (the *god Adar is king*). —— *Sharezer.*] Probably (as Ahaz for Jehoahaz) this is a shortened form for Nergalsharezer (= *Nergal protect the king*); cf. Jer. 39. 3.——*Escaped.*] *i.e.* from the vengeance of Esarhaddon, of whose record of this date only a fragment remains:—'From my heart I made a vow; my liver was inflamed with rage; immediately I wrote letters saying that I assumed the sovereignty of my father's house.' —— *Armenia.*] Heb. *Ararat*, and so R.V. Comp. Gen. 8. 4.——*Esarhaddon*] = *Asshur gave a brother*, he was known by various other names; he reigned 13 years. His successor was Sardanapalus, or Asshur-bani-pal, his son.

2 C. xxxii.—22. *All other.*] Fr. supplies *ces peuples* (these peoples).——*Guided.*] Vulg. *et præstitit eis quietem per circuitum* (*i.e.* and gave them rest round about); and so *Sept.* κατέπαυσεν αὐτοὺς κυκλόθεν. 23. *Brought*, &c.] The gifts (*minchah*) 'unto the Lord' would be from thankful Jews, the presents (*migdonóth*, *ch.* 21. 3; Gen. 24. 53; lit. as Fr. *choses exquises*) would come 'to Hezekiah' from princes who had heard 'glorious things of the city of God.' Both *Sept.* and *Vulg.* rightly indicate, by the imperfect, that this was so continuously, not at the present moment alone (cf. *v.* 27; 2 Kin. 20. 13).

[PS. LXXXVII.—In the incident which gave rise to this psalm (assigned to the 'sons of Korah' to be set to music) we see a foreshadowing of an event already predicted by David: 'All nations whom thou hast made shall come and worship thee, O Lord, and shall glorify thy name' (Ps. 86. 9)—of 'the last days when the mountain of the Lord's house shall be established as the highest of the mountains and shall be exalted above the hills, *and all nations shall flow unto it*' (Isa. 2. 2). Hezekiah, like Isaiah, manifests a desire to mitigate the Jewish spirit of exclusiveness (cf. Matt. 3. 9). On the part of the nations of *v.* 4, it was, as yet, only temporal interests that attracted them in Jerusalem, but (the Psalmist triumphantly declares) they should one day yearn for a yet closer connection, even to be reckoned sons of Zion themselves (*vs.* 4, 5).——1. *His.*] Not *Her*, as Pr. Bk. 'What shall one answer the messengers of the nations? The Lord hath founded Zion' (Isa. 14. 32). 2. *Gates.*] 'Open continually,' in the spiritual Zion, 'for admission of the nations' (Isa. 60. 11). Cf. Ps. 78. 60, 67. 4. *Make mention.*] *Rather*, Proclaim Egypt (Rahab = *pride*, 'a Hebrew or Hebraised name for Egypt,' *Variorum* on Isa. 30. 7; cf. Ps. 89. 10; Isa. 51. 9) and Babylon as those who (R.V. *as among them that*) know me; *i.e.* I will reckon the greatest pagan nations among my people.——*Ethiopia.*] So R.V.; Heb. *Cush*; Pr. Bk. *the Morians*, *i.e. blackamoors*, the negroes of the Soudân. Cf. p. 295, *note.* Ethiopia was to the Hebrews the ends of the earth, as Scandinavia (*ultima Thule*) to the Romans. Cf. Isa. 37. 9.—— *This man was.*] *Rather*, these were each (R.V. *this one was*), and so in *v.* 6. 5. *This and that man.*] *Rather*, each single one of them (*i.e.* of those nations); R.V. *this one and that one.* 6. *Count*, &c. *Rather*, reckon in registering peoples (*Jennings*). 7. *As well*, &c.] *Render*, And all my well-springs

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215.—The Psalm of Praise.

PSALM LXXVI.

To the chief Musician on Neginoth, A Psalm or Song of Asaph.

1 IN Judah *is* God known:
His name *is* great in Israel.
2 In Salem also is his tabernacle,
And his dwelling place in Zion.
3 There brake he the arrows of the bow,
The shield, and the sword, and the battle. Selah.
4 Thou *art* more glorious *and* excellent than the mountains of prey.
5 The stouthearted are spoiled, they have slept their sleep:
And none of the men of might have found their hands.
6 At thy rebuke, O God of Jacob,
Both the chariot and horse are cast into a dead sleep.
7 Thou, *even* thou, *art* to be feared:
And who may stand in thy sight when once thou art angry?
8 Thou didst cause judgment to be heard from heaven;
The earth feared, and was still,
9 When God arose to judgment,
To save all the meek of the earth. Selah.
10 Surely the wrath of man shall praise thee:
The remainder of wrath shalt thou restrain.
11 Vow, and pay unto the LORD your God:
Let all that be round about him bring presents unto him that ought to be feared.
12 He shall cut off the spirit of princes:
He is terrible to the kings of the earth.

216.—Death of Hezekiah.

2 KINGS XX. 20, 21.

20 AND the rest of the acts of Hezekiah, and all his might, and how he [a] made a

2 CHRONICLES XXXII. 32, 33.

32 Now the rest of the acts of Hezekiah, and his goodness, behold, they *are* writ-

[a] Neh. 3. 16.

(of delight) are singing aloud like instrument-players because of thee (*Mason*); cf. Ps. 45. 1; R.V. *they that sing as well as they that dance.*——*Springs.*] R.V. *fountains.*]

[Ps LXXVI.—*Neginoth.*] Cf. p. 55, *note.* *Sept.* ᾠδὴ πρὸς τὸν Ἀσσύριον, and so *Vulg.* ——2. *Salem.*] No doubt that of Gen. 14. 18 & Heb. 7. 1, *i.e.* Jerusalem, not that of Gen. 33. 18; *Sept.* and *Vulg.*, wrongly, *b'shalóm*, in peace.——*Also is.*] *Rather*, and in...was. ——*Tabernacle.*] *Rather*, covert; so *Variorum*, quoting Jer. 25. 38, where also God is compared to a lion going forth to destroy, and R.V. marg. ——*Dwelling-place.*] R.V. marg. *lair.* 3. *There.*] Lit. *thither*, yonder, in Egypt (2 Kin. 19. 32, *note*), according to Herodotus (ii. 141). Egypt recognised the interposition as Divine.——*Arrows.*] *Rather*, fiery shafts, as R.V. marg. Lit. *sparks* or *lightnings*, or (*Variorum*) *flashings.*——*Battle.*] *Sept.* and *Vulg.*, better, *the war*, to which an end was effectually put; Sennacherib returned no more 4. *More.*] Omit. Kay renders, *All-bright* (= enlightened) *art thou.* ——*Excellent than.*] *Rather*, majestic from (and so R.V.); *i.e.* returning from the mountains round Beth-horon laden with spoil. 5. *Have slept.*] *Rather*, sunk into; cf. 1 Kin. 1. 21, *note;* Variorum, *sleep.* ——*Found their hands.*] *i.e.* were able to put forth their strength. *Yád* is frequently used to express strength (Ps. 78. 42 & 89. 48, &c.). 8. *Judgment.*] R.V. *sentence.*——*Earth.*] *i.e.* the earthly power, which was arraying itself against the Heavenly; cf. 1 Sam. 17. 26. 10. *Surely.*] *Rather*, For (*Variorum*).——*The remainder*, &c.] *Rather*, for shall a mere remnant (*i.e.* of Sennacherib's army) gird itself with fury (*Mason*); R.V. *the residue of wrath shalt thou gird upon thee* (but in margin as A.V.). 11. *All* &c.] *i.e.* the whole Jewish nationality.——*Him*, &c.] *Rather*, the terrible One. 12. *Shall.*] *Rather*, doth (*Variorum*).——*Cut off.*] Here used metaphorically = prune, restrain the growth of; Pr. Bk. *refrain* (Lat. *refrenare*; cf. 2 Kin. 19. 28); Heb. *yivtsór*, not the word rendered 'restrain' (Pr. Bk. *refrain*) in *v.* 10 (*chágar*, to gird on, equip).]

2 C. xxxii.—32. *Goodness.*] *Rather*, pious (so *Variorum*; R.V. *good*) deeds; cf. *ch.* 35. 26; Neh. 13. 14; and Ecclus. 49. 4, 'All except David and Ezekias and Josias were

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pool, and a conduit, and [b] brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

ten in [c] the vision of Isaiah the prophet, the son of Amoz, *and* in the [d] book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him [e] honour at his death. And Manasseh his son reigned in his stead.

217.—Manasseh's Ultra-Heathen Reign.—Sentence on Judah.

2 Kings xxi. 1-16.

1 MANASSEH *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah. 2 And he did *that which was* evil in the sight of the LORD, [b] after the abominations of the heathen, whom the LORD cast out before the children of Israel.

[b] 2 Chr. 32. 30. [c] Isa. 36 & 37 & 38 & 39.
[d] 2 Kin. 18 & 19 & 20.

2 Chronicles xxxiii. 1-9.

1 Manasseh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: 2 but did *that which was* evil in the sight of the LORD, like unto the [a] abominations of the heathen, whom the LORD had cast out before the children of Israel.

[a] Prov. 10. 7.
[b] Deut. 18. 9; ch. 28. 3. [c] ch. 16. 3.

defective, for they forsook the law of the Most High.'——*And.*] Omit (so *Variorum* and R.V.). 33. *Chiefest of.*] *Rather*, ascent to; so *Variorum* and R.V. (or, in a niche hewn in the rock above the original *loculi*, *Tristram*); David's catacombs being full. Jotham was the last to find a place there. Ahaz and Jehoiakim were buried in Jerusalem, but not in the royal sepulchres; Manasseh and Amon in the garden of Uzzah; Josiah in his own sepulchre. Jehoahaz died in Egypt, Jehoiachin and Zedekiah at Babylon.——*Honour.*] The Hebrew phrase occurs here only. Exceptional signs of public mourning are probably meant, such as a great burning of spices, &c.; cf. *ch.* 16. 14 & 21. 19. Contrast Jer. 22. 18.

2 K. xx.—20. *Pool.*] Within the city, in Akra; it still exists, measuring 240 by 150 ft., fed from the upper pool of Gihon (*Tristram*). Cf. 2 Chr. 32. 3, and Eccius. 48. 17, 'Ezekias fortified his city and brought in water into the midst thereof; he digged the hard rock with iron, and made wells for waters.' 21. *Manasseh.*] The name means *Forgetting.* Joseph said, 'For God hath made me forget all my toil.' So God had made Hezekiah forget, within three years, the anxious moments when he lay (as he thought) dying, and sonless.

2 K. xxi.—Manasseh's reign is the longest and darkest in the Hebrew annals. His irreligion was only equalled by his tyranny. His vices brought their own punishment in the contemptible weakness to which the state was reduced. Jerusalem surrendered to Esarhaddon, and the unworthy heir of David and Solomon was led away captive to learn wisdom and piety in the dungeons of Babylon (*Milman*).——1. *Manasseh.*] *i.e. one who forgets;* 'a name strangely significant, itself an amnesty, embodying what had been for years the cherished object of Hezekiah's policy and hope' (*Plumptre*); cf. 2 Chr. 30. 6, 11 & 31. 1; contrast the spirit of Charles II., who 'had learnt nothing and forgotten nothing.'—— *Twelve.*] Unborn, therefore, at the date of his father's illness, 710 B.C.; and amenable to the irreligious influence of the nobility of the Court, 'the traditional policy of "the princes of Judah" being to tolerate foreign religions and conciliate foreign nations' (*Bib. Dict.*). Cp. Rehoboam, and Joash after Jehoiada's death (2 Chr. 24. 17, 18). So gross was the idolatry, licentiousness, superstition of his reign that not even (*ch.* 23. 26) Josiah's reformation could avert Judah's doom. Isaiah, now 80, was perhaps uninfluential.——*Hephzibah* means *My delight is in her.* The name is used allegorically in Isa. 62 for God's church, ceasing, as Christ's Bride (*Beulah*, married one), to be any more called *Azubah* (desolate). Isaiah may have been alluding to Hezekiah's marriage (*Blunt*). 2. *Did . . . evil.*] Hervey shows from *v.* 16 that this phrase specially denotes acts of

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Gradual apostacy of Judah led by Manasseh.

3 For he built up again the high places [c] which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, [d] as did Ahab king of Israel; and [e] worshipped all the host of heaven, and served them.

4 And [f] he built altars in the house of the LORD, of which the LORD said, [g] In Jerusalem will I put my name. 5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 [h] And he made his son pass through the fire, and observed [i] times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set a graven image of the grove that he had made in the house, of

3 For he built again the high places which Hezekiah his father had [d] broken down, and he reared up altars for Baalim, and [f] made groves, and worshipped [g] all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, [i] In Jerusalem shall my name be for ever. 5 And he built altars for all the host of heaven [m] in the two courts of the house of the LORD.

6 [o] And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God,

[c] ch. 18. 4. [d] ch. 30. 14 & 31. 1 & 32. 12.
[e] 1 Kin. 16. 32, 33. [f] Deut. 16. 21.
[g] Deut. 17. 3.
[h] Deut. 4. 19; ch. 17. 16. [i] Jer. 32. 34.
[k] 2 Sam. 7. 13; 1 Kin. 8. 29 & 9. 3.

[l] Deut. 12. 11; ch. 6. 6 & 7. 16. [m] ch. 4. 9.
[n] Lev. 18. 21 & 20. 2; ch. 16. 3 & 17. 17.
[o] Deut. 18. 10; 2 Kin. 23. 10; ch. 28. 3; Ezek. 23. 37, 39.
[p] Lev. 19. 26, 31; Deut. 18. 10, 11; ch. 17. 17.

idolatry. 3. *Built*, &c.] Worship in high places was not necessarily idolatrous (2 Chr. 33. 17), but tended dangerously that way. This disobedience was the first of a series of downward steps. 'Probably on their restoration the local high places took a more markedly heathenish character than before.' —*Rob. Smith.*——*A grove.*] *Rather*, an asherah (*Variorum*, and so R.V.), and likewise in Chr. Cf. *v.* 7, *note*; 1 Kin. 16. 33 & 18. 19. 5. *Host of heaven.*] From this superstition *Judah* had hitherto been free (cf. *ch.* 17. 16). Probably it was imported from Arabia or Babylonia, Hezekiah's ally (*ch.* 20. 12; 2 Chr. 32. 31). This verse explains to what *part* of the Temple *v.* 4 refers. Apparently he did not stop at this outrage, but even erected (cp. Jer. 7. 30) his asherah in the Holy Place (*v.* 7), and kept there all the vessels connected with every form of idol-worship (*ch.* 23. 4).——*The two courts.*] *i.e.* the outer 'of the people,' the inner 'of the priests' (2 Chr. 4. 9). Thus sacrifices were offered to idols alongside the great altar of burnt offering. 6. *Made . . . pass through the fire.*] The extreme form of sun-worship; the *cultus* of Chemosh and Moloch as practised by Ammon and Moab. Ahaz did likewise.——*Observed times.*] An expression generally connected with unlawful magical arts (Lev. 19. 26; Deut. 18. 10) and superstitious practices. It may refer to drawing omens as to lucky and unlucky days, or watching and catching at chance words as ominous. *Used soothsayings and divinations* (*Variorum*); lit. *whisperings*; R.V. *practised augury and used enchantments.*——*Dealt with.*] Or, *appointed* (so R.V. marg.) *workers with* (*Variorum*); lit. *made.*——*Familiar spirits.*] Cf. 1 Sam. 28. 3, *note*. Generally joined with *wizard*, though probably *ventriloquist* would be a better rendering than *witch*. All three words are masculine, though ἐγγαστρίμυθος is joined with γυνή.

2 C. xxxiii.—6. *Used witchcraft*, &c.] R.V. *practised sorcery* (Ball, *muttered spells*), *and dealt with them that had familiar spirits.* 7. *A carved*, &c.] *Rather*, the carved (R.V. *graven*) image of the idol (*Variorum*).

2 K. xxi.—7. *Of the grove.*] *Rather*, a graven image, an asherah; cf. *v.* 3; Chr. *v.* 7; 1 Kin. 11. 5, *note*; *the graven image of Asherah* (*Var.*, and so R.V.). He introduced also Baal-pillars (cp. 2 Chr. 33. 3, & 15). Whether it was he who broke down God's altar, and removed the Ark, is not stated (2 Chr. 33. 16 & 35. 3; Jer. 3. 16). Tradition says he removed God's name from all documents and inscriptions. In the days of his penitence he removed this asherah, and cast it out of the city (2 Chr. 33. 15); Amon his son, restored it;

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which the LORD said to David, and to Solomon his son, [q] In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever: [8] [r] neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

[9] But they hearkened not: and Manasseh [s] seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: [6] neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

[9] So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

The prophets foretell Judah's ruin.

[10] And the LORD spake by his servants the prophets, saying,

[11] [t] Because Manasseh king of Judah hath done these abominations, [u] *and* hath done wickedly above all that the Amorites did, which *were* before him, and [x] hath made Judah also to sin with his idols: [12] therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both [y] his ears shall tingle. [13] And I will stretch over Jerusalem [z] the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, wiping *it*, and turning *it* upside down. [14] And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; [15] because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

[q] 2 Sam. 7. 13; 1 Kin. 8. 29 & 9. 3; ch. 23. 27; Ps. 132. 13, 14; Jer. 32. 34.
[r] 2 Sam. 7. 10.
[s] Prov. 29. 12.
[t] ch. 23. 26, 27 & 24. 3, 4; Jer. 15. 4.
[u] 1 Kin. 21. 26.
[x] ver. 9.
[y] 1 Sam. 3. 11; Jer. 19. 3.
[z] See Isa. 34. 11; Lam. 2. 8; Amos 7. 7, 8.

Josiah, more wise than his grandfather, utterly destroyed it beyond all possibility of restoration (*ch.* 23. 6). —— *In the house.*] Thus the immoral orgies connected with the Asherah would be practised even in the Temple. **8.** *Neither*, &c.] The historian is justifying the coming removal of Judah also, by a reminder, that continuance was always annexed to faithfulness, that God's mercies are covenant mercies, and a covenant is necessarily never of one, on one side only.——*Only* (*f*) *Rather*, if only (so *Variorum* and R.V.). **9.** *More evil.*] *i.e.* to couple even grosser immoralities with their idol-rites.

2 C. xxxiii.—**8.** *So that.*] *Rather*, if only. **9.** *Heathen.*] *Rather*, Gentiles; R.V. *nations.*

2 K. xxi.—**10.** *Prophets.*] We know the names of none, except perhaps Hozai (2 Chr. 33. 19, *note*). Isaiah, the Talmud says, was sawn asunder by Manasseh, a tradition to which Heb. 11. 37 is thought by some to refer. The account in Josephus would lead us to suppose that *sons of the prophets* are included (cf. 1 Kin. 18. 13); he speaks of the slaughter of some *every day*. **11.** *Amorites.*] Cf. 1 Kin. 21. 26, *note*.——*Also.*] *i.e.* as well as Israel; cf. *ch.* 23. 27. **12.** *Tingle.*] A phrase associated with the doom of Shiloh (*marg. refs.*), where God first 'put his name.' **13.** *The line*, &c.] Probably the meaning here is simply that God will deal with Jerusalem just exactly as with Samaria, by the same rule; *or*, that, measuring her and finding her lines untrue (cp. Dan. 5. 27), he will deal with her as the next homely metaphor describes (= utterly depopulate; cf. *ch.* 17. 24, *note*). Compare the doom on Israel in Amos 7. 7-9, 'I will set a plumbline . . . the sanctuaries of Israel shall be laid waste.' **14.** The *remnant* is Judah; not, as some-

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The persecution by Manasseh.

16 [a] Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

218.—Israel Colonised from Assyria.

'The Samaritans.'—Mingled religions.

2 KINGS XVII. 24-41.

24 [a] AND the king of Assyria brought *men* [b] from Babylon, and from Cuthah, and from [c] Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them. 26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach

[a] ch. 24. 4. [a] Ezra 4. 2, 10. [b] See ver. 30. [c] ch. 18. 34, *Ivah*.

times, the faithful few. **16.** *Shed, &c.*] He was the Ahab of Judah, the first persecutor; cf. *ch.* 24. 3; *vs.* 10-15 are parenthetic.

2 K. xvii.—**24.** *The king.*] Sargon (Khorsabad inscription, 715 B.C.) mentions that he carried *Arabians* to Samaria. He does not name any of these peoples, who had been certainly *conquered* before this, but the date of their deportation is not mentioned. Probably a *remnant* of Israel (2 Chr. 34. 9; *ch.* 25. 12) remained in the country districts; still the land must have continued thinly peopled for some time, or the lions (*v.* 25) would not have so increased. Ezra (4. 10) says that 'the great and noble (a satrap's title) Asnapper' (*possibly* a corruption of the Hebrew form of Esarhaddon) brought colonists from Media (?) and Persia (various parts). Esarhaddon may have brought them during his father's reign, being called king because known as such afterwards. In Ezra 4. 2 the Samaritans say, 'Esarhaddon king of Assur brought us up hither.' He 'reinforced these earlier colonists' (*Ball*). The events here recorded may have occurred earlier, but scarcely much later than the date assigned—otherwise the 'priests brought from thence' (*v.* 27) would not have been alive; a not improbable date is (677 B.C.) when Esarhaddon took Manasseh prisoner (2 Chr. 33. 11), and of necessity his attention was called to that region.——*Cuthah, &c.*] The Assyrian inscriptions name Nergal (Mars) as the special god of Cuthah, now *Hubl Ibraheem* (15 miles N.E. of Babylon), where, the Talmud states, Abraham was imprisoned by Nimrod. Two of Nebuchadnezzar's officials are named after Nergal (Jer. 39. 3). Ava is probably Ivah (*ch.* 18. 34, Syr. *Avva*), a city on the Euphrates, between Sepharvaim and Henah; Hamath was on the Orontes; Sepharvaim was the very ancient Sippara on the Euphrates, whose foundations, and those of Cutha, were excavated in 1881. See *note, ch.* 1. 2, *ad fin.*——*Instead of.*] Implying (cp. *ch.* 25. 12) an utter depopulation. So Samos was by the Persians 'stript of all its men' (*Hdt.* iii. 149). Josephus says, 'transplanted all the people' (*Ant.* ix. 14. 1). The period of desolation was 43 years (721-678 B.C.). Cf. Isa. 7. 8. **25.** *Feared.*] *Fearing* is not the act of worship, but that feeling of veneration, awe, and trust which leads to worship (*v.* 35).——*Lions.*] Forerunners of yet sorer judgments unless God's anger were averted (Lev. 26. 22-39). **26.** *They.*] *i.e.* the king's counsellors. —— *Manner.*] *Rather*, ordinances (as in *vs.* 34, 37), or *rites, i.e.* the *cultus*; *vs.* 27, 33, 34, 40 also; cp. 1 Sam. 8. 9 & 10. 25.——*The god of the land.*] On the belief in local deities see 1 Kin. 20. 23. **27.** *Priests.*] The priests of the calves would be all carried away, as the Assyrian custom was to introduce their own worship into conquered places. So Sargon says of Kharkar, 'I called the city Kir Sargon, and set up there the worship of the god Assour.' No doubt the Israelite remnant were familiar with all the rites, but the foreign settlers might think otherwise, and regard the wor-

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them the manner of the God of the land. 28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. 30 And the men of [d] Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, 31 [e] and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

[d] ver. 24. [e] Ezra 4. 9. [f] Lev. 18. 21; Deut. 12. 31.

ship as incomplete without the proper priests. **28.** *Taught.*] A blind leader of the blind! He could only restore the *calf-worship* of Bethel. Yet Samaritans afterwards were no idolaters. Probably the remnant of the Hebrew nation who, later, returned from captivity had profited in the school of Media (it is thought that they prompted the Median iconoclasts); probably, also, many Jews (besides the grandson of Eliashib the H.P., who married Sanballat's daughter) married into settlers' families; and the leaven worked. The Word of God (if only the Pentateuch), when really prized, is safeguard enough against idolatry. They might have pleaded, it may be, in answer to Christ's charge, 'Ye worship that which ye know not,' that 'Moses,' *without* 'the prophets' and their 'testimony of Jesus,' could carry them no further than that semi-light; yet Christ declared that to 'believe Moses' was to know Him (John 5. 46), and that to know Him was to know God (John 12. 45). The Samaritan is called ἀλλογενής in Luke 17. 18, and they are distinguished (Matt. 10. 6) from τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ; yet they were not altogether viewed by the Church as heathen. Cornelius (Acts 10), not Samaria (Acts 8), is always reckoned the first fruits *of the Gentiles.* **29.** *Every nation.*] *Sept.* follows the Hebrew idiom (repetition of a word to indicate distribution) ποιοῦντες ἕθνη ἕθνη θεοὺς αὐτῶν; comp. πρωὶ πρωί = every morning (1 Chron. 9. 27); ἄνθρωπος ἀνθρώπου = any man (Num. 9. 10).——*Made gods of their own.*] Recent 'scientists' desire to demonstrate that religion, like every other human peculiarity, is the inevitable outcome of an undirected process of Evolution. The whole course of their argument involves one or other of two assumptions—'either there is no God, and it must have taken a long time to invent Him; *or* there is a God, but men were born, or created, or developed, without any sense or feeling of His existence, and the acquisition of such a sense must of necessity have been the work of time' (*Duke of Argyll*). Both these assumptions fail the moment it is perceived that religion, as distinct from particular systems of religion, is an invariable characteristic of humanity, that the sense of Divine Existence, so far from being a comparatively modern faculty, a last result of intellectual development, is in fact a corollary and consequence of our mental constitution, a primary and universal feature of our common humanity. Cf. 'The creeds which the Indo-Aryan and Iranian religion embody were derived from a common source, and all that is true, ennobling, and spiritual in them is due to that origin. The best in religion is the first in time; the effect of religious development as observed in history has mostly been not gradual elevation to higher levels of belief and practice, but progressive decline, degradation, and decay.'—*Cook, Origins of Religion.*——*Houses.*] Buildings connected with the worship on the high places are frequently mentioned.——*Samaritans.*] *i.e.* former inhabitants of the land of Israel. The word occurs here only in O. T. Strictly it should mean dwellers in the city of Samaria; but we find *Samaria* used earlier (though less frequently) of the land than of its after-capital (1 Kin. 13. 32, and cp. Hos. 8. 5; Amos 3. 9; Ezek. 16. 53). As a land it was continually diminishing in extent; Judah had long ago absorbed Simeon and Dan; Pul and Tiglath removed Reuben, Gad, and half Manasseh (1 Chr. 5. 26), and Naphtali (*ch.* 15. 29). At this date 'Israel' meant simply the city of Samaria and a few adjacent towns. **30.** *Succoth-benoth,* &c.] The Assyrian goddess *Zirbanit* (the creating lady), wife of Merodach, whose name became corrupted by a confusion between *zir* (lady) and *zarat* (tents; Heb. *succoth*). Ashima was perhaps the Phœnician Esmûn, or Pan, or Æsculapius. Nibhaz and Tartak are unknown; possibly the former (*nebhach* = to bark) may be a Syrian Anubis, dog-headed deity; and the latter may mean *prince of darkness* or *ill-luck.* 'There is some reason for the conjecture that the Jews purposely altered the names of heathen deities by way of derision, and that there is a contemptuous play upon words in the titles here given.'—*Tristram.* **31.** *Adrammelech.*] *i.e. the glorious king.* —— *Anammelech.*] 'Probably a caricature of *Anunit*, the sun-goddess of the Babylonians.' —*Tristram.* Rawlinson and Cotton regard these as the male and female power of the sun; Cheyne, however, considers

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32 So they feared the LORD, [g] and made unto themselves of the lowest of them
priests of the high places, which sacrificed for them in the houses of the high places.
33 [h] They feared the LORD, and served their own gods, after the manner of the nations
whom they carried away from thence.
34 Unto this day they do after the former manners: they fear not the LORD,
neither do they after their statutes, or after their ordinances, or after the law and
commandment which the LORD commanded the children of Jacob, [i] whom he named
Israel; 35 with whom the LORD had made a covenant, and charged them, saying, [k] Ye
shall not fear other gods, nor [l] bow yourselves to them, nor serve them, nor sacrifice to
them: 36 but the LORD, who brought you up out of the land of Egypt with great power
and [m] a stretched out arm, [n] him shall ye fear, and him shall ye worship, and to him
shall ye do sacrifice. 37 And the statutes, and the ordinances, and the law, and the
commandment, which he wrote for you, [o] ye shall observe to do for evermore; and ye
shall not fear other gods. 38 And the covenant that I have made with you [p] ye shall not
forget; neither shall ye fear other gods. 39 But the LORD your God ye shall fear; and
he shall deliver you out of the hand of all your enemies. 40 Howbeit they did not
hearken, but they did after their former manner.
41 [q] So these nations feared the LORD, and served their graven images, both their
children, and their children's children: as did their fathers, so do they unto this day.

219.—The Assyrian Invasion.—Manasseh Captive in Babylon.—His Prayer, Restoration, and Reformation.—His Death.

2 CHRONICLES XXXIII. 10-20.

10 AND the LORD spake to Manasseh,
and to his people: but they would not hearken.
11 [a] Wherefore the LORD brought upon them the captains of the host of the

[g] 1 Kin. 12. 31. [h] Zeph. 1. 5. [m] Ex. 6. 6. [n] Deut. 10. 20.
[i] Gen. 32. 28 & 35. 10; 1 Kin. 11. 31. [k] Deut. 5. 32. [p] Deut. 4. 23. [q] ver. 32, 33.
[l] Judg. 6. 10. [l] Ex. 20. 5. [o] Deut. 28. 36.

the latter to be a masculine name, meaning *Anu is king*, Anu being king of heaven and husband of Anath (whose name occurs in Anathoth), one of the great Assyrian deities; and he considers Adrammelech to be the Assyrian Adar-Malik, which means *Adar (is) King*, or Adar-King, Adar being the fire-god or sun-god, and Adrammelech being best known as the god Saturn (the planet). On the termination see *note*, p. 253, col. 2.——*Gods.*] R.V. marg. *god.* **32.** *Lowest.*] Naturally they followed Jeroboam's innovation; cf. 1 Kin. 12. 31, *note;* R.V. *and made unto them from among themselves priests*, &c. **33.** *Whom they*, &c.] The meaning is, *whence* (R.V. *from among whom*) *they had been carried away.* **34.** *They do.*] i.e. not the settlers named in v. 33, but the mixed race of the writer's day.——*Manners . . . ordinances.*] *Sept.* κρίμα, κρίσις; Vulg. *morem, judicia;* Germ. *weise, rechte;* Fr. *coutumes, ordonnances;* It. *costumi, costumi* (rightly, for the Hebrew word is the same; lit. that which is *prescribed*, whether by authority or custom). Hall notes that as the prime meaning of *mishpât* is *judgment*, so *din* (=judgment) is in the Koran used for *religion* (especially that of Islam).——*They fear not.*] i.e. they *do not fear Him to the extent of keeping His statutes, those which the Lord*, &c.; not (as we might say, Within the meaning or purview of the Act) in the manner God designed, when He made the Covenant; in fact, the Israelites themselves had not done so since Jeroboam's day. **41.** *This day.*] Perhaps about 150 years. They were wearying of the mingled religion when (637 B.C.) they wished to join in building the Temple at Jerusalem; they had abandoned it for ever, when they erected their temple on Mt. Gerizim.

2 C. XXXIII.—**10.** *Spake.*] Cf. 2 Kin. 21. 10-15.——*Would not hearken.*] R.V. *gave no heed.* **11.** *Wherefore.*] Because of his own and his people's deafness to God's warnings, and not because of his father's pride—whether we are to see here (so Ewald), rather than in Dan. 1. 3, the accomplishment of 2 Kin. 20. 18, or not.——*King . . Babylon.*] Esarhaddon names Manasseh among his 22 vassal-

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king of Assyria, which took Manasseh among the thorns, and [b] bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and [c] humbled himself greatly before the God of his fathers, 13 and prayed unto him: and he was [d] intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh [e] knew that the LORD he *was* God.

THE PRAYER OF MANASSES (Apocryphal).

1 *O* LORD *Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed;* 2 *who hast made heaven and earth, with all the ornament*

[b] Job 36. 8; Ps. 107. 10, 11. [c] 1 Pet. 5. 6. [d] 1 Chr. 5. 20; Ezra 8. 23. [e] Ps. 9. 16; Dan. 4. 25.

kings; Esarhaddon held his court at Babylon, not at Nineveh, which no previous king of Assyria had done, proclaiming himself as king of both (*G. Smith*). Nineveh is not mentioned after Manasseh's reign. Babylon, which Sennacherib had destroyed, was rebuilt by Esarhaddon, who held his court there half the year (*Sayce* in the *Variorum Teacher's Bible*, p. 100). Esarhaddon conquered Egypt at least as far as Thebes; Tirhakah, Sennacherib's old enemy, retiring into Ethiopia. Later, Egypt reasserted itself under the new dynasty of Psammitichus, who began the 29 years' siege of the Assyrian garrison in Ashdod (*Herod.* 2. 157).—*Green.*——*Among the thorns.*] *Rather*, with a ring; or (as Variorum) *rings*; R.V. *in chains* (margin, *with hooks*). The Hebrew *choach*, it is generally thought, may have that meaning (this, however, Pusey strenuously denies, rendering *in a thicket*), and the custom of so leading captives, with a ring or hook fastened to the nose or lip, is depicted on the Monuments and is alluded to also in 2 Kin. 19. 28 (p. 517); *Sept. ἐν δεσμοῖς*; Vulg. *vinctum catenis*; Germ. *gefangen mit fesseln*; Syr. *in his life*. Cp. Job 41. 2, 'Canst thou put an hook (*agmôn*, a reed) into his (the crocodile's) nose (as a reed is run through a fish's nose when he is to be carried, or secured alive in a tank), or bore his jaw (gills) through with a thorn' (*choach*); and Amos 4. 2, 'He will take you away with hooks, and your posterity with fish-hooks' (where the primary meaning of both words is *thorn*).——*Fetters.*] Of bronze, as Heb. implies (cf. 2 Kin. 25. 7); lit. *double bronze, i.e.* on feet and hands.——*To Babylon.*] There he would find himself surrounded by the gods, whose images he had set up in Jerusalem; he would see that in its perfection, which he had tried to imitate on a poor and insignificant scale; he would be under the rod with which he had wished to scourge his subjects, and learn the lesson, which, it is said, the Sicilian masters learnt as serfs under Timoleon. 12. *Humbled himself.*] His agony of shame must have surpassed the conception of the poet—

'Oh the regret, the struggle and the failing!
Oh the days desolate and useless years!
Vows in the night so fierce and unavailing!
Stings of my shame and passion of my tears!'

——*Of his fathers.*] Cf. Prayer, *v.* 1, *note*. 13. *Prayed.*] We know from this passage that the prayer was uttered and answered, and that some record of it was preserved (*v.* 18); but its tenor can only be surmised; for critics, judging from internal evidence, seem agreed that, whether founded on supposition only, or on some remaining record, the apocryphal book called 'The Prayer of Manasses, king of Judah, when he was holden captive in Babylon,' is not his work, but that of some pious Hellenist not a great many years B.C. Though uncanonical, and, in the strict sense (2 Pet. 1. 21), uninspired, yet its beauty and its instructiveness (cf. Art. vi.), and its truthful exposition of what the penitent king's feelings were likely to have been, and moreover its value as clear testimony before Gospel-days to the truth, that even from the darkest reprobation the free will of man and the grace of God may achieve a deliverance, claim for it (at least as an illustration) a position in the history of the Hebrew Monarchies.——*Brought him again.*] 'Learn therefore that God not only forgives the penitent but reinstates them in their former dignity' (*Apost. Const.*), as the examples of David, Jonah, Hezekiah, and Peter likewise show. It is noted by those who take this 'king of Assyria' to be Assurbanipal (Esarhaddon's son), that, changing a rigorous policy to one of conciliation, he similarly reinstated Necho on the Egyptian throne.——*Was God.*] Not merely 'God of the just,' 'God of them that repent' (Prayer, *vs.* 7, 12), but the only God who has real being; the very lesson taught to Israel at Carmel (1 Kin. 18. 39).

MANASSEH'S PRAYER.—1. *O Lord Almighty, &c.*] He would own God as Creator, as God of the universe, though dwelling in the land of 'gods many;' shame will no more suffer him to say 'God of Israel' (1 Chr. 17. 24); David's heir dare not plead, 'For thy servant David's sake, turn not away the

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thereof; [3] *who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name;* [4] *whom all men fear, and tremble before thy power;* [5] *for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable;* [6] *but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men.* [7] *Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee, and of thine infinite mercies hast appointed repentance unto sinners that they may be saved.* [8] *Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner.*

[9] *For I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied; my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities.* [10] *I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences.*

face of thine anointed' (Ps. 132. 10); he will throw the appeal back to remoter days, and ground it on the election of God; already once had God led one from Chaldæa, and made to him promises not as yet altogether fulfilled. **3.** *Bound.*] *i.e.* set bounds to; cf. Job 38. 11.——*Shut up.*] The expression is borrowed from Job 38. 8.——*Sealed.*] With His signet—an unalterable decree. **4.** *Fear and tremble.*] Compare Dan. 6. 26. **5.** *Importable.*] *i.e.* intolerable; comp. *onerarent alios importabilibus oneribus* (*Tertull. adv. Marc.* iv. 27); Vulg. *insustentabilis*, our 'insupportable' is not (even post-classical) Latin. Cf. 'With hideous strokes and importable power.'—*Spenser.* **6.** *Compassion, &c.*] Cf. Ps. 86. 15.——*The evils of men.*] *i.e.* which His just anger has led him to bring on men, as Joel 2. 13 shows. **7.** *Promised repentance.*] *i.e.* that repentance on His part spoken of above; it is a human way of expressing that God never afflicts willingly, that His will is loving-kindness, which would also be His universal law, save that man compels Him for a while to lay it aside; yet is He ever ready to revert to it at the earliest possible opportunity; the Psalmist's appeal (51. 1 & 69. 16) to this feature in God's character is similar. That *man's* repentance is not only God's appointment, but also God's gift, is proof of the reality of *this* repentance in the Divine mind.——*Appointed repentance.*] *i.e.* on man's part, as the condition of the Divine repentance being carried into action. Cicero says, 'Quem pœnitet peccâsse, *pene* est innocens;' *i.e.* remorse for sin almost constitutes innocence; God's scheme for making man's repentance avail and His own mercy practicable goes further; God's love embraces the returning penitent, and reinstates him just as though he had never wandered: the chain of His love is as though it had never been broken, and the penitent sinner is accounted righteous, as though he had never sinned. **8.** *God of the just.*] Equality, through Christ, of the justified; rightly he calls him later 'God of them that repent.'——*Not sinned.*] Not a fact, but so humility and shame make them seem to him; he feels himself, not only less than the least of all saints, but chief of sinners, *the* sinner (cp. Luke 7. 47), the debtor of 10,000 talents (Matt. 18. 24); it was not true that the patriarchs needed no repentance, but they had no *such* need, he felt, as he. Much in the language here ascribed to Manasseh is calculated to call to mind one of the humblest of God's saints, and this reference to his case by the poet may with advantage be read here by us, who may be conscious of sharing the sin of both:—

'What can we do, o'er whom the unbeholden
  Hangs in a night with which we cannot cope?
What but look sunward, and with faces golden
  Speak to each other softly of a hope?
Can it be true, the grace He is declaring?
  Oh let us trust Him, for his words are fair!
Man, what is this, and why art thou despairing?
  God shall forgive thee all but thy despair.
Truly He cannot, after such assurance,
  Truly He cannot and He shall not fail;
Nay, they are known, the hours of thine endurance,
  Daily thy tears are added to the tale:
* * * * * *
Not as one blind and deaf to our beseeching,
  Neither forgetful that we are but dust,
Not as from heavens too high for our up-reaching,
  Coldly sublime, intolerably just.'
Myers (*St. Paul*).

10. *Bowed down.*] Actually (comp. 2 Kin. 21. 33; 2 Chr. 33. 11) and not merely figura-

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[11] *Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities:* [12] *wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent;* [13] *and in me thou wilt show all thy goodness: for thou wilt save me that am unworthy, according to thy great mercy.*

[14] *Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.*

[14] Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed [g] about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

[15] And he took away [h] the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

[16] And he repaired the altar of the LORD, and sacrificed thereon peace offerings and [i] thank offerings, and commanded Judah to serve the LORD God of Israel.
[17] [k] Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

[f] 1 Kin. 1. 33.
[g] ch. 27. 3.
[h] ver. 3, 5, 7.
[i] Lev. 7. 12.
[k] ch. 33. 12.

tively (cp. Lam. 1. 14); he owns his oppressive chain to be a merited punishment.—— *Release.*] *Rather*, ease; Vulg. *cannot get my breath.* 11. *Knee of mine heart.*] Cp. the expression 'render the calves of our lips' (Hos. 14. 2). —— *Of grace.*] Compare δέομαί σου μακροθύμως ἀκούσαί μου (Acts 26. 3). Cf.—

'Lord, who art merciful as well as just,
Incline thine ear to me a child of dust!
Four things, which are not in thy treasury,
I lay before Thee, Lord, with this petition—
My nothingness, my wants,
My sins and my contrition.'
From the Persian.

12. *With mine iniquities.*] *i.e.* in the midst of = without any evidence first granted that they are forgiven me. —— *Reserving.*] *i.e.* continuing.——*The lower parts of the earth.*] *Rather*, the place below the earth; *i.e.* Hades; comp. Hezekiah's *cry*, 'Sheol cannot praise thee' (Isa. 38. 18); and note the bearing of this expression on the interpretation of Eph. 4. 9; the meaning 'this earth below' would not suit the sense here at any rate (cp. Ps. 63. 9). 13. *In me.*] *i.e.* and in whose case more strikingly? Comp. 1 Tim. 1. 16. 14. *Praise.*] Comp. Hezekiah's resolve (Isa. 38. 19).

west of the city of David, unto Gihon in the valley. 'But if Gihon, as seems probable, was the Virgin's Fountain, in the Kedron valley, the meaning is, that Manasseh extended the city, by taking in and fortifying Ophel, bringing his wall as far as the west side of the fountain. The substructures of this wall of Ophel still remain, and have been explored and exposed by Sir Charles Warren.—*Tristram.* He completed what Hezekiah had begun (*ch.* 32. 5).——*Fish gate.*] Opening on the fish market; on the N.W. of the city probably, for the supply would be from Joppa, Tyre, and Galilee; cf. Neh. 13. 16 & 12. 39; *ch.* 27. 3. Each kind of merchandise has commonly in the East a separate market or bazaar; comp. the names of such London streets as Bread-st., Milk-st., Wood-st. Josephus calls the valley dividing mount Moriah from Zion φάραγξ τυροποιῶν, valley of the cheesemakers (it preserves the name Tyropœon). We have also 'bakers' street' and 'tower of the ovens' (Jer. 37. 21; Neh. 3. 11). ——*Ophel.*] Cf. *ch.* 27. 3, *note.* 15. *Strange gods.*] *i.e.* foreign, not *own*, but alien; called *Baalim* in v. 3.——*Mount.*] That 'mountain of the Lord's house,' which should have been honoured above all others, as its spiritual representative shall indeed be hereafter (Isa. 2. 2; Mic. 4. 1). 16. *Serve the Lord.*] Yet not (v. 17) at His one altar alone, as in Hezekiah's day, and as God enjoined (Isa. 36. 7; Deut. 12. 5, 6). 17. *God only.*] Even so, it was an unlawful yielding to conveni-

2 C. xxxiii.—14. *A wall without.*] R.V. *an outer wall, to* (and so *Variorum*, adding) *the*

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Death of Manasseh.

2 KINGS XXI. 17, 18.

17 Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of [i] the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel. 19 His prayer also, and *how God* was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of the seers.

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

220.—Reign of Amon.—Revival of Manasseh's Idolatries.

2 KINGS XXI. 19-26.

19 AMON *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

2 CHRONICLES XXXIII. 21-25.

21 Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

[i] 1 Sam. 9. 9.

ence and the force of habit. 18. *Acts . . . book.*] Lit. *words;* rendered *sayings* in *v.* 19, and *acts* and *history* in 1 Chron. 29. 29; R.V. has *acts . . . history* (and both at 1 Chron. 29. 29); perhaps narrative (Variorum, *story*), would best suit all places. 19. *Sins.*] R.V. *sin*, as in the Version of 1611. —— *Trespass.*] Lit. *treachery* or *faithlessness;* all sin being disloyalty toward God, secret denial of His authority. —— *Groves.*] *Rather*, the asherahs. —— *Was humbled.*] R.V. *humbled himself*, as v. 12.——*Among the sayings.*] *Rather*, in the narrative, or chronicles (1 Chr. 27. 24); Var. *story;* R.V. *history* (1 Chr. 29. 29); Heb. *'al divrêy* = at (Lat. *apud*) the words of.——*Seers.*] So *Sept.* and R.V. marg., reading, no doubt, *chozim;* Vulg. *in sermonibus Hozai* (so marg. and R.V.), which *may* be correct; but nothing is known of such a prophet; the Syriac reads, *Hanan the prophet.*

2 K. xxi.—17. *Book.*] Not the word used in Chr. *vs.* 18, 19. The silence of Kings concerning Manasseh's restoration was long considered to discredit Chronicles, but the monumental inscriptions have tended only to confirm its truth. 18. *Own.*] *i.e.*, probably, not Solomon's. —— *Garden of Uzza.*] Here also his son Amon was buried (*v.* 26); possibly in or near Jerusalem; this *gan* may have occupied the site of the *goren* (threshing-floor) where Uzza died (*Jos. Ant.* vii. 4. 2; 2 Sam. 6. 6). Chr. *v.* 20 (probably accidentally) omits 'in the garden,' and Syriac reads there 'in his house, in the garden of treasure.' Cf. 2 Chr. 28. 27, *note.*

2 K. xxi.—19. *Amon.*] His mother's name, Meshullemeth, means *one devoted to God* (cp. Ezra 8. 16), but she was perhaps an Edomite. Jotbah was near Ezion-geber (Num. 33. 33). It is probable that he was not the son of his father's idolatrous days; but it is generally thought that his own name has connection with idolatry. Amon (= the *Invisible*) was the god of No (Thebes, rightly called *No-amon* in Nah. 3. 8, R.V.), the Sun-god (Jupiter-ammon), and the name of Manasseh's heir may point to a transfer of the allegiance of Judah from Assyria to its rival Egypt, now rising into power under Psammitichus. Cp. Jer. 2. 18, 36, 37, and the policy of Josiah, and of his son and his successors. Wordsworth, however, derives the name from *âman*, to establish, and certainly we meet with the name before any Egyptian connection existed to account for it (1 Kin. 22. 26). Prideaux makes Manasseh's captivity last one year only, 677-676; others attribute his restoration to the death of Esarhaddon, 667 B.C.; Amon was born in 665 B.C. For arguments that the book of Judith in the Apocrypha is historic, that Nabuchodonosor (1. 1) is Esarhaddon's son and successor Saosduchinus, who defeated Deioces (Arphaxad, 1. 5)

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20 And he did *that which was* evil in the sight of the LORD, [a] as his father Manasseh did. 21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: 22 and he [b] forsook the LORD God of his fathers, and walked not in the way of the LORD.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; 23 and humbled not himself before the LORD, [c] as Manasseh his father had humbled himself; but Amon trespassed more and more.

Murder of Amon.

23 And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

24 And his servants conspired against him, and slew him in his own house.

25 But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah? 26 And he was buried in his sepulchre in the garden of Uzza: and [d] Josiah his son reigned in his stead.

221.—Reign of Josiah.—His Piety and First Reforms.

2 KINGS XXII. 1, 2.

1 JOSIAH *was* eight years old when he began to reign, and he reigned thirty and

2 CHRONICLES XXXIV. 1-7.

1 Josiah *was* eight years old when he began to reign, and he reigned in Jerusa-

[a] ver. 2, &c. [b] 1 Kin. 11. 33. [c] ver. 12. [d] Matt. 1. 10, called *Josias*.

king of Media in the battle of Ragan, see *Prideaux*, i. 38. It seems altogether inconsistent with this idea, that the Assyrian general, Holofernes, has to inquire (5. 3) who the Jews are, and that Joachim (? Eliakim or Hilkiah) the H. P. is spoken of as supreme ruler, no king being named. Pusey considers that Manasseh was sent back by Esarhaddon 'as a trusted tributary, a frontier power against Egypt.' Josiah seems to have been ruler of the whole kingdom, N. and S. (2 Chr. 34. 6). **20.** *Evil.*] The terrible picture of moral and religious depravity sketched by Zephaniah describes Judah at this period. **23.** *Servants of Amon.*] Points rather to some palace-cabal than to insurrection. Had the conspiracy been provoked by 'intolerable oppressiveness' (*Green*), or by indignation at the idolatry of the king, the people would not so promptly have inflicted vengeance. **24.** *And.*] *Rather*, But (as A.V. in Chr.).

2 C. xxxiii.—**22.** *But.*] *Rather*, And (as A.V. in Kings).——*Carved.*] R.V. *graven*, as at Ex. 20. 4; the word means that which is *shaped* otherwise than by casting in a mould; cf. *ch.* 34. 3. **23.** *Amon.*] R.V. *this same Amon.*——*Trespassed.*] Lit. *multiplied trespass*; R.V. marg. *became guilty*.

2 K. xxii.—**1.** *Josiah.*] *i.e. Jehovah healeth*; recording perhaps God's forgiving mercy to his grandfather. Jedidah means *Beloved* (cp. Jedidiah, *beloved of the Lord*, 2 Sam. 12. 25); Adaiah, *Jehovah hath adorned*: suggestive names.—Unfortunately, we have only the Chronicler's brief record (*v.* 3) of Josiah's minority. Doubtless, at Josiah's accession, pure religion was not friendless, although the persecution by Manasseh had deprived it of its chief champions and in the previous 57 years the kingdom had twice over been deluged with all the abominations of idolatry. Probably, as was Joash's case, the young king was influenced by a party of reformers, and, on coming of age, he commenced a series of reforms more sweeping than those of any previous reforming king. About Josiah's 6th year the Scythians, according to Herodotus (i. 104), overran Media, and defeating Cyaxares its king, who was then besieging Nineveh, they became for some time masters of 'all Asia.' They appear to have advanced into Palestine as far as Askalon, when Psammitichus (then besieging Ashdod) met them and persuaded them to retire. Bethshean (12 miles S. of the Sea of Galilee) 'received the name *Scythopolis* (2 Macc. 12. 29) under the Seleucidæ during the Scythian occupation' (*Tristram*). It was probably the moral effect of this invasion, 'the

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one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of [a] Boscath. [2] And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and [b] turned not aside to the right hand or to the left.

lem one and thirty years. [2] And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

Josiah destroys idolatry in Judah and Israel.

[3] For in the eighth year of his reign while he was yet young, he began to [c] seek after the God of David his father:

and in the twelfth year he began [d] to purge Judah and Jerusalem [e] from the high places, and the groves, and the carved images, and the molten images. [4] [f] And they brake down the altars of Baalim in his presence; and the images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, [g] and strowed *it* upon the graves of them that had sacrificed unto them. [5] And he [h] burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

[6] And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. [7] And when he had broken

[a] Josh. 15. 39. [b] Deut. 5. 32. [f] Lev. 26. 30; 2 Kin. 23. 4.
[c] ch. 15. 2. [d] 1 Kin. 13. 2. [e] ch. 33. 17, 23. [g] 2 Kin. 23. 6. [h] 1 Kin. 13. 2.

first drops of God's rain of curses,' which enabled Josiah undisturbed to carry his reformation into the N. kingdom.——*Boscath.*] In Philistia (Josh. 15. 39). 2. *Way of David.*] Of no other king is it said that he *turned not*, *i.e.* that his observance of the Law was perfect (*Ball*). 'Josiah appears to have learned the story of David; to have been deeply impressed by it; to have resolved while yet a boy (*ct.* 16, Chr. *v.* 3), that the hero and darling of Israel should be his model and exemplar.'—*Cox.*

2 C. xxxiv.—3. *Eighth.*] Few brighter examples of early piety, followed by a consistent life, are to be found in history—the heart first, then the hand, given to God; his people's speedy relapse proves that their reform was rather due to force of circumstances. Historians and prophets attest that the mass of the people, and 'the princes' or elders of the people who had a constitutional share in the government, were still attached to the fascinating local superstitions.——*Twelfth.*] By 'seeking' he found; by thinking he had prepared the way for action. Asa, Joash, and Josiah appear to have become independent at 20. The *civil* reforms that made Josiah's reign that of an ideal king (Jer. 20. 15, 16) probably began now.——*Began to purge.*] The reforms of Josiah, are summarised: (1) those which he began in the 12th year of his reign, and (2) those resulting from the special impulse given by the national ceremony of the 18th year (2 Kin. 23. 3) after the discovery of the book of the Law.——*Groves.*] *Rather*, asherahs (*Var.*, R.V. *Asherim*), *vs.* 4, 7 also; cf. p. 252, *note.*——*Carved.*] *Rather*, graven, *v.* 4 also; see *ch.* 33. 22, *note.* 4. *His presence.*] Which kept alive their zeal (2 Kin. 23. 16).——*Images.*] Heb. *chamman*; R.V. *sun-images*, *i.e.* pyramidal obelisks or statues, placed before or upon the altar of Baal regarded as the Sun-God. The *asherahs* were similarly erected to Ashtaroth regarded as the Moon-Goddess; cf. pp. 543, 13. —— *Cut.*] R.V. *hewed.*—— *Dust.*] Cf. Ex. 32. 20.——*Graves.*] As unclean spots, which would pollute the dust for ever; or as a mark of dishonour, if special graves are intended. In 2 Kin. 23. 6, the *Asherah* from the house of the Lord was thus spread upon *the graves of the children of the people*, which is variously explained—of the people generally; of the laity; of the common people; of bastards (offspring of incest or adultery; cf. Wisd. 3. 16–19; Deut. 23. 2), who, it is said, were called 'children of the people.'—— *Of them*, &c.] Literally, *the graves* (personified) *which had*, &c.; *Sept.* τῶν μνημάτων τῶν θυσιαζόντων. 5. *Burnt the bones*, &c.] The high places and altars were thus polluted 'beyond all possibility of future purgation.' See Amos 2. 1 as to the horror with which such a violation of the dead was regarded (*Ball*).——*Altars.*] As he did also at Bethel and the other cities of Israel (2 Kin. 23. 16, 20).——*Cleansed.*] *Rather*, purged, as *v.* 3. 6. *Simeon.*] Perhaps an allusion to the ancient sanctuary of Beer-sheba (Amos 8. 14).——*With their mattocks.*] *Rather* (by alteration of a single vowel), among their ruined homes (ruined by Sargon and Shalmaneser), as in Ps. 109. 10; R.V. *in their ruins round about* (marg. *with their axes*); Sept. *in their places*

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down the altars and the groves, and had [a] beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

222.—Zephaniah Foretells Judah's Captivity and Restoration.

ZEPHANIAH I. 1–6.

[1] THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

[2] I will utterly consume all *things* from off the land, saith the LORD. [3] [a] I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and [b] the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD. [4] I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and [c] I will cut off the remnant of Baal from this place, *and* the name of [d] the Chemarims with the priests; [5] and them [e] that worship the host of heaven upon the housetops; [f] and them that worship *and* [g] that swear by the LORD, and that swear [h] by Malcham; [6] and [i] them that are turned back from the LORD; and *those* that [k] have not sought the LORD, nor enquired for him.

[a] Deut. 9. 21. [a] Hos. 4. 3.
[b] Ezek. 7. 19 & 14. 3, 4, 7; Matt. 13. 41.
[c] Fulfilled, cir. 634, 2 Kin. 23. 4, 5.
[d] Hos. 10. 5. [e] 2 Kin. 23. 12; Jer. 19. 13.
[f] 1 Kin. 18. 21; 2 Kin. 17. 33, 41.
[g] Isa. 48. 1; Hos. 4. 15.
[h] Josh. 23. 7; 1 Kin. 11. 33.
[i] Isa. 1. 4; Jer. 2. 13, 17 & 15. 6. [k] Hos. 7. 7.

(Syr. *streets*); Vulg. omits. 7. *Idols.*] R.V. *sun-images*; same word as *images* (v. 4 and Lev. 26. 30); cf. 2 Kin. 23. 5.——*All the land.*] He evidently viewed the whole land as God's land, and therefore his own as David's heir, now that the dynasties allowed there by God had ceased to have any rule in Israel. But not improbably the death of Assurbanipal and the precarious situation of that great king's successor, Saracus, encouraged Josiah to assert a sovereignty over part of Jeroboam's kingdom.

Z. I.—Zephaniah probably prophesied before Josiah's reformation, for he speaks of gross idolatry and depravation of public worship as prevalent in Judah together with shameless oppression and corruption. 'The Hebrew commonwealth was almost incredibly corrupt; it was thoroughly infected with the most malignant forms of political and spiritual disease. The interior of the Temple, which had been suffered to fall into ruinous repair, was an apt symbol of the spiritual decay that was eating out the very heart of the national life and unity and strength.'—*Cox.* Zephaniah speaks of Nineveh's fall (foretold by Nahum) as still in the future (*ch.* 2. 13–15), but he predicts, in general terms, the Chaldean invasion (the view that Scythian inroads are meant cannot be sustained); it is to involve Judah and her neighbours and also Ethiopia and Assyria. He promises, however, Messianic blessings to a remnant of the Chosen Nation, when purified by affliction and brought back from captivity, Jehovah being depicted as *the king of Israel in the midst of* it in language which shows that the Messianic prophecies of Isaiah (9. 5 & 12. 6) were well remembered. The promised blessings would be extended to all the nations of the earth.——1. *Zephaniah.*] Perhaps he was a great-grandson of Hezekiah. 2. *All.*] Omit *things.* He speaks (v. 3) of all creation.——*Land.*] *Rather*, face of the earth (v. 3 also). The prophecy is general down to v. 4; R.V. *face of the ground.* 3. *The stumbling-blocks*, &c.] *Rather*, together with the wicked every thing that offends; cf. Matt. 13. 41, but also Ezek. 14. 3. 4. *Remnant of Baal*, &c.] This does not necessarily imply some partial previous reformation, but only the abolition of *Baal till there be no trace even of his worship left, and of the very name of the priests of the high places*—[distinct from priests of Baal and Astarte, 2 Kin. 23. 5; A.V. and R.V. *idolatrous priests*; used of the calf-priests in Hos. 10. 5)—*together with the* degenerate (Jer. 2. 8) unfaithful *priests* of Aaron's race—(this word is never used of any but God's priests, without some explanatory addition, *e.g.* of Baal, Dagon, &c.)——*The Chemarims.*] The *black-robed*, *i.e.* unlawful, priests (*Variorum*); the Syriac name for *priests* (esp. ascetics, lit. blackness, sadness) is used for *idolatrous priests*, because the Syrians were idolaters (*Pusey*). 5. *Them.*] Like priests, like people, like doom. He names three classes: (1) those who avow idolatry in their very homes; (2) those who profess fealty to Jehovah, but really trust another king (*melek*; it may be Baal or Moloch), renegades; (3) the utterly indifferent, living without God in the world.

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223.—Call and Mission of Jeremiah.

JEREMIAH I.

The irrevocable doom of Judah and Jerusalem.

1 THE words of Jeremiah the son of Hilkiah, of the priests that *were* [a] in Anathoth in the land of Benjamin: 2 to whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, [b] in the thirteenth year of his reign. 3 It came also in the days of Jehoiakim the son of Josiah king of Judah, [c] unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, [d] unto the carrying away of Jerusalem captive [e] in the fifth month.

4 Then the word of the LORD came unto me, saying, 5 Before I [f] formed thee in the

[a] Josh. 21. 18; 1 Chr. 6. 60; ch. 32. 7, 8, 9.
[b] ch. 25. 3. [c] ch. 39. 2. [d] ch. 52. 12, 15.
[e] 2 Kin. 25. 8. [f] Isa. 49. 1, 5.

——*By the Lord . . . by Malcham.*] Marg. *to* (so R.V.). They 'halt between two opinions:' they swear by Jehovah and *also* by Malcham. ——*Malcham.*] *Rather*, their Molech, *Var.* (= Molech, *i.e.* king of heaven); R.V. marg. *their king.* Zephaniah passes on (*chs.* 1, 2)—in a prophecy which for comprehensiveness is scarcely surpassed in Scripture, and with abundant minute allusions to the facts and events of the age—to foretell judgment coming on every class, nobles, traders, wealthy classes, covetous, grasping, oppressive. They may seem to escape notice, but God shall *search* them out *with candles.* He urges obdurate Judah, while there is yet time, to *seek the Lord*, to *seek righteousness and meekness; the great day of the Lord's* wrath *is near, it is near, and hasteth greatly*—but Zephaniah does not specify the nation which God has appointed as His instrument of chastisement. His doom embraces Philistia, Moab, Ammon, Ethiopia, Assyria; he names specially *Nineveh*, now *an exulting city*, shortly to be a *desolation* and a byword. Once more (*ch.* 3) he points at Judah's rotten condition; princes, judges, prophets, priests, all are bad. God will not spare them any more than other peoples; but, hereafter, those peoples shall learn to offer pure worship, and the enlightening of the Gentiles shall tend to the glory, the restoration, of God's people Israel. [He names *the land beyond the rivers of Ethiopia* to describe the very ends of the earth. Ethiopia was the southernmost part of the known world (cp. Ezek. 30. 9): even thence 'shall the new Church draw adherents.'] An *afflicted and poor, but trustful, remnant* shall be left, and a day shall come when once again *the Lord shall be in the midst of his people*,' Immanuel' be their cry, and *their captivity* be ended.

J. 1.—1. *Jeremiah.*] *i.e. Jehovah layeth the foundation* (possibly referred to in *v.* 10). Hilkiah = *portion of Jehovah*, the name of Jeremiah's father, was a common name, and nothing connects him with the High Priest who found the lost book of the Law (2 Kin. 22. 8). But Jeremiah's priestly origin implies a good literary training, and there are many indications of his high birth and station. He was about 20 at this time. We have in *ch.* 1 his preparation for his work.——*Anathoth.*] Cf. 1 Kin. 2. 26, *note*; the meaning of the name (=*answers, echoes*) explains in part the manner of Isaiah's allusion to it (10. 30). Anathoth was a little more than an hour's walk from Jerusalem, but not in sight of the Holy City. It was the home of Abiathar (1 Kin. 2. 26). 2. *Came.*] The tense has a frequentative sense; God's will and pleasure was the only law that governed it. 3. *Also.*] More exactly, under Josiah 18 years, Jehoahaz three months, Jehoiakim 11 years, Jehoiachin three months, Zedekiah 11 years; *i.e.* 40½. Probably the heading was altered from time to time as fresh matter was added.——*Fifth month.*] The 10th day of it (2 Kin. 25. 8 has 7th, reading *zain* for *yod*) was long kept as a day of mourning (Zech. 7. 3), because then the capture of the preceding month was carried to its terrible conclusion; Nebuzaradan burned the Temple and palaces, razed the walls, and removed the great bulk of the population (*ch.* 52. 12). 4. *Then.*] R.V. now; Sept. Vulg. *and.* 5. *Before.*] A statement concerning God's purpose similar to those about John (Luke 1. 15), Samson (Judg. 13. 5), and we may add Christ (Luke 1. 35), of whom Jeremiah was typical in more than mere name (cf. 1 Pet. 2. 6). The conviction of the truth of this was a necessity alike for the young king and the young prophet. Had Josiah fancied that he held his power, not as David's heir, but because there were some special virtues in him which entitled him to it; had Jeremiah fancied that he was a prophet, not in fulfilment of a Divine destiny, but because there was in him a certain aptitude for uttering Divine discourses and foreseeing calamities, both alike must have failed to fulfil their mission. 'Nothing but the persuasion—marked was I and sealed for this function before I had done good or evil—written and re-written in a man's heart, could sustain him against the conflicts outward and inward which pursue the righteous king and the true prophet.'—*Maurice.*——

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belly [g] I knew thee; and before thou camest forth out of the womb I [h] sanctified thee, *and* I ordained thee a prophet unto the nations. 6 Then said I, [i] Ah, Lord GOD! behold, I cannot speak: for I *am* a child. 7 But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and [k] whatsoever I command thee thou shalt speak. 8 [l] Be not afraid of their faces: for [m] I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and [n] touched my mouth. And the LORD said unto me, Behold, I have [o] put my words in thy mouth. 10 [p] See, I have this day set thee over the nations and over the kingdoms, to [q] root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

The visions of the almond tree and seething caldron.—Doom hastening from the north.

11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. 12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see [r] a seething pot; and the face thereof is toward the north.

14 Then the LORD said unto me, Out of the [s] north an evil shall break forth upon all

[g] Ex. 33. 12, 17.
[h] Luke 1. 15, 41; Gal. 1. 15, 16.
[i] Ex. 4. 10 & 6. 12, 30; Isa. 6. 5.
[k] Num. 22. 20, 38; Matt. 28. 20.
[l] Ezek. 2. 6 & 3. 9; ver. 17.
[m] Ex. 3. 12; Deut. 31. 6, 8; Josh. 1. 5; ch. 15. 20; Acts 26. 17; Heb. 13. 6.
[n] Isa. 6. 7.
[o] Isa. 51. 16; ch. 5. 14.
[p] 1 Kin. 19. 17.
[q] ch. 18. 7; 2 Cor. 10. 4, 5.
[r] Ezek. 11. 3, 7 & 24. 3.
[s] ch. 4. 6 & 6. 1.

Knew.] The word implies appreciation (Isa. 51. 7): Var. *took knowledge of.* 'Jeremiah knew himself to be a deliberately planned and chosen instrument of the Divine activity. This was the secret of his personal greatness' (*Ball*).——*Ordained.*] R.V. *thee; I have appointed*—this points to present time; omit *and*—Variorum, *thee; I appoint.*——*Unto the nations.*] As God's spokesman his mission embraced the entire political horizon of the kingdom of Judah, the scene of the future conquests of Nebuchadnezzar. 6. *Behold*, &c.] Such a mission could not but fill with awe and a feeling (cf. 1 Kin. 3. 7, where the same word as in v. 7, *na-ar* = youngster, is used) of insufficiency, as with Moses, Isaiah, and Ezekiel, though less pardonably so in Moses. God is not angered by Jeremiah; who receives encouragement without rebuke. 7-10. *Say not*, &c.] Neither the inexperience nor the timidity of youth need hinder; even to inexperienced feet the path of simple duty, simple obedience, is plain; he goes, as God's representative, to speak God's words. 7. *To all.*] R.V. *to whomsoever* (marg. *on whatsoever errand*). 8. *Of their faces.*] R.V. *because of them* (v. 17 also). 10. *Over the nations.*] His sphere was to be wider than that of Elijah or Elisha was ever understood to be. That he spoke of the Wine-cup of God's anger to be drunk (*ch.* 25) by Gentiles, the Jews are ready to admit; promises concerning Messiah they would appropriate wholly to themselves (ch. 23. 5 & 33. 15); that the Messiah should be, more than Son of David, Son of man, that His sovereignty should be spiritual, were ideas utterly beyond the limits of their understanding.——*Root*, &c.] R.V. *pluck up . . break . . destroy . . overthrow.* In fact, he was not to do, even (see, however, Maurice, *P. of K.*, p. 390) instrumentally, any of these things, but to announce them; comp. Ezek. 43. 3. 11, 12.] A vision to strengthen faith. The almond tree is the earliest to blossom of all trees in Palestine; it comes out in January. Hence its poetic name (*shâk'ed, hasten* or *waken*; the common name is *luz*) and its symbolic use here, with a play upon its name, that appears if translated *a Hastening-tree* or *Waking-tree* (*wakeful, i.e.* early, *Variorum*). 12. *Hasten.*] R.V. *watch*; Heb. *shokêd*; perhaps, rather (as *Var.*), *am wakeful over, i.e.* watching. Jehovah will suddenly, but in the course of nature, fulfil His word. 13. *I see.*] A vision to explain his mission. A boiling caldron (Heb. *sir*) is settling down on its fuel with a slope from (A.V. marg. and R.V., not *toward*) the north. Inevitably it must soon boil over southward ('break forth,' literally, *open itself*). This caldron symbolizes the Chaldean empire of Nabopolassar (seething with the strifes of Babylon, Nineveh, Media, and Elam), whose overflowing, as the instrument of God's vengeance, he is to predict. 'The figure of a pot boiling over is found also in Arabic poetry, to express a war carried on with vehemence and ardour.'—*Streane.* 14. *An evil.*] *Sept.*, rightly, τὰ κακά; *the* evil, namely, that long ago ordained and

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the inhabitants of the land. 15 For, lo, I will [t] call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall [u] set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. 16 And I will utter my judgments against them touching all their wickedness, [x] who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

Jeremiah the solitary witness.

17 Thou therefore [y] gird up thy loins, and arise, and speak unto them all that I command thee: [z] be not dismayed at their faces, lest I confound thee before them. 18 For, behold, I have made thee this day [a] a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. 19 And they shall fight against thee; but they shall not prevail against thee: [b] for I *am* with thee, saith the LORD, to deliver thee.

[t] ch. 5. 15 & 6. 22 & 10. 22 & 25. 9.
[u] ch. 39. 3 & 43. 10.
[x] Deut. 28. 20; ch. 17. 13.
[y] 1 Kin. 18. 46; 2 Kin. 4. 29 & 9. 1; Job 38. 3; Luke 12. 35; 1 Pet. 1. 13.
[z] Ex. 3. 12; ver. 8; Ezek. 2. 6.
[a] Isa. 50. 7; ch. 6. 27 & 15. 20.
[b] ver. 8.

announced. 15. *Families.*] The northern power was compounded of several *peoples*; 'the four races' occurs frequently on the monuments; Ital. *nazioni*; *Sept.* πάσας τὰς βασιλείας τῆς γῆς ἀπὸ Βορρᾶ; what follows suits well the Germ. (less literal) *fürsten.*—— *Throne.*] See *refs.* Attention is called to the judicial nature of the calamity; as the Babylonian king is God's 'servant' (*ch.* 25. 9), so this military tribunal is executant of God's judgment (*v.* 16). The somewhat confused description, which hastens to describe the judging, before naming the siege, has led some to render *encampment* or *tent*; but the word never has any such meaning, and instances of similar confusion, of the intermixture of the real and the figurative, are frequent in Jer., *e.g. ch.* 6. 3-5. 16. *Utter,* &c.] Perhaps, rather, pronounce, or (as is the prime meaning of *dâvar*) array; but it is rendered *speak* in *vs.* 6, 7, 17; R.V. marg. *speak with them of* (*ch.* 12. 1); Var. *hold my session upon them*; rendered *give sentence against them* in *ch.* 4. 12.—— *Who have.*] R.V. *in that* (Variorum, *because*) *they* (*i.e.* Judah) *have.* —— *Other.*] *Sept.* ἀλλοτρίοις; Vulg. *alienis.* 17. *Dismayed . . . confound.*] The Hebrew has one word only, meaning lit. *break to pieces. Sept.* appears to desire to mark the play by a rhyme: μὴ φοβηθῇς ἀπὸ προσώπου αὐτῶν, μηδὲ πτοηθῇς ἐναντίον αὐτῶν. It might be rendered, 'Be not dismayed at them, lest I make thee dismayed' (so *Variorum*; R.V. *I dismay thee* (as an active transitive verb, however, *dismay* has passed out of use). To speak as commanded was to honour God, no other course could be followed by honour from God. 18. *For,* &c.] Cp. Acts 18. 9, 10. Seemingly we have but one figure, the two latter parts of which (*Sept.* omits the *pillar*) are descriptive of the first; the prophet shall be as secure as an impregnable stronghold, which stands as firm as a building whose supports are iron pillars, and is as unassailable as though its walls were of bronze (*cf. ch.* 15. 20); Jeremiah was enabled to drink in confidence from these words (*ch.* 20. 11); he that hath ears to hear, let him hear, learn to be bold for God, 'fearing no man, dare his God to fear.'—— *Against . . . against.*] It was Jeremiah's sad mission to be 'a man of contention to the whole earth' (*ch.* 15. 10-18); to live 'a life-long martyrdom,' struggling against all the powers and classes of the state, *e.g. ch.* 22 (*kings*), *ch.* 23 (*priests and prophets*)—a reluctant but conscientious prophet of evil to his own country. —— *Kings.*] Perhaps merely equivalent to *the royal power*; or it may indicate that he was to prophesy during more than one reign. 19. *Not prevail.*] *i.e.* so far as to shorten his days. Streane aptly compares the fulfilment of this promise, as found in the history, with the fulfilment of Christ's prayer for Peter, 'that thy faith fail not;' it failed almost immediately afterward, yet not ultimately.——In *ch.* 2, God reminds his people whence they are fallen—once holy and beloved as a bride—now forgetful of all God's past dealing; no other nation from Chittim to Kedar, from the far west to the far east, have changed their gods, been guilty of such folly as to forsake a fountain of spring water for a broken rain-water tank; no other bride ever forgot, but prized, her wedding girdle. Though faithless (*ch.* 3), God will take her back, if she be ready to cry, 'My Father, thou art the Husband of my youth.' He continues in the same strain down to the end of *ch.* 6, urging them by every plea, by shame, memory, fear, to *circumcise their hearts* (*cf. ch.* 9. 26).

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224.—The Book of the Law Discovered.—Judah Respited during Josiah's Reign.

Repair of the Temple.

2 KINGS XXII. 3-20.

3 AND it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, 4 Go up to Hilkiah the high priest, that he may sum the silver which is [a] brought into the house of the LORD, which [b] the keepers of the door have gathered of the people: 5 and let them [c] deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house, 6 unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. 7 Howbeit [d] there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

2 CHRONICLES XXXIV. 8-28.

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. 9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. 10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house: 11 even to the artificers and builders gave they *it*, to

[a] ch. 12. 4. [b] ch. 12. 9; Ps. 84. 10. [c] ch. 12. 11, 12, 14. [d] ch. 12. 15.

2 K. xxii.—3. *Shaphan.*] The Chief Secretary of State was the king's confidant. Shaphan's family is prominent: one son, Ahikam, was Jeremiah's chief protector, and father of the governor Gedaliah (Jer. 26. 24; 2 Kin. 25. 22). Cp. Jer. 29. 3 & 36. 10-12, 25; Ezek. 8. 11. The Chronicler, as is his wont, names all the members of the deputation. 4. *Hilkiah.*] His great-grandson, Jehoazdak (= *Jehovah is righteous*), was the H.P. who went into captivity (1 Chr. 6. 15) with Zedekiah.——*Sum.*] Or, *pay out* (*Gesenius*); Vulg. *ut conflatur*; *Sept.* ἀφράγισον (and so marg. at Dan. 9. 24 for *make an end of*); the prime meaning of *tāmam* is *complete* (*=complete the number of* in Dan. 8. 23).——*Silver.*] R.V. *money.*——*Gathered.*] *i.e.* probably since Josiah's reforms began in the 12th year of his reign. Ball says that 'Reuss oddly imagines that these words denote "a kind of organized collection throughout all Palestine" ' as in Josah's reign (2 Chr. 24. 5; cp. *Jos. Ant.* ix. 8. 12). Lumby adopts the view of Reuss. 5. *Doers.*] Perhaps *workmen* (as Chron. v. 10) or *artizans* better suits the two places. The first are overlookers; the others actual workers; Vulg. *detur fabris per praepositos.* The first combine the duties of contractor and clerk of the works; they buy the materials and pay the workmen. It appears from Chr. *vs.* 8, 10 that there were three in authority over both these classes of *workmen.*——*Which is.*] *Rather*, who are; Vulg. *qui operantur.*——*Repair.*] Among other things, Chr. v. 11 mentions new floors or rafters for the chambers (1 Kin. 6. 5) on three sides of the Temple; see p. 214. There had been no thorough renovation since Joash's day (856 B.C.), and much injurious treatment (Chron. v. 11). 7. *There was.*] Or, *let there be*, followed by present *is . . . deal* (*Variorum*).

2 C. xxxiv.—8. *Had.*] Omit.——*Recorder.*] R.V. marg. *chronicler*; *Sept.* ὑπομνηματογράφων; Vulg. *a commentariis.* 9. *They returned to.*] So Heb. marg.; R.V. (not marg.), following Hebrew text, reads *of the inhabitants of*; so *Sept.* and *Vulg.*; or, *Benjamin, and had (then) returned* (*Variorum*); cf. *ch.* 35. 18. 10. *Amend.*] A corruption (through the Fr. *amender*) of the Lat. *emenda* (compare emendation); 1611 Version has *mend*; it differs from *improve* in that it implies defect existing, and from *repair* in that it may be used as a neuter; cf. 'As my fortune either amends or impairs.'—*Silver.* 11. *Artificers.*] R.V. *carpenters*; cf. 2 Kin.

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buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. 12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick. 13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: [e] and of the Levites *there were* scribes, and officers, and porters.

The Law discovered and read to Josiah.

14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD *given* by Moses.

8 And Hilkiah the high priest said unto Shaphan the scribe, [f] I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*. 17 And they have gathered together the money that was

[e] 1 Chr. 23. 4, 5.

[f] Deut. 31. 24, &c.

24. 14, *note.* —— *Floor.*] Marg. *rafter;* R.V. *make beams for.* 12. *Set it forward.*] R.V. marg. *preside over it;* Vulg. *qui urgebant; Sept.* ἐπισκοπεῖν. —— *The Levites.*] Apparently all Levites not actually engaged (1 Chr. 23. 28) in attending the priests were employed on this work. We have mention of those that could *skill* (cf. 1 Kin. 5. 6, *note*) of instruments of music; *porters,* who kept the door day and night (cf. Ps. 134); *officers, i.e.* local magistrates, *cadis;* and *scribes,* whose title is the same as that of Shaphan and other such (cf. 2 Sam. 8. 17, *note*), but duty widely different. We first hear of the existence of this *class* in Hezekiah's day (Prov. 25. 1), employed to transfer from oral tradition to writing; they would also copy other writings, or translate from other languages. Grammatically, however, *vs.* 12, 13 are very obscure. Vulg. *Erant autem præpositi operantium, I et A de filiis M. Z et M de filiis C, qui urgebant opus; omnes Levitæ scientes organis canere* (*i.e.* *hi omnes erant*); *Super eos vero, qui ad diversos usus onera portabant, erant scribæ, et magistri de Levitis janitores.* Why none of the family of Gershon are named is not explained. The numbers given in 1 Chr. 23 are:—for Tabernacle-duty, 24,000; officers and judges, 6,000; door-keepers, 4,000; musicians, 4,000. What was the distinction between *officers* and *judges* is unknown. 13. *Were overseers . . . any.*] R.V. *set forward all that did the work in every;* not the word used in *vs.* 10, 12, 17, but that rendered *set forward* in *v.* 12; lit. influence by superior *power,* hence the idea of *super*intendence is not out of place. 14. *A book.*] *Rather,* the, as in Kin. *v.* 8. —— *By.*] Lit. *by the hand of.* 16. *And.*] R.V. and *moreover.* 17. *Gathered.*] Heb. *nâthak.* Cf. Kin. *v.* 9, *note.*

2 K. xxii.—8. *The book.*] 'The book of the covenant,' *ch.* 23. 2; cf. 2 Chron. 17. 9. The then only canonical Scripture, the autograph Book, which God bade Moses (eight centuries before) lay *beside* the Ark (cf. *ch.* 11. 12, *note*), hidden, by accident, or for safety, during the late troublous times. Mistake and imposition were alike impossible. Other existing Scriptures abounded in quotations from it; it is not impossible that (as in the case of the Samaritan Pentateuch) persons could repeat the whole five books; large portions were embodied in the Liturgies; and *some* copies, if not many, must have existed in the houses of men of learning and wealth, and in the schools of the prophets. 9. *Gathered.*] Heb. *nâthak.* Not the word (*'âsaph*) in *v.* 4 (which occurs again in *v.* 20 with a rather different meaning—the reception among one's own people, joining the assembly in Hades), but poured out (as in Chr. *vs.* 21, 25), *i.e.* from the chest into bags, as in *ch.* 12. 10; Sept. and Vulg. *melted down,* which is the commoner meaning; R.V. *emptied out.* —— *In the house.*] Strictly speaking the collecting box was outside the 'house,' in the Court (*ch.*

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that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. 12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, 13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* [g] the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

The enquiry of Huldah.—The respite for Josiah's sake.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes. 20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, 21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in

[g] Deut. 29. 27.

12. 9).——*Them that do the work.*] R.V. *the workmen*; but *Vulg.* (if less literal) seems to give a better sense, *ut distribuerentur fabris a præfectis operum*; cf. v. 5, *note*. **11.** *Heard.*] Certainly not for the first time. This is implied in vs. 2, 3. But the book itself (more than 850 years old) he had never seen, nor had the awfulness of some of the passages, such as Deut. 28 & 29, or Lev. 26 (which evidently Huldah has in mind) ever before so struck him. It came home to him how terrible, and how imminent, the danger was. Nowhere does the Sacred History supply better illustration than in this story and the story of Josiah's son Jehoiakim (Jer. 36. 21-26), of Christ's words, 'Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.' **13.** *Go.*] 'Bring hither the ephod' is no longer heard. Apparently prophets are the only revealers of God's will at this time. Why Huldah is consulted rather than Jeremiah or Zephaniah, we are not distinctly told; but cf. v. 14, *note*. We find here together (as though there were a fashion in names) Huldah (*mole*), Achbor (*mouse*), Shaphan (*coney*). The mother generally chose the name, subject to the father's approval. Seven prophets, besides Huldah, were descended from Rahab. Miriam (Ex. 15. 20; Mic. 6. 4), Deborah (Judg. 4. 4), Isaiah's wife (Isa. 8. 3, *note*), Anna (Luke 2. 36), and Philip's daughters (Acts 21. 9) are styled prophetesses, but the word does not always mean more than wife or relative of a prophet. Huldah, according to Maimonides, was the only person, besides the house of David, allowed a sepulchre in Jerusalem.——*The people.*] *i.e.* Israel (Chr. v. 21), or perhaps the inhabitants of Jerusalem (*ch.* 23. 2).

2 C. xxxiv.—**18.** *It.*] So *Sept.*, *Vulg.*: Var. *out of it*; Germ. *daraus*; Ital. *dentro*; but cf. v. 30. **20.** *Ahikam.*] Cf. Kin. v. 3, *note*, and Jer. 40. 5.——*Abdon.*] No doubt merely another name of Elnathan's father (Jer. 26. 22). **21.** *Poured out.*] Same word (v. 25 also) as at v. 17 (cf. K. v. 9, *note*).

2 K. xxii.—**14.** *The wardrobe.*] Doubtless the priests' vestments (Hebrew as in Exod. 28. 2-4, &c.); but according to some, robes stored by the king, *changes of raiment*, for gifts.——*She dwelt.*] Calling attention, proba-

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she dwelt in Jerusalem in the college;) and they communed with her. 15 And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, [h] I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read: 17 [i] because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard; 19 because thine [k] heart was tender, and thou hast [l] humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become [m] a desolation and [n] a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD. 20 Behold therefore, I will gather thee unto thy fathers, and thou [o] shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place.

And they brought the king word again.

the college:) and they spake to her to that *effect*. 23 And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah: 25 because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard; 27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD. 28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same.

So they brought the king word again.

[h] Deut. 29. 27; Dan. 9. 11, 12, 13, 14.
[i] Deut. 29. 25, 26, 27.
[k] Ps. 51. 17; Isa. 57. 15.
[l] 1 Kin. 21. 29.
[m] Lev. 26. 31, 32.
[n] Jer. 26. 6 & 44. 22.
[o] Ps. 37. 37; Isa. 57. 1, 2.

bly, to the fact that the other contemporary prophets (*ch.* 23. 2) lived at a distance.—— *College.*] Following the error of the Targum (Aramaic O. T.), which has *in domo doctrinæ* (as from the verb *shánan* = to teach). But *mishneh* is from the word *shándh* = second; *Sept.* take it for a proper name, ἐν τῇ Μασενᾷ; *Vulg.* has, more correctly, *in secundâ, sc. parte*, and so marg. (*i.e.* the lower city, *Variorum*); Syr. *repetition*; Germ. *im andern theil*; Ital. *nel secondo ricinto della città*. Similarly in Zeph. 1. 10 we have *from the second*, *i.e.* the second quarter (so R.V. here) of the city, known as Acra, N. of Zion. **15.** *The man.*] In no other language has this word the sound of rudeness; *him that* would be better. Compare John 2. 4; Luke 22. 58. **17.** *Not be quenched.*] The word corresponds to *kindled* used here, and *Sept.* reads ἐξεκαύθη for 'poured out' in Chr. *v.* 25. The national reformation, even if genuine and universal, came too late to avert the calamities impending. Individuals might benefit by the repentance, to which Jeremiah called them, the calamity might be mitigated or shortened, but it could not now be averted or be long delayed. This knowledge imparts a specially mournful tone to Jeremiah's utterances. **19.** *Desolation.*] R.V. marg. *astonishment*, which perhaps is more literal; it may mean that which strikes silent with horror and amazement, *or*, that which is silent as a dreary waste; Vulg. *fierent in stuporem.*

2 C. xxxiv.—**27.** *I have even.*] R.V. *I also have*; and never does the God of mercy fail to hear the cry of penitence. **28.** *The evil.*] It came in the reigns of his three sons.

2 K. xxii.—**20.** *Thy fathers.*] No later king had honourable burial in Jerusalem. —— *In peace.*] Though killed in battle (*ch.* 23. 30). Josiah's death was a token that

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225.—National Renewal of the Covenant.—Further Reforms.

2 KINGS XXIII. 1-20, 24-27.

1 AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant [a] which was found in the house of the LORD.

3 And the king [b] stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book.

And all the people stood to the covenant.

2 CHRONICLES XXXIV. 29-33.

29 Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in [c] his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

Josiah suppresses idolatry in Jerusalem, and in Judah, and in Samaria.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of

[a] ch. 22. 8. [b] ch. 11. 14, 17. [c] ch. 6. 13.

the evil was approaching, out of the way of which (Isa. 57. 1) God moves the righteous, delivers the godly (2 Pet. 2. 9). Some of his council were for alliance with Egypt (Jer. 2. 18, 36). Jeremiah opposed equally an alliance with Egypt or with Assyria. Josiah 'sped to battle, fought and died.' Behold the goodness and severity of God!

2 C. xxxiv.—31. *Place.*] Lit. *standing;* cf. 2 Kin. 11. 14, *note.* 32. *And Benjamin.*] Ball suggests that this addition (occurring here only) may be a corruption of 'to the covenant' (Kin. *v.* 3); the resemblance, however, between *ubinyâmin* and *babb'rith* is but slight; the absence of 'to the covenant' here would seem to point to adopting the literal rather than the figurative meaning of 'stand.' The expression 'Judah and Benjamin' occurs not infrequently.

2 K. xxiii.—1. *They.*] *Rather,* there; Vulg. *congregati sunt;* but R.V. as A.V. A representative assembly. 2. *All.*] Perhaps 100,000 might find standing room on the Temple platform (p. 210).——*Prophets.*] Possibly Levites simply (Chr. *v.* 30); more probably the order—not merely such prominent prophets as Jeremiah and Zephaniah, but others whose names have not been preserved, and all belonging to the schools of the prophets. The *prophets* (*e.g.* Jer. 6. 13) are constantly coupled with *priests.* Probably in the Chronicler's day the Levites were more prominent than the prophets.——*Read.*] Perhaps, rather, caused to be read (cp. *ch.* 22. 16, 10). The septennial reading enjoined by the law (Deut. 31. 10-13) had of course not taken place since Manasseh's accession, 75 years ago. 3. *By a pillar.*] Or, *on the* (his) *platform* (*Var.* and R.V. marg.). *Vulg.* has here *super gradum,* but in *ch.* 11. 14 (see *note*) *super tribunal.*——*A covenant.*] *Rather,* the (*Variorum,* and so in Chr.). *i.e.* 'to walk,' &c.——*Their.*] *Rather,* the (so *Ital.*), as pledging the nation, and not himself alone; R.V. *his* (as Chron.).——*Stood to the covenant.*] May mean (the word is the same as in 'the king stood') stood up solemnly to renew it; *or,* figuratively, made it the (ὑπόστασις, 2 Cor. 9. 4 & 11. 17; Heb. 11. 1) *foundation* of their faith and obedience, took their stand upon it; equivalent to *accepted it.* 4. *Second order.*] So R.V. Jehoiada, who was not

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the LORD all the vessels that were made for Baal, and for [d] the grove, and for all
the host of heaven: and he burned them without Jerusalem in the fields
of Kidron, and carried the ashes of them unto Beth-el. [5] And he put down
the idolatrous priests, whom the kings of Judah had ordained to burn incense
in the high places in the cities of Judah, and in the places round about Jeru-
salem; them also that burned incense unto Baal, to the sun, and to the moon,
and to the planets, and to [e] all the host of heaven. [6] And he brought out the
[f] grove from the house of the LORD, without Jerusalem, unto the brook Kidron,
and burned it at the brook Kidron, and stamped *it* small to powder, and cast the
powder thereof upon [g] the graves of the children of the people. [7] And he
brake down the houses [h] of the sodomites, that *were* by the house of the LORD,
[i] where the women wove hangings for the grove.

[d] ch. 21. 3, 7. [e] ch. 21. 3. [h] 1 Kin. 14. 24 & 15. 12.
[f] ch. 21. 7. [g] 2 Chr. 34. 4. [i] Ezek. 16. 16.

H.P., is called in 1 Chr. 27. 5, R.V. m. *the chief minister*. In *ch.* 25. 18 Zephaniah is called *the second priest*. In 2 Chr. 24. 11 we have *the officer of the* H. (R.V. *chief*) P. Probably they were deputy high priests (*sagan*; so *Syr.*, *Arab.*, *Targ.*; *Sept.* ἱερεῦσι τῆς δευτερώσεως). We do not find mention, however, of more than one at a time. Perhaps, therefore, if the plural be the correct reading here (the sing. is usual before the Captivity, the plural after), the heads of the 24 courses, the 'chief priests' of the N.T., are meant; or it may be merely ordinary priests as distinguished from the H.P.——*Baal, &c.*] *Rather*, the Baal (*i.e.* Baal-pillar), and the asherah (*vs.* 6, 7, 15 also), *Variorum*.——*Host of heaven.*] These altars were in the two courts; the ashêrah was in the Temple itself (*ch.* 21. 5, 7). ——*Burned.*] As the law directed (Deut. 7. 25).——*Without.*] Not to defile the city.——*Fields of Kidron.*] At the foot of the Mt. of Olives.——*Unto Bethel.*] The beginning of the fulfilment of 1 Kin. 13. 2; it was but ten miles distant. 5. *Put down.*] Lit. *cause to cease*; the same word is rendered *took away* in *v.* 11.——*Idolatrous priests.*] The word (= *weavers of spells*, or *black robed*, white being the recognized priestly dress) is *chemârim*, Syriac for priest of any sort (used even in Ps. 110. 4). Thus Zeph. 1. 4 was fulfilled. *Chemârim* is not used of God's lawful priests; but *cohânim*, a word used of them only, except when joined with *of Baal, of Dagon*, &c.; cf. Hos. 10. 5 and Zeph. 1. 4, *note*. The *chemârim* were man-appointed, the *cohânim* God-appointed. Apparently both (cp. *v.* 8), though only a portion of the *cohânim*, burned incense on high places; and that, nominally (2 Chr. 33. 17), as worship of Jehovah, for even the *chemârim* here are distinguished from priests of Baal and Astarte, of the zodiac (*mazzaloth* = *stations*, the Babylonian name for the divisions of the zodiac), and of the stars; and this perhaps was why these *cohânim* were more leniently dealt with than those attached to the Samaritan high places (*v.* 20). We have not, however, a very definite knowledge of the nature of the high-place worship after Solomon's days, and consequently have not the means of measuring the guilt attaching to it.——*The sun.*] The Assyrians had a distinct deity, the Sun (*Samas*, whence Bethshemesh); Baal (= *lord*) is rather Zeus than Phœbus-Apollo; nevertheless Baal, wherever worshipped, is a personification of the Sun. Baal, the universality of whose worship in Canaan before the Hebrew conquest is indicated by the number of names to which Baal is prefixed, is supposed to be *either* 'a Sun-god, and as such the vehicle and source of physical life and of the generative and productive powers of nature' (*Keil*)—*or* is regarded as uniting the characteristics of the Sun-god, Mars and Saturn, *i.e.* 'the engendering, preserving, and destructive principles' (*Movers*, 'The Phœnicians'). The early Assyrian worship separates the worship of Bel from that of Samas (Shemesh) the Sun-god (*Rawlinson*). However, it is certain that Baal-worship was a grossly licentious and demoralizing cultus, as the local form of it recorded in Num. 25 shows. Cf. p. 344. 6. *Grove.*] *Rather*, Asherah, and so in *vs.* 4, 7, 15. Probably (see p. 252) some emblem of Ashtoreth. The expressions here, however (*v.* 7 also), favour Movers' view that it was the name of a distinct deity, perhaps (*sher* = happiness) the goddess of luck, or a title of Ashtoreth, the 'grove' being an image of her—usually of wood (*v.* 14), but in part *graven* (2 Chr. 33. 22, *note*), *i.e.* of stone or metal ('*powder*'). Asherah is constantly coupled with Baal in Scripture (Judg. 6. 25, &c.), as Ashtoreth (and not asherah) is in Phœnician inscriptions; *e.g.* that of Eshmunezer (4th cent.) has, 'We have built temples to the gods of the Sidonians, a temple for Baal and a temple for Ashtoreth, our lady. This 'grove' was probably introduced by Amon, for Manasseh removed his (*ch.* 21. 7; 2 Chr. 33. 15).——*At.*] *Rather*, in the torrent-bed of.——*Graves.*] Cf. 2 Chr. 34. 4, *note*. ——*Children of the people.*] Cf. 2 Chr. 34. 4, *note*; rendered the common people in Jer. 26. 23, and so *Variorum* and R.V. here; but in 2 Chr. 35. 5 (*note*) the same expression evidently means simply the laity as distinguished from the tribe of Levi. 7. *So-*

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8 And he brought all the priests out of the cities of Judah, and defiled the
high places where the priests had burned incense, from [k] Geba to Beer-sheba,
and brake down the high places of the gates that *were* in the entering in of the
gate of Joshua the governor of the city, which *were* on a man's left hand at
the gate of the city.

9 [l] Nevertheless the priests of the high places came not up to the altar of the
LORD in Jerusalem, [m] but they did eat of the unleavened bread among their
brethren.

10 And he defiled [n] Topheth, which *is* in [o] the valley of the children of Hinnom,
[p] that no man might make his son or his daughter to pass through the fire to
Molech.

11 And he took away the horses that the kings of Judah had given to the sun,
at the entering in of the house of the LORD, by the chamber of Nathan-
melech the chamberlain, which *was* in the suburbs, and burned the chariots of

[k] 1 Kin. 15. 22.
[l] See Ezek. 44. 10—14.
[m] 1 Sam. 2. 36.
[n] Isa. 30. 33; Jer. 7. 31 & 19. 6, 11, 12, 13.
[o] Josh. 15. 8.
[p] Lev. 18. 21; Deut. 18. 10; Ezek. 23. 37, 39.

domites.] The *kedeshim*: cf. 1 Kin. 14. 24, *note.* 'The last infamy of Canaanitish nature-worship had been established *in* (Heb.) the very sanctuary of Jehovah.'—*Ball.*——*Hangings.*] *Rather*, tents (*Variorum*); lit. *houses*, as margin, and earlier in the verse; Heb. *bâttim* (v. 19 also); for immoral orgies, probably; Ezekiel (16. 16) speaks of high places decked 'with divers colours' devoted to the grossest uses. On decorative curtains for heathen temples, see *Dict. Antiq.*, art. *Veil.* 8. *Priests.*] Cf. v. 5, *note.* Collected into Jerusalem, the priests of the local sanctuaries in Judah were not deprived of maintenance, yet, as being defiled, were not suffered to wait on God, or eat the food which fell to the lot of His priests in their company.——*Defiled.*] And thus probably accomplished finally what pious predecessors had attempted in vain. The popular prejudice could no longer favour high places, where God had hitherto been persistently, though illegally, worshipped. —— *Geba to Beersheba.*] The 'manner of Beersheba' became proverbial. Amos (8. 14 & 5. 5) speaks of its worship as on a par with that of the Calves.—The two places (compare 'from Beersheba to mount Ephraim,' 2 Chr. 19. 4, and 'Beersheba to the valley of Hinnom,' Neh. 11. 30), like the former *from Dan to Beersheba*, mark the limits of David's kingdom. The wells of Beersheba (Gen. 21. 31) are the first interesting site reached by the ordinary traveller entering Palestine from the south. Beersheba was in Simeon, outside the circuit of Samuel, and so his sons were his deputies there (1 Sam. 8. 2). Ophni, and not Geba, was the most northerly city of Benjamin; but it was unimportant, and lay beyond the line of defence, *viz.* the Wady Suweinit, in which Geba (now *Jeba*) was situated, right opposite Michmash (cf. Isa. 10. 29). Asa fortified Geba with the materials of Ramah (1 Kin. 15. 22).——*That were . . . which were.*] *Rather*, the one . . . and the one. These gates of Jerusalem are unknown. 'Idolatrous shrines erected in the gate-towers.' ——*In.*] R.V. *at.*——*Governor.*] Cf. 1 Kin. 22. 26, *note.* 9. *Of the.*] R.V. omits. 10. *Hinnom.*] R.V. marg. refers to another reading, *i.e. Son* of Hinnom. This valley (*Ge-Hinnom*) skirted Jerusalem on the south and west, beginning near the Joppa gate on the south-west, ending with (Aceldama) the south-east corner, where it joins the Kidron valley (see *note* on 1 Kin. 11. 7) just opposite the Mt. of Offence. The origin of its name is uncertain. 'The Tophet' was the part of the valley specially devoted to Molech-worship. The word probably comes from *tuphan*, to spit, and means *abomination* (possibly from *tôph*, the drum which drowned the victims' cries, *i.e. if* (2 Kin. 16.3, *note*) not put to death before they were passed through the fire); or from a root *taph*, to burn (Sans. *tap*; Pers. *taftan*). The refuse-heap of the city was here, and so it became proverbially abominable.——*Molech.*] Always the Molech, *i.e. the king*, except 1 Kin. 11. 7 (*Variorum*). 11. *Horses.*] The dedication of a white chariot and white horses to the Sun was of Persian origin (*Herod.* i. 189). These may have been the gift of Manasseh, Amon, or Ahaz. Cf. Ovid, *Met.* ii. 47. Horses were sacrificed to the Sun; there were also sacred horses connected with the worship of Hercules (Tac. *An.* xii. 13). These chariots, emblematic of the Sun's course, appeared in the procession in honour of the Sun.——*At . . . by.*] Lit. from . . towards, meaning that their stables were there. The chambers were built to receive tithes and other valuables (Neh. 10. 38 & 13. 5; 1 Kin. 6. 5).——*Nathan-melech*] = *gift of the king* (*or* Molech, the sun-god); perhaps, like Ebed-melech (*servant of the king*), he was (as *chamberlain* literally means) a eunuch (Jer. 38. 10).——*Suburbs.*] Probably the meaning is precincts (so R.V.), or *porticoes* (Gesenius); but the word occurs nowhere else

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the sun with fire. 12 And the altars that *were* [q] on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [r] Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which [s] Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. 14 And he [t] brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

Josiah destroys the altar and 'high place' of Jeroboam at Bethel.

15 Moreover the altar that *was* at Beth-el, *and* the high place [u] which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the [x] word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told

[q] See Jer. 19. 13; Zeph. 1. 5.
[r] ch. 21. 5.
[s] 1 Kin. 11. 7.
[t] Ex. 23. 24; Deut. 7. 5, 25.
[u] 1 Kin. 12. 28, 33.
[x] 1 Kin. 13. 2.

(*parvârim;* compare *Parbar*, 1 Chr. 26. 18), and the derivation is unknown. **12.** *Top.*] R.V. *roof.* See marg. refs. Zephaniah speaks of domestic star-worship on house-tops. Ahaz appears to have established this idolatry above part of the Temple buildings.——*Altars.*] Manasseh, penitent, had ejected, but not destroyed them; Amon had restored them.——*Beat.*] Or, *break* (as in *vs.* 7, 8).——*Brake them down.*] Marg. *ran from thence* (so R.V. marg.). **13.** *Before.*] *i.e.* east of (*Variorum*).——*Right.*] *i.e.* of one in Jerusalem facing the sunrise = south.——*Mount of corruption.*] *Rather*, destruction (*Variorum* and R.V. marg.); *i.e.* Olivet. Milton calls it 'that opprobrious hill.' The name Hill of Offence is restricted now to the south part. The high places there were probably, before Solomon's day, used, as that on Carmel was, for the worship of God, pure and not unsanctioned, though strictly unlawful. [Ball suggests another derivation for *mash-hith*, viz. *mâshah* = to anoint, in allusion to its olives; comp. the Germ. *Oelberg.*]——*Abomination.*] Heb. *shiqquts* (twice) and *to'evâh*, both meaning that which excites abhorrence, whether by foulness or otherwise; *Sept.* προσόχθισμα and βδέλυγμα (cp. ὁ βδελυσσόμενος τὰ εἴδωλα, Rom. 2. 22) = that which excites *abhorrence* and *disgust;* Vulg. *idolon, offensio, abominatio.* **14.** *Images.*] *Rather*, pillars; *Variorum* and R.V. marg. *obelisks.* Cf. 1 Kin. 11. 5, *note.* —— *Places.*] There is sarcasm in the word used; *i.e.* *mâqôm* = 'sacred sites.'——*The bones.*] This verse explains *defile* (*vs.* 10, 13; *ch.* 10. 27) and *polluted* (*v.* 16, same word), *i.e.* desecration, even to heathen. **15.** *High place.*] Must here mean some building (cf. 'houses of the high places,' *v.* 19 and 1 Kin. 14. 23); it might be a temple. It is true that many hundred dolmens (as the Celtic monuments, consisting of one horizontal stone placed on two vertical ones, are called) exist in Palestine, but there seems no need for Ball's supposition that Jeroboam's 'high place' was no more than one of these; cf. *ch.* 25. 9. The golden Calf did not require Josiah's destroying hand, for (probably in Hoshea's reign, *ch.* 17. 3) it had been broken up, and its gold 'carried into Assyria for a present to king Jareb' (= the *contentious*, or *avenging*, king of Assyria, the rod of God's anger); Hos. 8. 6 & 10. 6. **16.** *The mount.*] The opposite hill-side, not the hill of the altar.——*Burned, &c.*] Of course before the altar was stamped to powder, which, more Hebraico, has been named first (*v.* 15).——*According to, &c.*] Intimating, perhaps, that this was his reason for doing what would otherwise be specially abhorrent to Jewish feeling. But Josiah did likewise in the other cities of Samaria (*v.* 19) and in Judah (2 Chr. 34. 5).——*Words.*] Or, *things* (*v.* 17). **17.** *Title.*] *Rather*, monument (and so R.V.). The word *tsyun* is rendered *waymark* in Jer. 31. 21, and *sign* in Ezek. 39. 15. It means a pillar set up as a memorial (cf. Gen. 35. 20) or guide. 'Though sepulchral inscriptions were not in

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him, *It is* [y] the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el. 18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of [z] the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* [a] in the cities of Samaria, which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And [b] he [c] slew all the priests of the high places that *were* there upon the altars, and [d] burned men's bones upon them, and returned to Jerusalem.

Completeness of Josiah's reformation.—Private superstitions suppressed.

24 Moreover [e] the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of [g] the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 [h] And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 Notwithstanding the LORD turned not from the fierceness of his great

33 And Josiah took away all the [f] abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God.

[i] *And* all his days they departed not from following the LORD, the God of their fathers.

[y] 1 Kin. 13. 1, 30. [z] 1 Kin. 13. 31. [a] See 2 Chr. 34. 6, 7. [b] 1 Kin. 13. 2. [c] Ex. 22. 20; 1 Kin. 18. 40; ch. 11. 18. [d] 2 Chr. 34. 5. [e] ch. 21. 6. [f] 1 Kin. 11. 5. [g] Lev. 19. 31 & 20. 27; Deut. 18. 11. [h] ch. 18. 5. [i] Jer. 3. 10.

use, it was a general practice to mark the burial-place of any eminent person, and especially of a man of God, by a rude stone pillar, the successor of the primæval menhirs. Cairns, to which each devout passer by added a stone, were also made. Both these modes of marking graves are used by the Arabs at the present day—the pillar more generally marking the grave of a mollah (priest), the cairn, of a sheikh (chief).'—*Tristram.* **18.** *Came out of.*] Equivalent to *belonged to the kingdom of Israel* (cf. *ch.* 21. 13), as the other to Judah. **19.** *Cities of Samaria.*] Such Hebrews as survived in the land would naturally own his sovereignty rather than any other, even if he had received no authority from Assyria to rule over them, which possibly he had (Chr. *v.* 33). **20.** *Slew.*] Marg. *sacrificed* (and so R.V. marg.). 'These being not Levites, but heathenish priests, were slain.'—*Ball.* **24.** *The workers with.*] R.V. *them that had.*——*Familiar spirits.*] Cf. *ch.* 21. 6, *note.*——*Images.*] Marg. *teraphim*; so *Variorum* and R.V.; cf. 1 Sam. 19. 13, *note.*——*Idols.*] Heb. *gillûlim* = stocks (some render *dunglings*), the most scornful of scornful names; cf. 1 Kin. 15. 12. ——*Abominations.*] That which is loathed; the earlier word of the two occurring in *v.* 13, *shâqatz.*——*Perform.*] R.V. *confirm* (marg. as A.V.), *i.e.* establish obedience to the Law.

2 C. xxxiv.—**33.** *Countries.*] From the whole land of Israel is what is meant. Vulg. *de universis regionibus filiorum Israel. Sept.* ἐκ πάσης τῆς γῆς ἣ ἦν υἱῶν Ἰσραήλ. Cf. *note*, 2 Kin. 22. 1, *ad fin.*——*Present.*] R.V. *found* (but not in *ch.* 35. 7, 17, 18).

2 K. xxiii.—**25.**] The same eulogy was pronounced on Hezekiah (*ch.* 18. 5). The words are rather those of a set phrase. We are not bound to compare the two kings together. Perhaps in strictness as regards ritual Josiah did actually surpass all others. Jeremiah's (22. 15, 16) testimony concerning him is, that he 'ate and drank,' *i.e.* lived the life of contentment with his God-appointed sphere, not seeking to aggrandize self at the cost of his people (1 Kin. 12. 4), doing 'judgment and justice' to all classes, so proving true acquaintance with the mind and character of God—increasing it also (John 7. 17). Cf.—

'Whose glory was redressing human wrongs,
Not making his high place the lawless perch
Of wing'd ambitions, nor a vantage ground
For pleasure.'—*Tennyson.*

26. *Notwithstanding.*] The repentance came too late, not for Josiah, not for faithful

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wrath, wherewith his anger was kindled against Judah, [k] because of all the provocations that Manasseh had provoked him withal. [27] And the LORD said, I will remove Judah also out of my sight, as [l] I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, [m] My name shall be there.

226.—Josiah's Great Passover.—The Ritual Restored.

Preparations for the Passover.

2 KINGS XXIII. 21-23.

[21] AND the king commanded all the people, saying, Keep the passover unto the LORD your God, [n] as *it is* written in the book of this covenant.

2 CHRONICLES XXXV. 1-19.

[1] Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the [b] fourteenth *day* of the first month.

[2] And he set the priests in their [c] charges, and [d] encouraged them to the service of the house of the LORD, [3] and said unto the Levites [e] that taught all Israel, which were holy unto the LORD, [f] Put the holy ark [g] in the house which

[k] ch. 21. 11, 12 & 24. 3, 4; Jer. 15. 4.
[l] ch. 17. 18, 20 & 18. 11 & 21. 13.
[m] 1 Kin. 8. 29 & 9. 3; ch. 21. 4, 7.
[n] Ex. 12. 3; Lev. 23. 5; Num. 9. 2; Deut. 16. 2.
[b] Ex. 12. 6; Ezra 6. 19.
[c] ch. 23. 18; Ezra 6. 18.
[d] ch. 29. 5, 11.
[e] Deut. 33. 10; ch. 30. 22; Mal. 2. 7.
[f] See ch. 34. 14.
[g] ch. 5. 7.

individuals, but for the nation, as a nation. With them, moreover, it was a hollow, outside repentance. God declares, 'Judah hath not turned unto me with her whole heart, but feignedly,' and again and again exhorts them to be *thorough* in their reformation (Jer. 3. 10 & 7. 3, &c.). The dawn of the day described in Prov. 1. 24-33 could no longer be delayed. Yet outwardly all seemed well (Chr. *v.* 33).——*Because*, &c.] God repeats by Jeremiah (15. 4) that it was Manasseh who had corrupted the nation past redemption. From his day the national hardness of heart became such that no 'rising early,' no earnestness on the part of God or of prophets like Jeremiah and Zephaniah, could touch Judah. **27.** *Out of my sight.*] God's eye is for ever on a cast-away people, an eye of pity and tenderness, even though it be of anger; but they are cast away from His favour, and lose the light of His countenance (Ps. 93. 14; Rom. 11. 2).——*This city*, &c.] R.V. *this city which I have chosen, even Jerusalem.*

2 K. xxiii.—**21.** *Passover.*] Not that the Passover had not hitherto been observed in his days; but the newly-found Law disclosed where the observance had been defective. The spirit of the people moreover, as the king hoped, was now roused, and they would attend in large numbers, and from both kingdoms, as in the days of old. In exactness of ritual observance (cf. 2 Chr. 30. 2, 18), in superabundance of offerings, and in the fact that now there was no great mass of people who, though they had opportunity and invitation, scorned to come (2 Chr. 30. 10), this feast surpassed even Hezekiah's, though that had surpassed any from the days of Solomon. Even Samuel's time was inferior in one respect: the Tabernacle was less glorious than the Temple. Then, however, the nation was at unity in itself, all the tribes would keep the feast at one Sanctuary; and now the N. kingdom was little more than a name.——*The . . . this.*] R.V. adopts the Version of 1611, '*this* book of *the* covenant;' Ital., rightly, *in questo libro del patto; this* book = the before-named (*ch.* 22. 8) copy, which 'gave the impulse to the reforming movement.'

2 C. xxxv.—**1.** *First month.*] At the appointed season; in Hezekiah's case there had been necessary delay (*ch.* 30. 2, 3). **2.** *Charges.*] *Rather*, duties, or (as Vulg.) *offices, viz.* the superior functions, the inferior pertaining to the Levites (*i.e.* 'to praise and minister before the priests,' *ch.* 8. 14). The corresponding expression in 1 Esdras 1. 2 is *according to their daily courses.* The word is different from that rendered (the 24) *courses* in *vs.* 4, 10, and that rendered *divisions* in Ezra 6. 18. It means a *watching*, a heeding of command. **3.** *Taught.*] The frequent reference to Levites as teachers points to the conclusion that 'priest' in Mal. 2. 7 is meant to include the whole tribe. The text-book was *the book of the Law* (*ch.* 17. 9), *i.e.* the Pentateuch, and the due order of service) (*ch.* 30. 22); *God's judgments and God's law* (Deut. 33. 10); cf. Neh. 8. 7.——*Holy.*] Cf. *ch.* 23. 6.——*Put*, &c.] Manasseh put his Ashêrah *in the Temple;* Amon *trespassed more and more* (see 2 Kin. 23. 4); but a removal of the Ark would surely have been recorded. ——*Ark.*] The chief emblem of the presence of God (cp. 1 Sam. 4), and the symbol of the covenant betwixt God and his people. When Messiah shall be actually present (Jer. 3. 16)

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Solomon the son of David king of Israel did build; [k] *it shall* not *be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel, [4] and prepare *yourselves* by the [l] houses of your fathers, after your courses, according to the [k] writing of David king of Israel, and according to the [l] writing of Solomon his son. [5] And [m] stand in the holy *place* according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites. [6] So kill the passover, and [n] sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

[7] And Josiah [o] gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance. [8] And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen. [9] Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

The Feast of the Passover.

[10] So the service was prepared, and the priests [p] stood in their place, and the Levites in their courses, according to the king's commandment. [11] And they

[k] 1 Chr. 23. 26.
[l] 1 Chr. 23 & 24 & 25 & 26.
[l] ch. 8. 14.
[l] 1 Chr. 9. 10.
[m] Ps. 134. 1.
[n] ch. 29. 5, 15 & 30. 3, 15; Ezra 6. 20.
[o] ch. 30. 24.
[p] Ezra 6. 18.

the Ark will serve no further purpose: if existing shall claim no honour, if absent excite no regret.—If it may be assumed, that when Manasseh 'set a carved image, the idol which he had made, in the house of God' (*ch.* 33. 7), he removed the Ark, it would follow that during about 75 years few living Levites could even have seen the Ark; none could have distinct notions of their duties concerning it. If so, more careful study of the newly-found Book now enabled Josiah to explain that to bear the Ark was no longer the priests' function, that they had other duties to perform as attendants on the House and the Priests (1 Chr. 23. 26–32).——*It . . . be.*] R.V. *there shall no more be.* **4.** *Courses.*] *i.e.* divisions; cf. *note*, 1 Chron. 23. 3, *ad fin.* 1 Esdras 1. 5 says, 'According as David the king of Israel prescribed, and according to the magnificence of Solomon his son, and standing in the temple according to the several dignity of the families of you the Levites.' Solomon merely followed out his father's instructions (*ch.* 8. 14).——*Writing . . . writing.*] Heb. *kethâb . . . miktab*, both from the verb *káthav* (to write) = *memorandum . . . ordinance. Kethâb* is used also in 1 Chr. 28. 19, but in no earlier book. *Sept.* κατὰ τὴν γραφὴν . . . διὰ χειρὸς; *Vulg.* reverses the order, *præcepit . . . descripsit.* **5.** *Families, &c.*] *Rather*, fathers' houses of your brethren the (R.V. *children of the, vs.* 7, 12, 13 also) people (= the laity), namely a division of a fathers' house (*supply* corresponding with each lay fathers' house). R.V. *and let there be for each a portion of a fathers' house* (marg. *and according to the distribution of each fathers' house*). *Vulg.*, briefly, *ministrate in sanctuario per familias turmasque Leviticas*, which scarcely gives the meaning, *viz.* Tell off a portion of Levi to attend in the Temple Court on each family of lay Israelites as they come up with their lamb. Apparently to slay and skin the lamb, to hand the blood to the priests, and to give their share of the roasted flesh to the people (*vs.* 11, 12).'—*Ball.* **6.** *Kill.*] Perhaps Josiah took the exceptional proceeding of *ch.* 30. 16, 17 to be the rule.——*Sanctify.*] *i.e.* See to it that you are ceremonially clean (Gen. 35. 2; Ex. 19. 10, 15).——*Your, &c.*] R.V. *for your brethren, to do.* **7.** *Gave.*] The total number of lambs given was 37,600; this, reckoning from 10 to 20 persons (*Jos. B. J.* vi. 9. 3) to each, implies full 500,000 communicant-worshippers.——*Lambs.*] Ex. 12. 5 allowed lamb or kid. These might be roasted only; the beef was boiled (*v.* 13), and eaten during the seven following days of unleavened bread. **8.** *Willingly.*] R.V. *for a free-will offering.*——*Rulers.*] Perhaps Zechariah and Jehiel were deputy high priests (cf. 2 Sam. 23. 20, *note*), and (so Murphy) Jehiel chief of the line of Ithamar, which survived the Captivity (Ezra 8. 2).——*Small cattle.*] Sheep in 1 Esdras 1. 9. **10.** *Place.*] Heb. *'omêd* = *standing, i.e.* platform, or raised ledge.

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killed the passover, and the priests [q] sprinkled *the blood* from their hands, and the Levites [r] flayed *them*. 12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written [s] in the book of Moses. And so *did they* with the oxen.

13 And they [t] roasted the passover with fire according to the ordinance: but the *other* holy *offerings* [u] sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people. 14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. 15 And the singers the sons of Asaph *were* in their place, according to the [x] commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [y] *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them. 16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of [z] unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. 19 In the eighteenth year of the reign of Josiah was this passover kept.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; 23 but in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

227.—Josiah is Killed at Megiddo.—Judah's Despair, and Jeremiah's Lamentation.

'The righteous is taken away from the evil to come.'—Isa. lvii. 1.

2 KINGS XXIII. 28-30. 2 CHRONICLES XXXV. 20-27.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

[q] ch. 29. 22.
[r] See ch. 29. 34.
[s] Lev. 3. 3.
[t] Ex. 12. 8, 9; Deut. 16. 7.
[u] 1 Sam. 2. 13, 14, 15.
[x] 1 Chr. 25. 1, &c.
[y] 1 Chr. 9. 17, 18 & 26. 14, &c.
[z] Ex. 12. 15 & 13. 6; ch. 30. 21.

11. *From.*] R.V. *which they received of*; cf. *v.* 5, *note*. 12. *Removed*, &c.] *Rather*, removed the portions for . . . to give them to the people according to; cf. Lev. 3. 6-17. 13. *The other*, &c.] *i.e.* the oxen on the feast days after the Passover; only the 'lamb' would be eaten on that evening.——*Sod.*] The perf. of *to seethe* (past part. sodden), from Sax. *seóthan*, to boil. Cf. 'Till the high fever seethe your blood to froth' (*Shaks.*); 'Never caldron sod with so much fervour' (*Chapman*). —— *Divided speedily among.*] R.V. *carried quickly to*. 14. *Fat.*] The technical name for the portions of the peace-offerings, which were burnt, was *hĕlâbîm* = pieces of fat; *and* = *even*. 15. *Asaph.*] It fell to the lot of his *course* to be the first. Asaph and Heman are called 'seers,' as well as Jeduthun (*ch.* 29. 30; 1 Chr. 25. 5); cf. 1 Sam. 9. 9, *note*.——*Place.*] Heb. *ma'ămâd* = station.—— *Waited . . . might not.*] R.V. *were . . . needed not to.*——*They.*] *i.e.* singers and door-keepers. 16. *The same day.*] Not the same expression as 'at that time' (*v.* 17), but of identical meaning (Gen. 2. 4). 17. *Israel.*] Meaning Judah and such of Israel as were present, as in *v.* 18.

2 K. xxiii.—22. *Surely.*] *Rather*, For.—— *Holden.*] R.V. *kept*. 23. *Wherein.*] Omit, and read *was this passover*; so *Variorum* and R.V. Cp. Chr. *v.* 19.

2 K. xxiii.—28. *The rest*, &c.] A blank of 13 years occurs here. We only conjecture

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Josiah attacks Necho advancing against Carchemish.

29 In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at [b] Megiddo, when he [c] had seen him.

20 [a] After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. 21 But he sent ambassadors

[a] Jer. 46. 2. [b] Zech. 12. 11. [c] ch. 14. 8.

that during this interval Judah enjoyed comparative peace, prosperity, and independence, until the abrupt and astounding close of Josiah's career. The parallel non-Israelite history is so scanty and uncertain as not even to afford a clue to Josiah's reasons for opposing Necho II. (the 5th or 6th king of Psammitichus' dynasty) and his expedition against *either* a last ruler of Nineveh *or* the first Chaldæan king of Babylon, called here *of Assyria* as now possessing the territories of Nineveh. In 1 Esdras I. 28 is added, 'Not regarding the words of the prophet Jeremy spoken by the mouth of the Lord.' The date of the cardinal event, the Medo-Chaldæan conquest of Nineveh, is still uncertain. Prideaux puts it before 612 B.C. Bali says this king of Assyria was Esarhaddon II. (Saracus), the last of the rulers of Nineveh. Either the siege of Nineveh, by the combined forces of Cyaxares the Mede (father-in-law of Nebuchadnezzar) and Nabopolassar the Chaldæan, was just about to take place, *or* (so Josephus) their success induced Pharaoh to pause in his advance. Many assign 605 B.C.; some 625 B.C.; the Babylonian Cylinders give 583 B.C. Bali points out that Nineveh must have fallen before 606 B.C., the fourth year of Jehoiakim, because Assyria does not occur in the list of countries mentioned by Jeremiah in that year as destined to be subdued by Nebuchadnezzar (Jer. 25. 19-26). Payne Smith places it 2 years after the battle of Megiddo (*Sp. Com.* p. 314).

2 C. XXXV.—20. *Came.*] R.V. *went.*——*Carchemish*] = *citadel of Chemosh* or of *Mesha*. 'On the right bank of the Euphrates, where a bend in the river facilitates a ford, or rather a ferry, about 14 miles below *Birajik*, the present great thoroughfare into Mesopotamia. It was renamed by the Greeks *Hierapolis*, which name it still retains under its Arabic form of *Yerablus*. At the foot of the great Hittite mound, beneath the remains of the Roman city which extends far into the rich plain, have been exhumed many Hittite sculptures, part of the avenue which led up to the Hittite citadel. This great mound completely commands this important ford and therefore the passage of the Euphrates. The desert south of Damascus being waterless, the ordinary caravan route passed necessarily (as now) by this ford, and *across* Mesopotamia to the fertile and peopled valley of the Tigris, the valley of the Euphrates being barren and uninhabited.—*Tristram.*——*By Euphrates.*] Josephus says, 'to fight with the Medes and Babylonians who had overthrown the dominion of the Assyrians.'——*Went out.*] *i.e.* took the field.

2 K. XXIII.—29. *Pharaoh-nechoh.*] Milman explains that Necho II. decided to take the offensive against the rival empire of the Euphrates valley, now, probably, weakened by dissensions among the different kingdoms of which it was composed. His design was to gain possession of Carchemish and to make the Euphrates his frontier. The further results of Necho's campaign are unknown, but Necho and his troops are found at Carchemish about four years later (Jer. 46. 2, *notes*).——*Megiddo.*] Called by the Romans Legio, now El Lejjûn. The scene of Ahaziah's death (*ch.* 9. 27).—'"The valley of Megiddo" is the name given to the S.E. portion of the Plain of Jezreel, familiarly known to us under its Greek form, the Plain of Esdraelon. This plain is a wide rent in the mountain range of Central Palestine, from the Mediterranean to the Jordan, measuring 12 miles where at its narrowest. Its undulations are very slight, and the watershed, a little to the W. of Mts. Tabor and Gilboa, is an almost imperceptible rise. The Kishon, meandering westward from this point to the north edge of Carmel, is little more than a ditch, forming no valley, but scarcely fordable after rain (Judg. 5. 20, 21). A slight ridge north of the Kishon marks off the western part of the plain, known as the plain of Acre. To the east of the great central portion, three branches slope gently towards the Jordan—the northern between Tabor and Little Hermon, or *Jebel ed Dûhy*; the central north of Gilboa, running down to Bethshean (*Beisan*) in the Jordan valley; and the southern fork between mount Gilboa and Enganim, or *Jenin*, at the opening of which is Jezreel, and which may be looked on as strictly the Valley (not plain) of Jezreel. This was the great battlefield of Western Asia. Long before the invasion under Joshua, Thothmes III. took the same line of march which Necho II. followed, and in B.C. 1577 crushed the great Hittite confederacy at Megiddo. In the central and western portions of the plain was waged the battle of the Kishon, when Barak delivered his nation from the iron yoke of Jabin. The eastern part was the scene of Gideon's great victory over the vast hordes of Midian. On the same field the chivalry of Saul fell before the Philistines, in the battle of Gilboa. On the edge of the central plain, Shalmanezer dealt his fatal blow against the last king of the N. kingdom, Hoshea, thus breaking "the

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to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not. 22 Nevertheless Josiah would not turn his face from him, but [d]disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers.

[d] So 1 Kin. 22. 30.

bow of Israel;" and on the scene of Sisera's defeat Josiah fell, fighting at Megiddo. The battle-roll of Esdraelon still continues in the struggles of the Crusades, and close by occurred the crowning fight of Hattin, where all was staked and all miserably lost by the Christians. Almost in our own days, Napoleon's battle of Nazareth was fought on the field of Barak and Josiah, and with a close repetition of the tactics and the results of the former event. Herodotus speaks of Necho's battle as being ἐν Μαγδώλῳ, evidently a rendering of Megiddo. Armageddon in Rev. 16. 16 means *hill of Megiddo*. So deeply were the great struggles of which this spot was the scene imprinted on the memory, that Armageddon is taken as the name of the last great conflict of human history.—It is not probable that Necho came by sea to Megiddo. The natural and easy military route was by the coast and round the base of Carmel. Jerusalem lay so entirely out of the line of march that it was quite unnecessary for any hostile force passing by the plain to mask it. Carchemish, the old capital of the Hittite empire, was at that ford of the Euphrates which would be naturally selected by an army advancing either against Nineveh or Babylon.'—*Tristram.*——*When*, &c.] This (*Variorum*) is explained to mean *at the beginning of the battle;* possibly the meaning may be *so soon as he recognized him* (Chr. v. 22). 'And the princes came against king Josias' (1 Esdras 1. 29) recalls the Syrian captains surrounding Jehoshaphat at Ramoth. 30. *Chariot.*] Seemingly (Chron. v. 24) a fresh and lighter chariot ('his second chariot,' 1 Esdras 1. 31) was kept ready in case of need.——*Dead.*] No other king of Judah died in battle, and Josiah *may* have lived to almost reach Jerusalem (Chr. v. 24). Zechariah (12. 11), comparing this mourning to that over the rejection of David's Greater Son, may imply that Josiah died at Hadad-rimmon (now *Rumûnî*), on the road to Jerusalem. Huldah's words, 'gathered into thy grave in peace' (*ch.* 22. 20), found fulfilment, as indeed she herself indicates, in his escape from those times of trouble now about to follow. The promised *peace* came, though not (as so often happens with God's promised blessings) in the way man might have anticipated. Necho did not tarry now to take further vengeance on Judah, but probably he felt aggrieved at the election of a new king without reference to him (v. 33). And, indeed, Josiah's act had put an end to all possibility of peace.—'Josiah's death was to his subjects a piteous tragedy; faith was paralyzed and the heart of the nation seemed to stand still. Universal sadness and consternation spread through all classes. Every family felt bereaved (Zech. 12. 11, 12), but the "chief mourners" would be the poor and weak (Jer. 22. 15, 16) and the little band of reformers, especially Jeremiah.'—*Cheyne.* Jeremiah's Dirge has not descended to us, but the national mourning became (1 Esdras 1. 32) 'an ordinance to be done continually.' Ecclus. 49. 1-4 compares Josiah's memory to perfume, honey, and music, and classes him with David and Hezekiah as kings not 'defective.'——*His own.*] Probably in the garden where Manasseh and Amon lay.

2 C. xxxv.—21. *What*, &c.] The τί ἐμοὶ καὶ σοί of N.T.——*House.*] Bertheau suggests reading *Perath* for *beth*, making Necho say that he is hasting to Euphrates (so Josephus and 1 Esdras 1. 27).——*Commanded . . . haste.*] R.V. marg. *hath given command to speed me.* By *God* (Elohim) the Egyptian potentate means Providence, or his own oracles, which latter is plainly the meaning of 'from the mouth of God' (*mippî Elohim*) in v. 22, *i.e.* his own national god, to whom Egyptian conquerors in their inscriptions refer all their successes. For, everywhere, when a Hebrew speaks of God's utterance (Deut. 8. 3; Josh. 9. 14; 1 Kin. 13. 21; *ch.* 36. 12; Isa. 1. 20 & 40. 5 & 58. 14 & 62. 2; Jer. 9. 12 & 23. 16; Mic. 4. 4), or pretends it (2 Kin. 18. 25; Isa. 36. 10), the word *Jehovah* is used. An ancient Egyptian inscription makes Piankhi (king, 750 B.C.) say, 'The Divine shade was over

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The mourning for Josiah.

And [e]all Judah and Jerusalem mourned for Josiah. 25 And Jeremiah [f]lamented for Josiah: and [g]all the singing men and the singing women spake of Josiah in their lamentations to this day, [h]and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

26 Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the LORD, 27 and his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

228.—Josiah's Successors.—(i.) Election and Deposition of Jehoahaz.

2 KINGS XXIII. 30-33.

AND the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead. 31 Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And

2 CHRONICLES XXXVI. 1-3.

1 Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. 2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

[e] Zech. 12. 11. [f] Lam. 4. 20. [g] See Matt. 9. 23. [h] Jer. 22. 20.

me; I have not acted without His knowledge; He commanded my acts.'—'The conjecture that Necho took Jerusalem after this battle, chiefly because Herodotus (ii. 159) says he took "Kadytis a great city of Syria" (= Kadesh on Orontes), which has been confused with el-Kuds, the modern Arabic name of Jerusalem, is groundless. There is no reason for supposing that Necho even approached the city.'—*Tristram.* Murphy supposes that Josiah opposed Necho simply to forbid his marching through his territory. 22. *Disguised.*] His disguise was vain as Ahab's against an arrow aimed by God. The word, however, may mean *equipped; Sept.* ἐκραταιώθη; Vulg. *perrexit*; 'undertook to fight with him' (1 Esdras 1. 28). 23. *Sore wounded.*] Lit. *made sick*: 'very weak' (1 Esdras 1. 30). 24. *That chariot.*] *i.e.* the war-chariot (Kin. *v.* 30, *note*, p. 551).——*And he died.*] It would accord better with Kin. *v.* 30, 'carried him *dead*,' to place a full-stop after *Jerusalem*, and read, 'Thus he died.' ——*Mourned for Josiah.*] Contrast Jer. 22. 10 and cp. Zech. 12. 11, where 'the mourning of (*i.e. at*, Var.) Hadadrimmon in the valley of Megiddon' is quoted as proverbial. Josiah was cut off in his prime, and with him died the hopes of Judah, especially in those who believed Huldah's prophecy. 25. *Lamented.*] *i.e.* wrote one of the dirges in a Book of Dirges known to the Chronicler. 26. *Goodness . . . was.*] R.V. *good* (Variorum, *pious*) *deeds . . . is.* 27. *Deeds.*] R.V. *acts.*

2 K. xxiii.—30.] The kingdom of Judah virtually perished with Josiah. Of Josiah's successors, the two who came to the throne in independence, Jehoahaz and Jehoiachin, reigned for only three months a-piece. The two who reigned 11 years each, Jehoiakim and Zedekiah, were but creatures of a foreign power. There was no longer 'a question of independence, but of choice between two foreign sovereigns. When Judah recovered from the shock of Josiah's death, it found itself in the grasp of the Egyptian Necho' (*Stanley*). From Necho's interference to the end, 'the kingdom of Judah fell into a state of alternate vassalage to the two conflicting powers of the valleys of the Nile and Euphrates. The shadows of kings were dismissed at the breath of their liege lord. It is a deplorable period of misrule and imbecility. Without ability to defend them, these kings had only the power of entailing the miseries of siege and conquest on their people by rebellions which had none of the dignity but all the melancholy consequences of a desperate struggle for independence' (*Milman*).——*The people.*] As on the death by violence of Amaziah and Amon. 'In such cases the people apparently took a part in deciding the succession, which they would not do where the deceased monarch had made arrangements in anticipation of the vacancy.' They passed over Eliakim (*God will raise up*), the elder brother. Ezekiel seems to acknowledge this right of election, when (19) mourning kings Jehoahaz and Jehoiachin he ignores Jehoiakim and Zedekiah as intruders. He asks, 'What is thy mother?' and answers, 'A lioness,' meaning Judah. At the same time he owns that the former by their oppressive and rapacious conduct deserved to be styled lion's whelps; each 'learned to catch the prey, devoured men.' 31. *Jehoahaz.*] Called Shallum by Jeremiah (22. 11), where see *note.* Jehoahaz was two years younger than Eliakim (*vs.* 31, 36), and about fourteen years older than

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his mother's name *was* [a] Hamutal, the daughter of Jeremiah of Libnah. [32] And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

[33] And Pharaoh-nechoh put him in bands [b] at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

[3] And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

229.—Josiah's Successors.—(ii.) Jehoiakim—Egypt's Vassal.

2 KINGS XXIII. 34-37.

[34] AND Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and [a] turned his name to [b] Jehoiakim, and took Jehoahaz away: [c] and he came to Egypt, and died there.

[35] And Jehoiakim gave [d] the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

[36] Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah. [37] And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

2 CHRONICLES XXXVI. 4, 5.

[4] And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

[5] Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

[a] ch. 24. 18. [b] ch. 25. 6; Jer. 52. 27.
[c] See ch. 24. 17; Dan. 1. 7.

[b] Matt. 1. 11, called *Jakim*.
[c] Jer. 22. 11, 12; Ezek. 19. 3, 4. [d] ver. 33.

his own brother Zedekiah (*ch.* 24. 18). Perhaps it was to place himself on an equality with Eliakim that he took the name Jeho-ahaz (*he whom Jehovah holdeth*). But the special name of the Covenant God of the Hebrews appears now (and indeed earlier) to have been embodied in the throne-name taken by the king on his accession. Thus El-iakim becomes Jeho-iakim (*Jehovah will raise up*) on his accession (*v.* 34, and compare Gen. 41. 45; Ezra 5. 14; Dan. 1. 7). A change of name upon a king's accession is in accordance with Eastern custom.——*Hamutal.*] Mother also of Zedekiah. **33.** *Riblah.*] After overrunning northern Syria for three months, Necho apparently held a court at Riblah on the Orontes (in the N. opening of the mid-Lebanon valley commanding the routes to the Euphrates from Palestine and Phœnicia, and Nebuchadnezzar's headquarters later when besieging both Tyre and Jerusalem, *ch.* 25. 6, 20, 21). He summoned Jehoahaz as king of a conquered kingdom appointed without his leave and as the head of the Assyrian party (or anti-Egyptian, Jeremiah's party) in Judah, seized him (like a lion in a pit, Ezekiel says), and ended his brief reign by carrying him to Egypt, where God doomed him to remain till his death (Jer. 22. 10-12). In this campaign Necho captured Kadytis (see *notes*, *v.* 21 and p. 250). Nebuchadnezzar expelled Necho from Syria (Jer. 46. 2, *note*).——*That*, &c.] R.V. marg. *when he reigned* (another reading).——*Tribute.*] R.V. marg. *fine.* About 46,000*l.*

2 C. xxxvi.—**3.** *Put him down.*] R.V. *deposed*; 'deposed him from reigning' (1 Esdr. 1. 35).——*Condemned.*] *Rather*, fined (same word Kin. *v.* 33). Marg. *mulcted*; R.V. *amerced.*

2 K. xxiii.—**34.** *Josiah.*] Necho ignores the succession of Jehoahaz, whom he had not appointed.——*Turned.*] R.V. *changed*; Chr. *v.* 4 also; cf. *v.* 31, *note.*——*Came.*] *Sept.* and *Vulg.* as Chr. *v.* 4.——*Died.*] As Jeremiah (22. 12) foretold. Jehoahaz was the first king of Judah to die in exile, Jehoiachin was the second and last. **37.** *Did evil.*] Jehoiakim's 11 years comprise three periods—(i.) Vassalage to Egypt, about 4 years; (ii.) Vassalage to Nebuchadnezzar, '3 years;' (iii.) Independence (in friendship with Egypt), chequered by constant incursions of the Chaldæans and their allies until Jehoiakim's mysterious and ignominious death (Jer. 22. 18, 19 & 36. 30). At first, Jeremiah continued his public appeals amid increasing opposition, the king

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230.—Jeremiah Threatens Jerusalem and the Temple with Shiloh's Doom.—His Impeachment.

JEREMIAH XXVI.

1 IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came
this word from the LORD, saying, 2 Thus saith the LORD;
Stand in [a] the court of the LORD's house, and speak unto all the cities of Judah,
which come to worship in the LORD's house, [b] all the words that I command thee to
speak unto them; [c] diminish not a word: 3 [d] if so be they will hearken, and turn
every man from his evil way, that I may [e] repent me of the evil, which I purpose to do
unto them because of the evil of their doings. 4 And thou shalt say unto them, Thus
saith the LORD;
[f] If ye will not hearken to me, to walk in my law, which I have set before you, 5 to
hearken to the words of my servants the prophets, [g] whom I sent unto you, both rising
up early, and sending *them*, but ye have not hearkened; 6 then will I make this house
like [h] Shiloh, and will make this city [i] a curse to all the nations of the earth.

[a] ch. 19. 14.
[b] Ezek. 3. 10; Matt. 28. 20.
[c] Acts 20. 27.
[d] ch. 36. 3.
[e] ch. 18. 8; Jonah 3. 8, 9.
[f] Lev. 26. 14, &c.; Deut. 28. 15.
[g] ch. 7. 13, 25 & 11. 7 & 25. 3, 4.
[h] 1 Sam. 4. 10, 11; Ps. 78. 60; ch. 7. 12, 14.
[i] Isa. 65. 15; ch. 24. 9.

not promoting the national reformation begun by Josiah, and finally throwing the weight of the royal authority into the opposite scale. In Jehoiakim's 4th year, Jeremiah cannot enter the Temple, but deputes Baruch to make the final public appeal by reading there to assembled Judah the collected warnings of the past 23 years. This Baruch does in the winter of the 5th year; Jehoiakim burns the roll and orders the arrest of both prophet and secretary. Jeremiah then disappears until just before Jehoiakim's death, Judah being left to her predicted doom—desolation by the Chaldæans.—Jehoiakim had apparently regarded his throne as secure. Jeremiah (22. 13-18) describes him as arrogant, tyrannical, unscrupulous, and luxurious, indulging heartlessly a love of splendour (*e.g.* building a palace by forced labour), whilst his subjects groaned under the burdens of his extravagance, the means for which he partly obtained by perverting the administration of justice. But Jehoiakim witnessed the First Captivity, and died on the very eve of the Second, unregretted, and even denied decent burial.

J. xxvi.—This chapter apparently summarises 'the Temple Sermon' of *chs.* 7-10, delivered soon after Jehoiakim's accession, and records its consequences. It also illustrates Jeremiah's position and work during the first period of Jehoiakim's reign, up to the crisis of the 4th year. 'In the royal palace and in the Temple he uttered his solemn warnings; his honest zeal offended the priesthood.' The more definite his warnings, the greater the wrath of the prophets and their party; finally, at the explicit prophecy here summarised, the indignation of the people and their leaders boiled over, and they sought to compass his death (*Streane*, &c.). **2.** *Stand.*] Not, as in *ch.* 2. 2, 'Go and cry;' he dwells now (cf. *ch.* 7. 2), not at Anathoth, but at Jerusalem, surrounded by that idolatry which city, Temple, and Tophet witnessed (*ch.* 7. 17, 30, 31).——*Court.*] Cf. p. 213, *note;* he was standing at the gate leading from the outer (people's) to the inner (priests') court (*ch.* 7. 2 and v. 10).——*Diminish.*] R.V. *keep back* (not, however, at Deut. 4. 2 or 12. 32). **3.** *If so.*] R.V. *it may.* **4.** *Law.*] Var. *teaching.* **5.** *Sent . . both.*] R.V. *send . . even.*——*Rising up, &c.*] A characteristic phrase with Jeremiah (from *ch.* 7. 13 onwards) to denote great earnestness. **6.** *Like Shiloh.*] *i.e.* the God-deserted place, the utterly insignificant Shiloh; cf. *note*, 1 Sam. 8. 4, *ad fin.* In *ch.* 7. 12 Jeremiah gives the cause of the desertion: 'See what I did to it for the wickedness of my people Israel.' In the first stage of the Jewish Commonwealth, Shiloh and the Tabernacle were what Zion and the Temple were later to the Monarchy. As God abandoned the first national sanctuary for the idolatry of the people and the corruption of the priesthood, and especially for the sins of Eli's sons (note the allusions in detail in Ps. 78. 57-64), so would he abandon Zion and the Temple, the sanctuary of David and Solomon. This prophecy attacked the superstitious trust of the nation in the outward and visible pledges of the sure promises to David—which it could not believe to be conditional.——*A curse.*] *i.e.* the obvious subject of a curse; a metonymy; cf. 'A reproach and a proverb, a taunt and

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Jeremiah put on his trial by the priests and prophets as a false prophet.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. 8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. 9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's *house*. 11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man *is* worthy to die; [k] for he hath prophesied against this city, as ye have heard with your ears.

[k] ch. 38. 4.

a curse' (*ch.* 24. 9); 'a rebuke' (Ps. 39. 9, Pr. Bk.). **7.** *So.*] R.V. *And.*——*Prophets.*] The 'false prophets' of *Sept.* conveys a wrong impression; both priests and prophets were those of God, albeit less truly on God's side, less open to conviction (*v.* 16), than the laity was, at heart.——*These words.*] *i.e.* the Sermon (which Streane, however, assigns to the later period of Josiah's reign) occupying *chs.* 7 to 10. Of this, *Amend your ways* is the key-note; he says, Holy ways, not the claim of privilege, *We are Jehovah's temple*, count with God; mere outward service brings no absolution (*ch.* 7. 10); God's house must be one of genuine prayer; you use it merely as a den of retreat in the intervals of violence (*ch.* 7. 11; Matt. 21. 13); take warning by Shiloh, which knows God's presence no more. No words in the Sermon roused greater indignation than these (cf. *vs.* 9, 11). He goes on—Intercession is vain (*ch.* 7. 16); burnt offerings, peace offerings, all are vain (*ch.* 7. 21); obedience is the only true token of a right heart. Well may Jerusalem mourn; the valley of Ben Hinnom shall be *Tophet, object of abhorrence*, indeed; the burials there shall fill it to overflowing. *Mirth* shall end; *graves* shall be desecrated (*ch.* 8. 1); *life* be unendurable. The migratory birds return, but Judah never returns back into the right way (*ch.* 8. 7); persistence in self-sufficiency, fruitlessness, false teaching, that cries *Peace, when there is no peace* (*ch.* 8. 8–13), has made it vain for Judah to rouse herself now against coming invasion (*ch.* 8. 14–17). Alas, *from a far country* the cry is sounding, *The harvest is past, the summer is ended, and we are not saved.* Once Gilead yielded balm, my country had physicians; is there *none to bind up the daughter of my people* now (*ch.* 8. 18–22). *Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!* It is misery to live among such, liars, slanderers, untrustworthy (*ch.* 9; cp. Mic. 7. 5), disobedient, idolatrous. Oh for a dwelling *in the wilderness!* Soon God will *feed them with wormwood, and give them water of gall to drink.* Already Jeremiah hears *the wailing of women*, and sees the dead lie like ungathered gleanings. Once more he cries, *Hear ye the word*; once more he reasons on the folly of idol-trust (*ch.* 10. 1–16), and mourns over *pastors become brutish*, and *flocks scattered*; and then closes his Sermon with the prayer, *O Lord, I know that the way of man is not in himself, it is not in the strongest man to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Pour out thy fury on the heathen* (cf. Ps. 79. 6, 7), not on Thy people, who are Thy people still.——*House of the Lord.*] The expression is frequently used for the Court of the Temple (2 Chr. 23. 12, &c.). **8.** *End.*] Unlike Stephen (Acts 7. 51–53), Jeremiah was heard to the end.——*Took.*] *i.e.* seized and carried him before the proper tribunal.——*Die.*] Under the law of Moses, as having spoken what they could not believe to be truly a message from God (Deut. 18. 20). **9.** *Why.*] As much as to say, When you know the thing can never be.——*House . . . city.*] This is not the only point at which the reader is reminded of the impeachment of a Martyr (Acts 6. 13, 14) and a Prophet (Matt. 26. 61) of later days.——*An.*] R.V. omits.——*Against.*] R.V. *unto.* 'The people formed themselves into a regularly constituted congregation to take part in the trial.'—*Sp. Com.* **10.** *Came up.*] Cp. 'down,' *ch.* 22. 1; 2 Chr. 23. 20. Whether the Palace were that on Moriah, south of the Temple, or that of the city of David, there would be an ascent to the Temple.——*New gate.*] Called also the *higher* (2 Kin. 15. 35; 2 Chr. 27. 3); the *high gate of Benjamin* (*ch.* 20. 2); the *inner gate that looketh toward the north*, and the *gate of the altar* (Ezek. 8. 3, 5 & 9. 2); built by Jotham. 'The Temple rose by platforms;' so the N. gate of the *inner* (priests') court would be the *higher.* **11.** *Princes.*] The ecclesiastical authority could scourge and put in the stocks, but not try capital cases (cp. John 18. 31).——*Worthy*

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Jeremiah's defence.

12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD
sent me to prophesy against this house and against this city all the words that ye have
heard. 13 Therefore now [l] amend your ways and your doings, and obey the voice of
the LORD your God; and the LORD will [m] repent him of the evil that he hath pro-
nounced against you.
14 As for me, behold, [n] I *am* in your hand: do with me as seemeth good and meet
unto you. 15 But know ye for certain, that if ye put me to death, ye shall surely bring
innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof:
for of a truth the LORD hath sent me unto you to speak all these words in your ears.

The princes and people acquit Jeremiah.

16 Then said the princes and all the people unto the priests and to the prophets;
This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our
God. 17 [o] Then rose up certain of the elders of the land, and spake to all the
assembly of the people, saying, 18 [p] Micah the Morasthite prophesied in the days of
Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the
LORD of hosts; [q] Zion shall be plowed *like* a field, and Jerusalem shall become heaps,
and the mountain of the house as the high places of a forest. 19 Did Hezekiah king
of Judah and all Judah put him at all to death? [r] did he not fear the LORD, and
besought the LORD, and the LORD [s] repented him of the evil which he had pronounced
against them? [t] Thus might we procure great evil against our souls.

[l] ch. 7. 3.
[m] ver. 3, 19.
[n] ch. 38. 5.
[o] See Acts 5. 34, &c.
[p] Mic. 1. 1.
[q] Mic. 3. 12.
[r] 2 Chr. 32. 26.
[s] Ex. 32. 14; 2 Sam. 24. 16.
[t] Acts 5. 39.

to die.] R.V. *worthy of death* (and in v. 16). Cp. Matt. 26. 66, 'guilty of death.' **12.** *The Lord sent.*] Beware then (is his argument) of fighting against God (Acts 5. 39). **13.** *Ways . . . doings.*] A frequent phrase in Jeremiah; cp. Zech. 1. 4; Ezek. 14. 22. Attempts have been made to distinguish between the two words; but it is doubtful whether they are not almost synonymous, like *act* and *deed*, or *will* and *testament*; Vulg. *vias et studia* (*i.e.* the outward and the inward, life and heart); *Sept.* ὁδοὺς καὶ ἔργα (*i.e.* the habits and the actions); *derek*, lit. *the act of treading*, is used also of the way of worshipping God, the religion (Jer. 6. 16; Amos 8. 14; Acts 19. 9); *ma'ăläl* (from *'ăläl*, to roll) is that which is done repeatedly, habitually. **14.** *As seemeth, &c.*] Marg. *as it is good and right in your eyes*; and so R.V. **15.** *But.*] R.V. *Only.*—*Innocent blood.*] *i.e.* blood-guiltiness. The phrase is used of Manasseh's persecution (2 Kin. 21. 16). **16.** *Princes, &c.*] The lay opinion was less prejudiced than the ecclesiastical. The princes with the assembly believed Jeremiah, and so the charge of blasphemy, *i.e.* false prophecy, collapsed. **17.** *Elders.*] Comp. Gamaliel's advice in the parallel case of Peter and the Apostles (Acts 5. 33–40). Little is recorded of the political organisation or civil institutions of the Hebrews. But out of the patriarchal system would naturally spring a government by Elders or heads of families, and we trace such in the transition period previous to the Exodus (Ex. 3. 16). During the Wanderings, Moses appointed a representative council of 70 elders (Num. 11. 16). In Judges (21. 16) we find *the elders of the congregation*, *i.e.* of the National Assembly, acting as an Executive Council of the nation in general matters, and in Samuel's time we find them acting in war (1 Sam. 4. 3) and in the political crisis of the demand for a king. The institution is traceable during the Monarchy (*e.g.* 1 Kin. 20. 7, 8). Here, 'the Elders were probably the heads and spokesmen of the congregation,' *i.e.* of the people in assembly, and after the princes who represented the king had given their decision, they added their approval on behalf of the assembly. **18.** *Micah.*] So R.V. marg.; R.V. *Micaiah.* See the marg. refs. —*Like.*] R.V. *as.*—*As . . . high places . . . forest.*] *Rather*, wooded heights, *Variorum*; R.V. as A.V.; Vers. 1611 omits *as*. **19.** *At . . . death.*] *Rather*, to death (emphatically, *Variorum*).—*Besought.*] R.V. *intreat the favour of*; *i.e.* Hezekiah and his contemporaries accepted the message, and repented and reformed accordingly.—*Thus, &c.*] *Rather*, But we are like to (*Variorum*); R.V. *Thus should we commit . . . our*

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Jeremiah is saved.—The martyrdom of Urijah.

20 And there was also a man that prophesied in the name of the LORD, Urijah the
son of Shemaiah of Kirjath-jearim, who prophesied against this city and against
this land according to all the words of Jeremiah: 21 and when Jehoiakim the king, with
all his mighty men, and all the princes, heard his words, the king sought to put him to
death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; 22 and
Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor,
and *certain* men with him into Egypt. 23 And they fetched forth Urijah out of Egypt,
and brought him unto Jehoiakim the king; who slew him with the sword, and cast his
dead body into the graves of the common people.
24 Nevertheless [a]the hand of Ahikam the son of Shaphan was with Jeremiah,
that they should not give him into the hand of the people to put him to death.

231.—The Chaldæans Judah's destined Scourge.

HABAKKUK I. 1-11.

1 THE burden which Habakkuk the prophet did see.
2 O LORD, how long shall I cry, [a]and thou wilt not hear! *even* cry out unto thee *of*

[a] 2 Kin. 22. 12, 14; ch. 39. 14.

[a] Lam. 3. 8.

own souls. **20-23.** *Urijah.*] R.V. *Uriah.* The argument of the laity saved Jeremiah's life; but no repetition of the prophecy would be endured; a like utterance later by Urijah cost him his life, having decided Jehoiakim to close the mouths of the prophets. When, later, Jeremiah recalls his escape he cannot but contrast Urijah's fate; so he enters here parenthetically the story of it. **20.** *Kirjath-jearim.*] *i.e. city of forests;* near it is 'the only piece of true primæval forest remaining in south Palestine' (*Tristram*); on the highway between Jerusalem and Joppa; known once as Baale (p. 91, *note*); cp. Arba (*of four*, Huzoth (*of steppes*), Sephor (*of books*), Thaim (double). **22.** *Sent.*] As Pharaoh had made Jehoiakim king he might count on Egyptian aid; Urijah would not find there the shelter obtained by Jeroboam, Hadad, and such refugees.——*Elnathan.*] Called 'of Jerusalem' in 2 Kin. 24. 8, father-in-law of Jehoiakim.——*Achbor.*] Cf. 2 Kin. 22. 12. **23.** *Fetched.*] The ancient (Saxon) form of the word was *fet* (so Camb. *Par. Bib.*). Cf.—

'But for he was unable them to fet
A little boy did on him still attend.'—*Spenser.*

——*Common people.*] Heb. *sons of the people.* Cf. 2 Kin. 23. 6; 2 Chr. 34. 4 & 35. 5, *notes.* **24.** *Nevertheless.*] R.V. *But.* —— *Ahikam.*] One of the five commissioners sent by Josiah to consult Huldah; cf. 2 Kin. 22. 12; father of Gedaliah, Jeremiah's warder later (*ch.* 40. 5, 6); and brother of Gemariah, who (as well as Elnathan) would have dissuaded Jehoiakim from burning Jeremiah's roll.——*Him.*] *i.e.* Jeremiah.

H. 1.—*Habakkuk* probably wrote shortly before the battle of Carchemish. The social condition of Judah as described by him closely corresponds to that of Jehoiakim's reign (cp. *chs.* 1, 2, 3 with Jer. 22. 13-17); Habakkuk even uses the same language as Jeremiah, *Violence* and *Spoil* (cp. Jer. 20. 8). Both prophets denounce class-oppression and judicial maladministration, but neither accuses Judah of idolatry: a state of things consistent with an early stage in the relapse after Josiah's death. Habakkuk is the first to name the Chaldæans; and the incredible 'work' which he announces is (*see* Jer. 25. 11 & 35. 11, *notes* 'the king of Babylon') the impending invasion of Syria and Palestine by the Chaldæan armies with its astounding sequel, the sacking of the Temple at Jerusalem and the great Captivity of Judah. 'The book is semi-dramatic. Habakkuk's complaint (*vs.* 2-4) is followed by the reply of Jehovah (*vs.* 5-11) and the prophet's comments thereon (*vs.* 12-17). In *ch.* 2 the prophet obtains a reply indicative of the ultimate destruction of the foe, when the special work for which that foe was raised up should have been accomplished. Eventual triumph is not for the proud and godless, but for the persevering and patient believer in the God of the Hebrews, whose reward shall be ultimate deliverance. Habakkuk has been well called the prophet of faith.' *See* Rom. 1. 17 and Gal. 3. 14. *Ch.* 3 describes a Divine theophany, in which the past glories connected with the redemption of Israel from Egyptian bondage are related in order to encourage the righteous to stay upon their God in the days of trouble that were near (*Wright*).——*See.*] The appropriate word for that which comes to a Seer's

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violence, and thou wilt not save! [3] Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention. [4] Therefore the law is slacked, and judgment doth never go forth: for the [b]wicked doth compass about the righteous; therefore wrong judgment proceedeth.

[5] [c]Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*. [6] For, lo, [d]I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not their's. [7] They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves. [8] Their horses also are swifter than the leopards, and are more fierce than the [e]evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; [f]they shall fly as the eagle *that* hasteth to eat. [9] They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather

[b] Job 21. 7; Ps. 94. 3, &c.; Jer. 12. 1.
[c] Isa. 29. 14; Acts 13. 41.
[d] Deut. 28. 49, 50; Jer. 5. 15.
[e] Jer. 5. 6; Zeph. 3. 3.
[f] Jer. 4. 13.

knowledge; cf. Nah. 1. 1, *note*. 2. *How long.*] He inquires, How long will God leave the 'corruption and social disorganisation' he sees around unpunished? He is answered (*v.* 5): Punishment is at hand by the hands of the Chaldæans, pitiless, impetuous (*hasty;* comp. Homer's πόδας ὠκύς), withering as the east wind, and gathering and driving before them numberless captives as the east wind gathers and bears along the sand (*v.* 9). Their mounds will easily command every stronghold (*v.* 10). Habakkuk marvels how God's justice suffers Him to use as His instrument an agent even more grossly wicked than Judah. 'Wait' is the answer; God's dealing shall be justified; the successes of the Chaldæans will breed ruin: their insatiable lust of conquest will at length provoke a successful uprising against them of the peoples that survive; whereas Judah's calamities will issue in renewed life for the faithful. No sin of the Chaldæans will go unpunished; their arrogance and self-reliance will cause them to exceed their commission (*v.* 11, *pass over* = transgress) and to become guilty in God's sight. Moreover—in a five-fold woe directed against their notorious methods of self-aggrandisement, *viz.* unsparing oppression (*ch.* 2. 6-8), accumulation of spoils (*vs.* 9-11), disregard of human suffering and life (*vs.* 12-14), and against their notorious excesses, especially in wine (*vs.* 15-17), and against their gross idolatry (*vs.* 18-20)—the prophet records his confidence that judgment upon this future oppressor of the Covenant-Nation is only a question of time. The God of the Hebrews, the Almighty Ruler of the World, *The Lord, is in his holy temple* at Jerusalem (cp. 'Shall not the Judge of all the earth do right?' Gen. 18. 25). Habakkuk then (*ch.* 3) bursts forth into an Ode or Hymn of 'thankful reply,' expressive of his conviction that God will *in wrath remember mercy, i.e.* limit mercifully the duration of the impending visitation, according to the answer vouchsafed (*ch.* 2). Habakkuk trembles at the intermediate prospect (*v.* 16) but comforts himself when picturing Judah invaded and 'waste and without inhabitant' with the personal conviction that the promised deliverance will surely come. 3. *Cause,* &c.] *Rather,* beholdest (*Variorum*); R.V. *look upon* (marg. as A.V.) *perverseness.* —*There are,* &c.] *Rather,* there is strife, and contention riseth up (*Variorum,* and so R.V.). 4. *Slacked.*] Lit. *benumbed* (*Variorum*), paralyzed. —*Go forth.*] R.V. marg. adds *unto victory.* — *Compass about.*] Comp. Ps. 22. 12, *close me in on every side.*—*Wrong,* &c.] R.V. *judgment goeth forth perverted.* 5. *Behold.*] Look abroad; Jehovah is about to manifest Himself, not in Judah, but amongst the Gentiles. —*Heathen.*] *Rather,* nations (so R.V.).—*In your days.*] The same phrase in Jer. 16. 9 means within at most 20 years; in Ezek. 12. 25 within 6 years. 6. *I raise.*] *i.e. It is I that,* &c. See Jer. 25. 9. —*Hasty.*] Or, *vehement* (*Cook* in *Variorum*); R.V. as A.V.—*Shall march . . . land.*] *Rather,* marcheth . . . earth (*Variorum,* and so R.V.). 7. *Shall proceed.*] *Rather,* proceed from themselves (and so R.V.). 8. *Shall spread themselves.*] *Rather,* gallop (*Var.*); R.V. marg. *bear themselves proudly, yea;* present tense throughout.—*Eat.*] *Rather,* devour (R.V.). 9. *Their faces,* &c.] Var. *the striving* (R.V. marg. *the eagerness* or *assembling*) *of their faces is eastward,* or *forward* (so R.V. marg.); R.V. *their faces are set eagerly as the east wind.*—*The east wind.*] Cp. Jer. 13. 24; Job 1. 19. 'The parching winds from the deserts to the east of Palestine (Hos. 13. 15) turn the exposed walls yellow and evaporate the vital warmth till sometimes death supervenes' (*Var. Teacher's Bible,* p. 66).—*The captivity.*] *Rather,* captives (*Var.,* and so R.V.), as in Num. 21. 1; Judg. 5. 12; 2 Chr. 28. 17; Ps. 68. 18; the *Sept.* word αἰχμαλωσία is used also in Eph.

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the captivity as the sand. [10] And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it. [11] Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

232.—Ode on the Battle of Carchemish.

'Rejoice not . . . because the rod of him that smote thee is broken.'

JEREMIAH XLVI. 1-12.

[1] THE word of the LORD which came to Jeremiah the prophet against [a] the Gentiles; [2] against Egypt, [b] against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

[3] [c] Order ye the buckler and shield, and draw near to battle.

[4] Harness the horses; and get up, ye horsemen,

[a] ch. 25. 15, &c. [b] 2 Kin. 23. 29; 2 Chr. 35. 20. [c] So ch. 51. 11, 12; Nah. 2. 1 & 3. 14.

4. 8. 10. *Heap dust.*] *i.e.* cast up a mound (contrast Isa. 37. 33) with contemptuous ease. 11. *His*, &c.] R.V. *he sweep by as a wind,.... even he whose might is his god.*

J. xlvi.—1. *Against.*] *Rather*, concerning; so *Var.* and R.V. (*v.* 2 also).——*Gentiles.*] *Rather*, nations (so *Var.* and R.V.); *Sept.* Αἰλάμ, Elam. 'Oriental empires before that of Darius had little cohesion; their founders were content to make the neighbouring nations tributaries. The early monarchs only built a vast central town, and peopled it with drafts from the conquered peoples, that the resources of the capital might control the empire. No sooner was the conqueror's strong hand withdrawn than the conquered were ready to combine and free themselves.'—*Sp. Com.* But the new Chaldæan power was destined to disappoint any aspirations after independence that Necho's defeat might have prompted. The defeat of Egypt at Carchemish was only an important step towards the substitution of a Chaldæan vassalage for the Egyptian; it was to be followed (*chs.* 47–49) by the subjection to the Chaldæans of the neighbours of Judah, *i.e.* Philistia, Moab, Ammon, Edom, Syria, Arabia. Against each of these nations a prophecy is directed; so that 'the whole country from the Nile to the Euphrates is comprehended in one view.' On Carchemish, see 2 Chr. 35. 20; 2 Kin. 23. 29, *notes.* 2. *Against Egypt, against.*] R.V. *of Egypt: concerning* (the two words, however, are the same in Hebrew); *Vulg.* has *contra, ad, adversum.* The title of the prophecy following (cp. *ch.* 23. 9). Human foresight would have predicted another Egyptian triumph at Carchemish (*Pusey*). Probability was with those *prophets, diviners, dreamers, enchanters*, and *sorcerers* who told the people of Judah, *Ye shall not serve the king of Babylon* (*ch.* 27. 9).——*Pharaoh-necho.*] Prideaux thus describes Necho's campaigns: After Megiddo, Necho captured Carchemish; three months later, leaving a garrison there, he began his return to Egypt; hearing that Jehoahaz had been made king without his assent, Necho summoned him to Riblah, and sent him in chains to Egypt, and then went to Jerusalem to place Jehoiakim on the throne. At the end of Jehoiakim's third year Necho returned to Carchemish, hearing that the Prince Nebuchadnezzar had been sent thither with an army. Being utterly defeated he lost all Syria, which thus coming into Nebuchadnezzar's power in Jehoiakim's 3rd (or 4th) year caused the Jews to reckon that year Nebuchadnezzar's first, though the Babylonians make his reign begin, two years later, on his father's death (*Conn.* i. 62). Thus Egypt, which—consolidated under Psammitichus, by the aid of mercenary troops, chiefly Carians and Ionian Greeks, after its disintegration by Esarhaddon and his son, Assurbanipal, kings of Nineveh, who respectively made and kept Egypt an Assyrian province—had become a first-rate power, and had grown in strength as Nineveh declined, lost its aggressive power in Jehoiakim's fourth year. The danger, if not the fall, of Nineveh (see 2 Kin. 23. 28, *note*) had enabled Necho to occupy Syria as far as Carchemish on the Euphrates—the victory of Nebuchadnezzar at Carchemish replaced Egyptian ascendency by Chaldæan. 3. *Order*, &c.] The song of triumph depicts the advance of Pharaoh Necho, and the crushing defeat at Carchemish, whereby Josiah's death at Megiddo and the subsequent national humiliation was avenged. But to Jeremiah, who realized Nebuchadnezzar's mission, it was God's enemy who was crushed; Necho's defeat was but the first step of the conqueror whose mission was to humble Jerusalem. 4. *Get up.*] *Rather*, mount.——

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And stand forth with *your* helmets;
Furbish the spears, *and* put on the brigandines.
5 Wherefore have I seen them dismayed *and* turned away back?
And their mighty ones are beaten down,
And are fled apace, and look not back:
For [d] fear *was* round about, saith the LORD.
6 Let not the swift flee away, nor the mighty man escape;
They shall [e] stumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up [f] as a flood,
Whose waters are moved as the rivers?
8 Egypt riseth up like a flood,
And *his* waters are moved like the rivers;
And he saith, I will go up, *and* will cover the earth;
I will destroy the city and the inhabitants thereof.
9 Come up, ye horses; and rage, ye chariots;
And let the mighty men come forth;
The Ethiopians and the Libyans, that handle the shield;
And the Lydians, [g] that handle *and* bend the bow.

10 For this *is* [h] the day of the Lord GOD of hosts,
A day of vengeance, that he may avenge him of his adversaries:
And [i] the sword shall devour, and it shall be satiate and made drunk with their blood:
For the Lord GOD of hosts [k] hath a sacrifice
In the north country by the river Euphrates.

[d] ch. 6. 25 & 49. 29. [e] Dan. 11. 19.
[f] See Isa. 8. 7, 8; ch. 47. 2; Dan. 11. 22.
[g] Isa. 66. 19.
[h] Isa. 13. 6; Joel 1. 15 & 2. 1.
[i] Deut. 32. 42; Isa. 34. 6.
[k] Isa. 34. 6; Zeph. 1. 7; see Ezek. 39. 17.

Ye horsemen.] Variorum, *the chargers.*——*Helmets.*] Only put on when the battle was actually about to begin.——*Brigandines.*] The Hebrew word means *coat of mail* (so R.V.); Fr. *brigandine.* Milton has 'helmet and brigandine of brass' (*Glossary* in the *Variorum Teacher's Bible, s. v.*). It is the same word as *brigantine* (Spenser spells it *brigandine*). 5. *Wherefore, &c.*] R.V. *Wherefore have I seen it? they are* = how comes it to pass?——*Their mighty . . . down.*] The battle-scenes on the monuments of Egypt support the observation that 'in ancient battles victory depended very much on the prowess of certain champions.' The Egyptian champions are in chariots. Compare the order of the king of Syria to his 32 commanders of chariots (1 Kin. 22. 31).——*For fear was, &c.*] *Rather,* terror is on every side (so *Variorum* and R.V.); cf. *ch.* 6. 25 & 20. 10 & 46. 5 & 49. 29; this 'favourite expression of Jeremiah' occurs in Ps. 31. 13, and as a name, *Magor-missabib,* given for its meaning's sake, in *ch.* 20. 3. 6. *Let not.*] *Rather,* The swift shall not.——*Stumble, &c.*] R.V. *in the north . . . have they stumbled and fallen.* 7. *Cometh up, &c.*] *Rather,* riseth up like the Nile (so *Variorum* and R.V.); *v.* 8 also. By the figure of the inundation of the Nile, he pictures the Egyptian army marching to war in overwhelming force out of Egypt—cavalry, chariotry, and infantry (*v.* 9)—only to find the will of the God of Hosts irresistible. *Or,* as R.V. marg., *Who is this like the Nile that riseth up, like the rivers whose waters toss themselves? Egypt is like the Nile that riseth up, &c.*——*Are moved.*] *Rather,* toss themselves (so *Variorum* and R.V.); *v.* 8 also.——*Rivers.*] Rendered 'streams' in Exod. 7. 19, meaning the branches forming the Delta of the Nile, and distinguished from 'rivers,' *i.e.* the canals. 8. *Go up.*] R.V. *rise up.* 9. *Rage.*] *Rather,* rush madly (*Var.*).——*Ethiopians . . Libyans.*] Marg. *Cush* (1 Kin. 10. 1, *note*) . . *Put* (so *Var.* and R.V.); cf. 2 Chr. 12. 2, *note;* Put was Ham's third son; Nahum (3. 9) calls Phut and Lubim 'helpers' of No Amon, *i.e.* Egyptian Thebes (this association leads to the locating of Phut west of the Delta); and Ezekiel (30. 5) names Cush and Phut and Lud. These three peoples furnished the mercenaries 'who formed from the days of Psammitichus the chief part of the Egyptian armies,' Cush and Put as heavy-armed, Lud as light-armed, troops.——*Lydians.*] *Rather,* Ludim, children of Lud, grandson of Ham, who dwelt in North Africa; to be distinguished from the Lydians of Asia Minor (the Shemite *Lud* of Gen. 10. 22). Lud and Phut supplied also mercenaries to Tyre (Ezek. 27. 10).——*Bend.*] Heb. *dárac;* lit. *tread, i.e.* press with foot or knee to string it; as we speak of 'firing a shot' and 'firing a gun,' so this is used loosely ('tread their arrows' = shoot, Ps. 64. 3). 10. *For this . . . God.*] R.V. *For that day is a day of the Lord, the LORD* (*i.e.* Jehovah, p. 35, *note*)

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11 [l] Go up into Gilead, and take balm,
[m] O virgin, the daughter of Egypt:
In vain shalt thou use many medicines;
For [n] thou shalt not be cured.

12 The nations have heard of thy shame,
And thy cry hath filled the land:
For the mighty man hath stumbled against the mighty,
And they are fallen both together.

233.—The Seventy Years of Chaldæan Supremacy, and Babylon's Fall.

Sentence is passed on Judah. Nebuchadnezzar is God's instrument to execute it.

JEREMIAH XXV. 1-14.

1 THE word that came to Jeremiah concerning all the people of Judah [a] in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon; 2 the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 [b] From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; [c] but ye have not hearkened.

[l] ch. 8. 22 & 51. 8. [m] Isa. 47. 1. [n] Ezek. 30. 21. [a] ch. 36. 1. [b] ch. 1. 2. [c] ch. 7. 13 & 11. 7, 8, 10 & 13. 10, 11 & 16. 12 & 17. 23 & 18. 12 & 19. 15 & 22. 21.

of hosts.——*Made drunk.*] R.V. *shall drink its fill of.* 11. *Balm.*] See *Var. T.B.* p. 38. The English word is probably a corruption of the Lat. *balsam*, and that (so Tristram) of the Heb. *bosem* = spices. Gilead was noted for balm as early as Gen. 37. 25. Balm is the gum of one (or all) of three trees, *viz.*: *Pistachia lentiscus* = mastick, *Balanites ægyptiaca* = modern balm of Gilead, and *Balsamodendron gileadense* = true balm of Gilead or *opobalsamum*, now grown around Mecca, said by tradition to have been brought by the queen of Sheba to Solomon, and thenceforth cultivated in the plains of Jericho. The healing and soothing (hence our word *balmy*) properties of the yellow, sticky, resinous gum yielded by the bark and berry are referred to by Tacitus, Strabo, and Pliny. Balm was a product of Palestine characteristic enough to be carried in the Triumphs of Pompey and of Titus. It is spoken of as a 'fruit of the land' of Canaan in Gen. 43. 11, and, in Roman times, it was cultivated in gardens in the sub-tropical depression of the Jordan.——*Virgin.*] See p. 516, *note*; it is a favourite expression with Jeremiah (*ch.* 14. 17 & 31. 21; Lam. 1. 15 & 2. 13). *Var.* and R.V. *virgin-daughter.*——*For ... cured.*] *Rather*, For thee is no cure; lit. *ascending*, *i.e.* rising up as of a wound that is healing, *or* that which 'goes up' on the wound, *i.e.* plaister (*Streane*); Var. *There is no plaster* (R.V. *healing*) *for thee.* On Egyptian skill in medicine, see Rawlinson (*Herod.* ii. 116). For the fulfilment, see 2 Kin. 24. 7, 'The king of Egypt came not again any more out of his land,' &c. 12. *Land.*] *i.e.* the world of the Hebrews; Vulg. *terram.*——*Stumbled.*] *i.e.* trampled one upon the other in hasty flight.

J. XXV.—1. *The word.*] This message from God had no purpose but to announce the approaching judgment, and to justify it by reference to Judah's past impenitence; there is no call to penitence, no word of hope. See *ch.* 7. 13, 25 & 35. 15). The only approach to consolation is the limitation of the period, and the assurance that God will eventually avenge them (*v.* 12).——*Fourth year of Jehoiakim.*] A turning-point in history. The Jews reckon Nebuchadnezzar's reign as beginning with Jehoiakim's fourth year, when he first besieged Jerusalem; Ezekiel adopts the Babylonian reckoning, two years later, *i.e.* from the death of his father. The dates given for Jehoiakim's accession are:—Usher, Clarke, Maut give 610; Greswell, 609; Jahn, 611; Horne, 606; Hales, July, 607 (with Nebuchadnezzar's early in 604); Babylonian cylinders, 590 (Nebuchadnezzar 586). At the date of this prophecy, probably Nebuchadnezzar, as crown-prince (cp. the position of Titus), was advancing against Egypt from Carchemish. ——*Nebuchadrezzar.*] A more accurate form of the name of the king Nebuchadnezzar (*Variorum*). See *ch.* 35. 11, *note.* 2. *Unto all the people.*] This seems to imply that it was not fear which deterred Jeremiah at *ch.* 36. 5. 3. *That is*, &c.] *Rather*, these three and twenty years (*Var.*, so R.V.), *viz.* 19 years in Josiah's reign, and four in those of Jehoahaz and Jehoiakim. Observe that this is the period comprised in the Collection of prophecies dictated by Jeremiah to Baruch later in this year and read by Baruch in the Temple in the next year (*ch.* 36),

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[4] And the LORD hath sent unto you all his servants the prophets, [d] rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear. [5] They said, [e] Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: [6] and go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. [7] Yet ye have not hearkened unto me, saith the LORD; that ye might [f] provoke me to anger with the works of your hands to your own hurt.

[8] Therefore thus saith the LORD of hosts;

Because ye have not heard my words, [9] behold, I will send and take [g] all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, [h] my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and [i] make them an astonishment, and an hissing, and perpetual desolations. [10] Moreover I will take from them the [k] voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, [l] the sound of the millstones, and the light of the candle. [11] And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

[d] ch. 7. 13, 25 & 26. 5 & 29. 19.
[e] 2 Kin. 17. 13; ch. 18. 11 & 35. 15; Jonah 3. 8.
[f] Deut. 32. 21; ch. 7. 19 & 32. 30.
[g] ch. 1. 15.
[h] ch. 27. 6 & 43. 10; see Isa. 44. 28 & 45. 1; ch. 40. 2.
[i] ch. 18. 16.
[k] Isa. 24. 7; ch. 7. 34 & 16. 9; Ezek. 26. 13; Hos. 2. 11; Rev. 18. 23.
[l] Eccles. 12. 4.

sometimes called Jeholakim's Roll. **4.** *Prophets.*] In probably an unbroken line from Samuel to Jeremiah, Urijah, and Habakkuk in the present reign; for, though of those specially known as prophets the majority belonged to Israel, yet doubtless many a 'man of God,' many from among the 'sons of the prophets,' had testified for God, though their words have perished, and even their names are unknown to us. **4. 5.** *To hear. They said.*] *To hear; saying* (*Variorum* and R.V.). *Sept.* λέγων, the preceding sentence being parenthetic, and God the speaker. **5.** *Turn again.*] R.V. *Return;* so *Sept.* and *Vulg.;* 'turn again' was once common in that sense, as a neut. (cp. 'Turn again, Whittington'); meaning, as an act. verb, *reverse* (Ps. 126. 4, A.V., where however the true rendering is *Restore our captives*). God's message is uniformly the same (2 Kin. 17. 13; Matt. 3. 2; Mark 1. 15; Acts 2. 38; Luke 24. 47).—— *And dwell.*] i.e. *then shall ye dwell* (*Variorum*); Vulg. *habitabitis*, and so *Sept.*—— *For ever and ever.*] Vulg. *a sæculo et usque ad sæculum*, and so *Sept.*; R.V. *from of old and even for evermore.* **6.** *Works*, &c.] *Rather*, work; a more scornful expression could hardly be used of trusted idols; it occurs first in Deut. 31. 29. **9.** *Take.*] *Rather*, fetch; a word including the wide signification of the Gk. λαμβάνω and δέχομαι. Vulg. *assumam; Sept.* λήψομαι. The *Sept.* omits the mention of Nebuchadnezzar (before whose name R.V. inserts *I will send unto*). —— *Families.*] *Rather*, tribes. Nebuchadnezzar was lord of a multitude of peoples. 'Kings of the four races' is a monumental title of Chaldæan kings. —— *My servant.*] 'The especial epithet of Moses and then of Messiah.' Not the only instance of a title also appropriated to Christ being assigned to a heathen king executing God's purpose. Cyrus is called *shepherd*, and *anointed.* No heathen has so much of holy Scripture devoted to his history as this unconscious *servant* of God (cf. *ch.* 27. 6 & 43. 10, and Ezek. 29. 20, 'wrought for Me').—— *Nations round about.*] Cf. *v.* 11. Not Judah only, but all her neighbours shall necessarily be involved in the Chaldæan conquest.—— *Astonishment . . . hissing.*] A metonomy for *that which causes* the sensation and its vent. By 'astonishment' is meant dumb wonder. By 'hissing' is meant 'the drawing in of the breath quickly as men do when they shudder' (*Payne Smith*). **10.** *Moreover*, &c.] Every sign of domestic life shall cease; the language of Rev. 18. 22, 23 is very similar.—— *Candle.*] *Rather*, lamp (*Var.*). **11.** *Serve . . . seventy years.*] Reckoning, *i.e.* (as in *ch.* 29. 10) down to the date of Cyrus' decree for the Return, 536 B.C. The Babylonian records make the actual reigns of Nebuchadnezzar, Evil Merodach (his son), Nerigilissar (Nergal Sharezer, Merodach's brother-in-law and murderer), and Nabonedus (Labynetus of Herodotus, a usurper, father of Belshazzar, who married a daughter of the house of Nebuchadnezzar, whom therefore he claimed to call 'father') amount to 67 years. The period is treated as corresponding with the times that observance of the Sabbatical year had been neglected (Lev. 26. 35; 2 Chr. 36. 21), but the number 70 need not of necessity be other than a round number. The Chronicler (2 Chr. 36) names in *v.* 20 'the reign of the kingdom of Persia' as the final limit (538

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Retribution on the Chaldæan empire.

12 And it shall come to pass, [m] when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, [n] and will make it perpetual desolations. 13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 [o] For many nations [p] and great kings shall [q] serve themselves of them also: [r] and I will recompense them according to their deeds, and according to the works of their own hands.

234.—Judah Shamed by the Rechabites.

JEREMIAH XXXV.

1 THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the [a] Rechabites, and speak unto them, and bring them into the house of the LORD, into one of [b] the chambers, and give them wine to drink.

[m] 2 Chr. 36. 21, 22; Ezra 1. 1; ch. 29. 10; Dan. 9. 2.
[n] Isa. 13. 19 & 14. 23 & 21. 1, &c. & 47. 1; ch. 50. 3, 13, 23, 39, 40, 45 & 51. 25, 26.
[o] ch. 50. 9 & 51. 27, 28.
[p] ch. 50. 41 & 51. 27.
[q] ch. 27. 7.
[r] ch. 50. 29 & 51. 6, 24.
[a] 2 Kin. 10. 15; 1 Chr. 2. 55.
[b] 1 Kin. 6. 5.

B.C.), in v. 22 identifying the Proclamation as the exact date. Streane appears to take 'nations' of v. 9 to be identical with 'families' (v. 9) and 'nations,' whose deferred punishment is described in the latter part of the chapter, and consequently to think that the 70 years applies rather to the duration of the Babylonish empire than of the Captivity. —— *The king of Babylon.*] The Chaldæan empire was the work of one man; virtually it began and ended with Nebuchadnezzar. Until the victory at Carchemish, and Jeremiah's present prophecy, there was nothing to foreshow Nebuchadnezzar's coming greatness (*Sp. Com.*). For his policy and the natural causes of the dissolution of his empire, see *ch.* 46. 1, *note.* **12.** *Perpetual desolations.*] R.V. *desolate for ever* (not marg.); cp. v. 9; Vulg. *in solitudines sempiternas.* **13.** *Book.*] The verse should probably end with this word, as in *Sept.*, which has not v. 14, and treats the remainder of the verse as the title of the following prophecy, *That which Jeremiah*, &c., *viz.* Jeremiah's prophecy of the wine cup. This prophecy, *vs.* 15–29, describes 'the manner in which the Chaldæan empire was to execute Jehovah's judgments upon the nations far and near'—as the administering of a wine cup full of God's anger, which all the nations named shall drink to the dregs, including, at the last, Babylon herself under the enigmatical name Sheshach (v. 26; *ch.* 51. 41). Jerome explains *Sheshach* to mean Babel, written according to a cypher in not uncommon use. Thus (to take first an English example), the word *man* is composed of the 13th, 1st, 14th letters of the alphabet (counting from the beginning). In this cypher (known as *Atbash*) it would be represented by the 13th, 1st, 14th letters, counting from the end, *i.e. n z m*; or, omitting what stands for a vowel (vowels being omitted in Hebrew, and the vowel points merely 'representing a post-Christian *exegetical* tradition') *nm* would be put for *mn*. Similarly Ba Be L is spelt with the 2nd, 2nd, 12th letters, counting from the beginning, *i.e.* Beth, Beth, Lamed. The 2nd, 2nd, 12th letters, counting from the end, are Schin, Schin, Caph, or Sh, Sh, Ch, which, with the vowels in reverse order, gives Sh-e-Sh-a-Ch. By the same cypher *Chasdim* (*i.e.* Chaldæans) is in *ch.* 51. 1 (A.V. *the midst . . . me*) written (so R.V.) *Leb-kamai* (the heart of them that rise up). ——*Nations.*] Here follow in *Sept.* the prophecies against foreign nations (*chs.* 46–51 in our Bible).—*Variorum.* The *Sept.* places the prophecy of the wine cup between *chs.* 49 and 50, as an introduction to *chs.* 50 and 51, which were certainly not written now, but probably 11 years later. **14.** *Serve themselves of them.*] *i.e.* enslave the enslaver. This retributive punishment, so in accordance with pre-Christian ideas of justice, *e.g.* 'an eye for an eye' (Ex. 21. 24; Matt. 5. 38), is repeatedly foretold in the prophecy against Babylon (*ch.* 50. 29, 'as she hath done, do unto her'), and with especial mention of Judah (*ch.* 51. 24, 'evil done in Zion').

J. xxxv.—'This prophecy was delivered in the Temple between the battle of Carchemish and the appearance of Nebuchadnezzar at Jerusalem at the end of the same (Jehoiakim's 4th) year.'—*Sp. Com.* The Chaldæan army had begun to advance, and marauding bands ('the Syrians,' v. 11) took advantage of the unsettled state of things. Comp. 2 Kin. 24. 2. **2.** *House.*] *i.e.* clan, tribe, as in v. 3.

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3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his
brethren, and all his sons, and the whole house of the Rechabites; 4 and I brought
them into the house of the LORD, into the chamber of the sons of Hanan, the son of
Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above
the chamber of Maaseiah the son of Shallum, [c] the keeper of the door: 5 and I set
before the sons of the house of the Rechabites pots full of wine, and cups, and I said
unto them, Drink ye wine.

6 But they said, We will drink no wine: for [d] Jonadab the son of Rechab our father
commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:
7 neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all
your days ye shall dwell in tents; [e] that ye may live many days in the land where ye *be*
strangers. 8 Thus have we obeyed the voice of Jonadab the son of Rechab our father
in all that he hath charged us, to drink no wine all our days, we, our wives, our sons,
nor our daughters; 9 nor to build houses for us to dwell in: neither have we vineyard,
nor field, nor seed: 10 but we have dwelt in tents, and have obeyed, and done according
to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the
land, that we said, Come, and let us go to Jerusalem for fear of the army of the
Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 Then came the word of the LORD unto Jeremiah, saying, 13 Thus saith the LORD
of hosts, the God of Israel;

[c] 2 Kin. 12. 9 & 25. 18; 1 Chr. 9. 18, 19. [d] 2 Kin. 10. 15. [e] Ex. 20. 12; Eph. 6. 2, 3.

——*The Rechabites.*] As to this section of the Kenites, see 2 Kin. 10. 15, *note.* They retained the name long after. Eusebius (ii. 23) uses it (in the remarkable expression 'priests of the sons of Rechab'). 4. *Into the house of the Lord.*] Only permissible on the assumption that they were proselytes (cf. 2 Kin. 10. 15). —— *Igdaliah.*] Generally contracted to Gedaliah (*Jehovah is great*). —— *A man.*] *Rather*, the man (so R.V.); Hanan may be Hanani (2 Chr. 16. 7 & 19. 2), and his *sons* his followers. ——*Chamber.*] *i.e.* council chamber. For the group of buildings for store and business attached to the Temple, see *ch.* 26. 10 & 36. 10, &c. ——*Maaseiah.*] Another Maaseiah was governor of the city in Josiah's reign (2 Chr. 34. 8); this was probably the father of Zephaniah the second priest (*ch.* 37. 3). —— *Keeper of the door.*] Heb. *threshold.* These were priests, not mere porters but high officials of the Temple (2 Kin. 12. 9), three in number, ranking next after the H.P. and deputy H.P. (*ch.* 52. 24; 2 Kin. 25. 18), *perhaps* severally responsible for the gates of the two courts and of the Temple (*Streane*). 5. *Pots.*] *Rather*, bowls (*Variorum;* so R.V.), whence the cups were filled; or *goblets.* 6. *Commanded.*] Their founder bade them preserve the simple purity of the ancestral nomad life. In times of invasion (as we constantly read) the people of the country took refuge in fenced cities, and now necessarily in Jerusalem, which alone was likely to hold out. Drinking no wine, the Rechabites would not be tempted to plant vines. Without cornfields or vineyards, they would not seem to claim a portion in a land entirely allotted to others; and hence they might hope to be suffered to 'live many days in the land' of their adoption unmolested. After the siege, they probably retired into Arabia. Several writers have mentioned them as dwelling in the neighbourhood of Mecca, known as Jewish, yet not owned as Jews, 'because they did not observe the law,' *i.e.* as interpreted by the Talmud (*Niebuhr*). Dr. Wolff met with them, found them familiar with the O.T., and ever proud to refer to this chapter. —— *Ye shall.*] Streane mentions that precisely the same language is used by Diodorus (xix. 94) in describing the Nabathæans, the descendants of Ishmael's eldest son. 7. *Be strangers. Thus.*] R.V. *sojourn. And.* 11. *Nebuchadrezzar.*] This form of the name (peculiar to Jeremiah and Ezekiel) follows more closely than Nebuchadnezzar the native orthography, *Nabu-kudurusur*=Nebo protects against misfortune (Sept. *Nabuchodonosor*). ——*King.*] So, no doubt, he seemed to be to the Jews, his father Nabopolassar being aged, and having retired (*Jos. Ant.* x. 11. 1) entirely from military life. Nebuchadnezzar succeeded (see *ch.* 25. 1, *note*), according to the inscriptions, in 605 B.C. It was the brilliant genius of these two that made Babylon for a time the centre of the civilized world. —— *Army.*] Meaning probably predatory bands from Nebuchadnezzar's army hovering over the north. It is stated that, when after the great battle of Carchemish he overran Syria, Nebuchadnezzar enlisted Syrians (2 Kin. 24. 2). An invasion in force had not yet actually taken place. —— *So.*] 'Necessity knows no

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Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not [f] receive instruction to hearken to my words? saith the LORD. [14] The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: [g] notwithstanding I have spoken unto you, [h] rising early and speaking; but ye hearkened not unto me. [15] [i] I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, [k] Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

[16] Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: [17] therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: [l] because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

The blessing on the Rechabites.

[18] And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel;

Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: [19] therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to [m] stand before me for ever.

[f] ch. 32. 33.
[g] 2 Chr. 36. 15.
[h] ch. 7. 13 & 25. 3.
[i] ch. 7. 25 & 25. 4.
[k] ch. 18. 11 & 25. 5, 6.
[l] Prov. 1. 24; Isa. 65. 12 & 66. 4; ch. 7. 13.
[m] ch. 15. 19.

law' is his apology. **13.** *Tell . . Judah . . . Jerusalem.*] Probably by going out into a court of the Temple, and addressing those present there; R.V. *say to.* **14.** *Are performed; for . . but . . notwithstanding . . but.*] R.V. *are . . 'and . . for . . but . . and'; Vulg.*, rightly, *prævaluerunt* = have full force (cf. *Tac. An.* i. 58); *Sept.* ἔστησαν.—*Unto this day.*] Jonadab must have been then dead 250 years.—*Rising early.*] *i.e.* using all earnestness. **16.** *Because.*] R.V. *Forasmuch as.* **19.** *Stand before.*] A phrase used specially of the Levites (Deut. 10. 8 & 18. 5, 7), of the worship of patriarchs (Gen. 19. 27), priests (1 Kin. 8. 11), prophets (1 Kin. 18. 15), and priests and Levites united (Ps. 134. 1 & 135. 2). It may be used also generally of being God's servant, or the servant of a king (1 Kin. 10. 8). 'Some of the Kenites, no doubt partly from the fact of the marriage of Moses with a daughter of this tribe, had become attached to the Levites, and are designated (1 Chr. 2. 55) as Tirathites, Shimeathites, and Suchathites. These appear to have become separated from the Rechabites long before the injunctions of Jonathan were given to his fraction of the clan.'—*Tristram.* The title of Ps. 71 is in *Sept.* τῷ Δαυὶδ υἱῶν Ἰωναδὰβ, καὶ τῶν πρώτων αἰχμαλωτισθέντων. Cf.—

'We shall
Dwell, night and day, within the holy house
Which God has called his own; our lips shall bring
Their daily offering, and our hands shall sweep
The strings of harp or psaltery. Pure and cleansed,
The chosen band of Nazirites shall own
Our tried endurance. In the months to come,
Or few, or many, we shall find our home,
As finds the swallow, in the courts of God.—
And thou, O Prophet, Seer of Anathoth,
Shalt see, in vision, all thy word fulfilled;
And the old order, waxing dim, shall pass
Away before the new, and words of God
Written on fleshly tablets of the heart
Shall win from all obedience, trust, and love;
So all thy woes shall end, thy restless grief
Shall rest at last, and near the throne of God
Thou still shalt stand, and for thy people pray,
(2 Macc. 15. 14),
Thy grey hairs crowned with glory; while, on earth,
The sons of Rechab treasure up thy words,
And live expectant of the mightier time,
When He, the Lord our Righteousness, shall come.'—*Plumptre.*

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235.—Jeremiah Foretells the Irremediable Ruin of Judah, and is Persecuted.

JEREMIAH XVII. 15 & XIX. & XX. 1-6.

15 BEHOLD, they say unto me, [a] Where is the word of the LORD? let it come now.

The prophecy of the Broken Vessel is delivered in the Valley of Ben Hinnom.

[J. xix.] 1 Thus saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests; 2 and go forth unto

[a] Isa. 5. 19; Ezek. 12. 22; Amos 5. 18; 2 Pet. 3. 4.

INTRODUCTORY NOTE.—Judah had been visited not long before these events with God's 'sore judgment,' drought, A.V. *dearth.* God's message as to this drought commences a series of prophecies in which Jeremiah's intercession is rejected and Judah's doom is specifically announced (*chs.* 14-17, 18). God is *weary with repenting* (*ch.* 15, 6); His long-suffering has even been regarded as assuring Judah impunity. *Now* He will punish her *this once, i.e.* by an unique manifestation of his *hand* and *might* (*ch.* 16, 21). Jeremiah intercedes in vain. He is answered, *Pray not for this people for their good.* Nay, even Moses and Samuel, the most acceptable of intercessors, would now plead in vain. Disastrous war with its consequences, famine, pestilence, and exile, is at hand, and God will abandon Judah to her enemies. Jeremiah pleads the number and influence of the prophethood, which, deluding the people, promised them *assured peace in this place* and neutralized Jeremiah's efforts (*ch.* 23, 9-40; cp. Mic. 3, 5, 11). He is answered that this is no excuse (cp. *ch.* 5, 30, 31, 'the prophets prophesy falsely, the priests bear rule by their means; and my people *love to have it so*'). The falseness of these prophets shall be proved by their sharing the predicted death or exile. Jeremiah, bitterly disappointed, reproaches God with exposing him for nought to the labours and sacrifices, the mental anguish and the obloquy entailed on him by his mission ('*every one doth curse me*'), if, after all, his labour was to be lost. He is rebuked, and promised that by steadfastness he shall secure personal deliverance. But he is bidden, by abstaining from marriage and holding aloof from the houses of mourning or rejoicing, to make his mode of life a sign to his contemporaries that the common usages of mankind will shortly cease in Judah, *for the land shall be desolate* (R.V. *become a waste*), *ch.* 7, 34. A single word of promise (*ch.* 16, 15, repeated in *ch.* 23, 7) lightens the gloom, but even this promise is only a measure of the extreme character of the chastisement. The nation on which national apostacy is so indelibly written must be broken up; and though a remnant shall be restored, it will consist of fragments to be gathered from so many countries that the deliverance at the Restoration shall eclipse that of the Exodus.

J. xvii.—**15.** *Where.*] Thus—evidently 'before any very signal fulfilment of Jeremiah's words had taken place,' such as the siege and the capture of Jerusalem by Nebuchadnezzar, and the First Captivity in Jehoiakim's 4th year—they expressed their disbelief of his predictions, unwarned by the amount of fulfilment they had already received.——*Now.*] Omitted by *Sept. Vulg.*, and with advantage; Germ. *lieber; i.e. if you please*, ironically.

J. xix.—God had commanded Jeremiah, probably very early in Jehoiakim's reign, to visit a potter's workshop (*ch.* 18). He was there taught, by the potter's power to obliterate his work if it did not satisfy him, and to make of the same clay a wholly different vessel, that God had absolute power to determine the fate of nations (His Chosen People included), but that the exercise of this power depended on their moral conduct; up to the last moment, blessings could be forfeited by sin, and punishment postponed or averted by repentance. Accordingly, Jeremiah had appealed to Judah to avert the threatened catastrophe by repentance. But evidently Judah had rejected Jeremiah's appeal based upon this lesson, and the privileged classes, in defence of their position and prestige, had conspired to bring accusations against the prophet ('smite him with the tongue,' *v.* 18) and to discredit his message.—Now, probably at the outset of Jehoiakim's fourth year, God charges Jeremiah with another allegorical message (*ch.* 19), in which the irretrievable ruin of obdurate, idolatrous Judah is publicly proclaimed. 'Jeremiah repeats this prophecy in the Temple, and so provoked the ecclesiastical authorities. Apparently this was Jeremiah's last public prophecy in Jehoiakim's reign, and was the cause why in Jehoiakim's fourth year it was no longer safe for him to go into the house of Jehovah (*ch.* 36, 5). It is probable also that Jehoiakim's Roll ended with this prophecy of the potter's vessel and the account of the contumelies to which the prophet had in consequence been exposed' (*P. Smith*).——**1.** *Get . . . ancients.*] *Rather* (*Variorum*), buy . . . elders; so R.V. For

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[b] the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee, [3] [c] and say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel;

Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall [d] tingle.

[4] Because they [e] have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with [f] the blood of innocents; [5] [g] they have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, [h] which I commanded not, nor spake *it*, neither came *it* into my mind: [6] therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor [i] The valley of the son of Hinnom, but The valley of slaughter.

[7] And I will make void the counsel of Judah and Jerusalem in this place; [k] and I will cause them to fall by the sword before their enemies, and by the hands of them that

[b] Josh. 15. 8; 2 Kin. 23. 10; ch. 7. 31.
[c] ch. 17. 20.
[d] 1 Sam. 3. 11; 2 Kin. 21. 12.
[e] Deut. 28. 20; Isa. 65. 11; ch. 2. 13, 17, 19 & 15. 6 & 17. 13.
[f] 2 Kin. 21. 16; ch. 2. 34.
[g] ch. 7. 31, 32 & 32. 35.
[h] Lev. 18. 21.
[i] Josh. 15. 8.
[k] Lev. 26. 17; Deut. 28. 25.

the 'elders of the people' see *ch.* 26. 17, *note;* Matt. 26. 47; the 'elders of the priests' are mentioned also in 2 Kin. 19. 2. Representatives of the State and of the Church are to witness the allegorical act and hear its explanation. **2.** *Valley of . . . Hinnom.*] The name of the ravine which, 'like a deep moat,' skirts Jerusalem on the W. and S. It joins the upper ravine of the Kidron, which (under the name of the Valley of Jehoshaphat) similarly skirts Jerusalem on the E., near the S.E. corner of the city. Thence, the Kidron forms the natural outlet for all drainage from the city eastward to the Dead Sea. Near the junction, the Valley of Ben or Beni-Hinnom is described by Jerome, cir. A.D. 406, as 'watered by the springs of Siloam, pleasant and well wooded, the site of delightful gardens.' Three gates opened upon this valley, *viz.* 'the gate of the valley,' 'the dung gate,' and 'the gate of the fountain' (Neh. 2. 13, 14), the last near the S.E. corner of the city. Perhaps the gate which Jeremiah was directed to use was the second; at any rate it could not have looked *east*-ward (see *Variorum*); but Tristram inclines to think it was the third gate, 'the gate of the fountain,' for that was nearest to the lower end of the valley and close to its junction with the Tyropœon ravine. It must have looked southward. Probably, the lower end of the valley had become the refuse-heap of the city, since Josiah defiled Tophet and the altars of Molech there with dead bodies, men's bones, &c. From the Heb. *gai-Hinnom* comes the Greek *Gehenna*, a type of abomination.——*The east gate.*] *Rather* (*Variorum*), the potsherd gate; so R.V. marg.; but R.V. *the gate Harsith*, the Hebrew word being treated as a proper name. A.V. marg. renders *the sun-gate* (from *heres*). **3.** *Kings.*] *i.e.* royal house.——*Ears shall tingle.*] A reference to the doom on the priesthood of Eli and on the first sanctuary, at Shiloh; the doom on king Manasseh (marg. refs.) is apparently quoted here. **4.** *Estranged this place.*] *Rather* (*Variorum*), counted this place strange, *i.e.* not regarding it as part of the special land of Jehovah, have dedicated it to false gods.——*Blood of innocents.*] *i.e.* the slaughter of guiltless persons—not the infant sacrifices (referred to in v. 5). Perhaps Manasseh's persecution is meant (2 Kin. 21. 16). **5.** *They . . . also.*] R.V. *And* (have built) *in the.*——*High places of Baal.*] Baal is here Molech (as in *ch.* 2. 23 & 32. 35), *i.e.* the Sun. Comp. 'See thy ways (*doings*) in the valley' (*ch.* 2. 23); 'The high places of Tophet in the valley . . . Hinnom' (*ch.* 7. 31). Kings Ahaz and Manasseh sacrificed their children here to Molech (cf. Mic. 6. 7). Rawlinson suggests that, as the royal gardens were near this spot, a site may have been dedicated, if not earlier, by one of Josiah's three immediate predecessors, Ahaz, Manasseh, or Amon, to this revolting worship. Solomon's wives induced him to establish Molech-worship, and the closely parallel worship of Chemosh (cp. 2 Kin. 3. 27), on the hill E. of Jerusalem, *i.e.* on part of Mt. Olivet overlooking this spot. **6.** *Valley of Slaughter.*] Where Molech's altars had received their innocent human victims, there the guilty carcases of the apostate people of Judah, cast into it during the sieges of Jerusalem by Nebuchadnezzar, shall soon so cover the ground as to give the valley a new name. **7.** *Make void.*] *Rather* (*Variorum*), pour out; as if Jeremiah emptied the vessel which represented Judah and Jerusalem, 'the mean symbol of a proud nation,' before crushing it: cp. Isa. 44. 24-26. Jeremiah (*ch.* 17. 5) denounces Judah's trust in man as a

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seek their lives: and their [l] carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. 8 And I will make this city [m] desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. 9 And I will cause them to eat the [n] flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 [o] Then shalt thou break the bottle in the sight of the men that go with thee, 11 and shalt say unto them, Thus saith the LORD of hosts;

[p] Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall [q] bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet: 13 and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled [r] as the place of Tophet, because of all the houses upon whose [s] roofs they have burned incense unto all the host of heaven, and [t] have poured out drink offerings unto other gods.

The prophecy repeated in the Temple.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in [u] the court of the LORD's house; and said to all the people, 15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because [x] they have hardened their necks, that they might not hear my words.

[l] Ps. 79. 2; ch. 7. 33 & 16. 4 & 34. 20.
[m] ch. 18. 16 & 49. 13 & 50. 13.
[n] Lev. 26. 29; Deut. 28. 53; Isa. 9. 20; Lam. 4. 10.
[o] So ch. 51. 63, 64.
[p] Ps. 2. 9; Isa. 30. 14; Lam. 4. 2.
[q] ch. 7. 32.
[r] 2 Kin. 23. 10.
[s] 2 Kin. 23. 12; ch. 32. 29; Zeph. 1. 5.
[t] ch. 7. 18.
[u] See 2 Chr. 20. 5.
[x] ch. 7. 26 & 17. 23.

chief cause of her ruin.——*Meat.*] *i.e.* there shall be no survivors, or too few to bury the slaughtered. **8.** *Desolate.*] *Rather* (*Variorum*), an astonishment; so R.V.——*An hissing . . . hiss.*] To 'hiss' means here to express great astonishment. —— *Plagues.*] Lit. *blows* (*Variorum*). **9.** *Straitness.*] Fulfilled; see Lam. 4. 10, a quotation from Deut. 28. 53. **11.** *Cannot . . . again.*] The metaphor in *ch.* 18 is the power of the potter over the moist clay, to unmake and remake his work; but here it is the irremediable ruin of the baked vessel when it has been crushed. ——*Bury them.*] R.V. omits *them.*——*Till . . . no place.*] *Rather* (*Variorum*), for want of room, *i.e.* elsewhere; and so in *ch.* 7. 32; meaning that for the multitude of corpses men shall bury them even in foul Tophet. For 'place' in this sense compare 'give place,' Luke 14. 9; Rom. 12. 19. **12.** *And even make.*] R.V. *even making.*——*This city as Tophet.*] *i.e.* as a place to be spat upon; an object of abhorrence (from *tûph*, to spit). So Payne Smith, quoting Job 17. 6; *Variorum*, 'one in whose face men spit;' so R.V. marg.; R.V. *an open abhorring* (A.V. 'as a tabret'). He argues that Tophet is not a proper name here nor in *ch.* 7. 31; R.V. renders *Topheth* in both places. **13.** *Judah, shall be defiled as . . . because of all, &c.*] R.V. *Judah, which are defiled, shall be* as the place of *Topheth, even* all the houses, &c.; *i.e.* the homes already defiled by the worship of the Moon and seven Planets, and other idolatries, established on their flat housetops, shall become, like the unclean Topheth, heaps of rubbish. Another interpretation, with A.V., is (comparing *ch.* 8. 1; Ezek. 6. 2-5): As Josiah polluted with dead bodies, &c., the site of the public worship of the Sun, so shall the unburied corpses of their owners pollute the palaces and other homes in which these and like idolatries (see marg. refs. and *ch.* 44. 19) have been practised. **14.** *Tophet.*] *Rather*, the Tophet (*Variorum*); R.V. *Topheth.* **15.** *All her towns.*] Cp. *ch.* 34. 1, 7. When speaking in the Tophet he named Jerusalem only; probably his audience here was larger, and included visitors from other cities of Judah. ——*Hardened.*] R.V. *made stiff.* A frequent phrase, expressive to those used to driving a yoke of oxen; *ch.* 7. 26; 2 Kin. 17. 14; Neh. 9. 16, 17, 29; Prov. 29. 1; equivalent to *were stubborn and unheeding.*

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Jeremiah is scourged and put in the stocks by Pashur, the governor of the Temple.

[J. xx.] 1 Now Pashur the son of [v] Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD. 3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks.

The sentence on Pashur.

Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib. 4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it:* and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. 5 Moreover I [a] will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. 6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast [c] prophesied lies.

[v] 1 Chr. 24. 14. [a] 2 Kin. 20. 17 & 24. 12—16 & 25. 13, &c.; ch. 3. 24. [c] ch. 14. 13, 14 & 28. 15 & 29. 21.

J. xx.—1. *Pashur.*] *This* Pashhur (R.V.) is to be distinguished from Pashur the son of Melchiah (see *ch.* 21. 1, *note*). He belonged to the 16th course of priests, the sons of Immer (1 Chr. 24. 14; Ezra 2. 38). He was *pákid nágid*, 'deputy governor,' of the Temple (cf. *ch.* 29. 26), Seraiah the H.P. being *nágid*, governor. Pashur, politically, belonged to the party of resistance to the Chaldæans, whereas Jeremiah preached submission to them as to God's instrument. Pashur's party ('friends,' *v.* 6) relied on an Egyptian alliance. The action of this party should be observed in the history.—— *Governor.*] R.V. *officer*, omitting *also;* Vulg. *princeps; Sept.* καθεσταμένος ἡγούμενος, which suggests *deputy.*—— *That . . . prophesied.*] *Rather*, heard Jeremiah prophesying; *Vulg.* (and so *Sept.*) *audivit Jeremiam prophetantem*, and yielded to sudden provocation (1 Kin. 22. 24; Acts 23. 2 & 7. 51, 54). *If* (cf. *ch.* 14. 13) Pashur himself professed prophetic power (*v.* 6), this would intensify his bitterness. 2. *Then.*] The solemn publicity of the allegorical act and of its explanation could not be overlooked. Jeremiah is treated as a madman and a pretender to prophetic inspiration, by the 'second priest' (*ch.* 52. 24; cp. *ch.* 29. 26). The respect due to his prophetical office is violated, perhaps for the first time. ——*Smote.*] 'Inflicted the legal 40 stripes save one, and made him pass a night in the stocks, exposed to the jeers of the scoffers at the most public gate of the Temple.'—*Sp. Com.* —— *The prophet.*] The unusual use of the title thus is equivalent to saying *though a prophet.*——*Stocks.*] Rendered *prison* in *ch.* 29. 26, where a different word is rendered *stocks;* Vulg. *nervum* (in Lat. *nervus* is frequently used for *carcer*); *Sept.* καταράκτην (which, by its meaning, *portcullis*, might suggest *prison*, or, by its derivation, the *rack*, but has no such meaning as *stocks* in classical Gk.). The Hebrew means that which twists or cramps; Streane suggests *pillory;* compare τὸ ξύλον, Acts 16. 24, where Paul and Silas are scourged and put in the stocks in the inner prison at Philippi. —— *High.*] *Rather*, upper, *Variorum* (so R.V.) —— *By the house.*] *Rather*, in (so *Vulg.*, *Sept.*, and R.V.); *at* (*Variorum*). There was another *gate of Benjamin* in the wall. This was Jotham's (2 Kin. 15. 35), the N. gate of the inner Court. 3. *Called thy name.*] No play on the two names seems intended here. *Magor-missábib* is Jeremiah's réfrain (like Isaiah's 'Immanuel' and 'a remnant shall return'), indicating the calamity which he was continually foretelling. *Terror on every side*, he cries continually; *ch.* 6. 25 & 20. 3, 10 & 46. 5 & 49. 29; Lam. 2. 22. (The word occurs elsewhere in Ps. 31. 13 only.) The meaning may be that on all sides the sea of calamity is rising, visibly to him, around the hill of Zion. 4. *Terror.*] *Magor* has the sense both of *fear* and *an object of fear;* here *Vulg.* points to the meaning *a warning*, and gives a better sense, *dabo te in pavorem, te et omnes amicos tuos; Sept.* takes the name to mean μετοικον, *i.e.* exile, and gives the play thus: δίδωμί σε εἰς μετοικίαν σὺν πᾶσι τοῖς φίλοις σου. 5. *Strength.*] *Rather*, stores (*Variorum*); R.V. *give all the riches;* Vulg. *substantiam.* —— *Labours.*] Variorum, *profits;* R.V. *gains.*——*And all.*] R.V. *yea, all.* 6. *Thou . . . captivity.*] As Pashur's office

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236.—Nebuchadnezzar Captures Jerusalem.—Jehoiakim his Vassal.—The First Captivity.

2 CHRONICLES XXXVI. 6, 7.

6 [a] AGAINST him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to [b] carry him to Babylon.

DANIEL I. 1, 2.

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

[a] 2 Kin. 24. 1; foretold, Hab. 1. 6.

[b] See 2 Kin. 24. 6; Jer. 22. 18, 19 & 36. 30.

was held by Zephaniah in Zedekiah's reign (*ch.* 29. 26), it would appear that Pashur went into captivity with Jehoiachin after the death of Jehoiakim.——*Lies.*] R.V. *falsely; i.e.* in encouraging Jehoiakim to adopt a policy of resistance to the Chaldæan power, which ended in Judah's ruin. 'When he should see Jehoiakim's disgraceful end, the slaughter of his partisans, the captivity of Jehoiachin and the best of the land, his remorse as the author of so much misery should be terrible to himself and his party.'

2 C. xxxvi.—The Captivity of Judah, of which the commencement is recorded here, was one of the events overruled by God (1) to purify the Chosen People, and to make it more fit for its mission to be 'the light of the world;' (2) to spread amongst other nations the knowledge of the True God, while discrediting their superstitions and idolatry, and so (3) to prepare for the coming of 'the king of the Jews' and of His World-empire, which Daniel reveals by its title so familiar in St. Matthew's Gospel, 'the Kingdom of Heaven.'—Observe the 'great out-pouring of the Spirit of God' about the period of the Captivity; three of the greater prophets, Jeremiah in Judah, Ezekiel and Daniel in Babylonia, occupy a full century. 6. *Came up.*] The invasion began 'in the 32nd month of Jehoiakim's reign, and therefore early in his 4th year.'—*Payne Smith.* 'By comparing Berosus with the Canon of Ptolemy, we can fix the date to the 3rd completed and 4th commencing year of this king.'—*Rawlinson.* According to Berosus' account of this expedition of Nebuchadnezzar, preserved by Josephus (*Ant.* x. 11), Nebuchadnezzar, after defeating Necho's frontier force permanently stationed at Carchemish (see 2 Kin. 23. 29), moved southwards on Egypt, overrunning Syria, Phœnicia, and Judah (capturing Jerusalem), and had reached the borders of Egypt (Pelusium, *Josephus*), when he was suddenly recalled to Babylon by the news of his father's death. Nebuchadnezzar himself, accompanied only by light troops, hastened back to Babylon by the short route across the Syrian desert. His army took the ordinary route, skirting the desert, bringing, with other captives (*Josephus*), a number of Hebrews, including Daniel. By thus seizing all the Egyptian possessions in Asia, Nebuchadnezzar partly fulfilled the prediction of Jeremiah (25. 18-26).—This is the first siege by the Chaldæans—the first-fruits of that vintage which left Israel bare; the second occurred in Jehoiachin's reign (*v.* 10); the third in Zedekiah's (2 Kin. 25).——*Fetters.*] The dual number as being fastened to the two feet; cf. 2 Sam. 3. 34; Judg. 16. 21; *ch.* 33. 11 ('of bronze,' says Sennacherib's inscription, of Suzubu, king of Babylon); Jer. 52. 11.——*To carry him.*] It is practically certain that this intention was not carried out. Nebuchadnezzar was in haste to secure the throne of Babylon (which was, according to custom, held during the vacancy by the chief of 'the Chaldæans'), and apparently contented himself with making Jehoiakim his vassal and with taking from the treasure-house of the God of the Hebrews an offering to the victorious god of the Chaldæans. 7. *Temple.*] Probably of Bel, his tutelary god (p. 571); R.V. m. *palace.*

'The Book of Daniel is the earliest example of apocalyptic literature. The form, the style, and the point of sight of previous prophecy are relinquished upon the verge of a new period in the existence of God's people, and fresh instruction is given to them suited to their new fortunes. To the old prophets Daniel stands, in some sense, as a commentator (*ch.* 9. 2-19); to succeeding generations, as the herald of immediate deliverance. Like the Book of Ezra, Daniel is composed partly cf. p. 581, *note*) in Eastern Aramaic (A.V. marg. *Chaldee*), which became the international language, until superseded by Greek after the conquests of Alexander the Great. The remainder of the Book is in the sacred Hebrew, as though these parts were specially addressed to the Hebrew nation. According to its contents, the book divides thus:—(1) Introduction (*ch.* 1); (2) A general view of the progressive history of the powers of the world and of the principles of the Divine government, as seen in events of the life of Daniel (*chs.* 2-6); (3) In the remaining chapters (7-12), Daniel writes mainly in the first person: the fortunes of God's people are traced in minuter detail as typical of the fortunes of the Church in all ages. Josephus (*Ant.* xi. 8. 4) states that the prophecies of Daniel gained for the Jews the favour of Alexander

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7 [c] Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

2 And the Lord gave Jehoiakim king of Judah into his hand, with [d] part of the vessels of the house of God: which he carried [e] into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

[c] 2 Kin. 24. 13; Dan. 5. 2. [d] Jer. 27. 19, 20. [e] Gen. 10. 10 & 11. 2; Isa. 11. 11; Zech. 5. 11.

the Great.—In doctrine, the book is closely connected with the writings of the Exile, and forms a last step in the development of the ideas of the Messiah (*ch.* 7. 13, &c.), which formed the basis of later speculations, but received no essential addition in the interval before the coming of our Lord.'—*Westcott.* 'No one of the prophets has ever spoken with equal clearness about Christ.'—*Jerome.*

D. i.—1. *King of Babylon.*] Nebuchadnezzar probably was, for 3 years, associated as king with his father Nabopolassar; Daniel's three years' probation ended in the 2nd year (*v.* 5) of Nebuchadnezzar's sole reign; see Chr. *v.* 6; *ch.* 2. 1; Jer. 46. 2, *notes.*——*Besieged.*] During Jehoiakim's 4th year. 2. *Part.*] Nebuchadnezzar took another part after his second siege of Jerusalem, at the second and great Captivity, with Jehoiachin. The residue left in the Temple and the two parts removed became then the subject of prophecy and counter-prophecy as to their reunion and that of the separated parts of Judah—to take place in Babylon according to Jeremiah, in Jerusalem according to Hananiah and the false prophets (Jer. 27. 16, 18, &c.).—The residue of the sacred treasures and masterpieces of art was taken to Babylon by Nebuzaradan (Jer. 27. 18 & 52. 17; 2 Kin. 24. 13). The sacrilegious use of the sacred vessels removed to Babylon was the crowning act of dishonour to God which called for the Writing on the Wall (*ch.* 5. 2). The treasuries of the Temple (and the Palace) had been already despoiled on various occasions. Casual references indicate that the treasuries of the Temple were refilled by the offerings of kings and of other devotees from time to time. Shishak took Solomon's golden shields (1 Kin. 14. 26); Joash, Jehu's grandson, many vessels (2 Kin. 14. 14); Ahaz and Hezekiah, silver and gold (2 Kin. 16. 8 & 18. 15), Ahaz to buy Assyria's aid, Hezekiah to allay its resentment. Cyrus restored the sacred utensils (Ezra 1. 7-11).—— *Which.*] *Possibly*, so *Sept.* including Jehoiakim; but see 2 Chr. 36. 6, *note, ad fin.*——*Shinar.*] 'An archaic Hebrew name for N. Chaldæa, and especially for the region N. of the junction of the Tigris and Euphrates in which Babylon was situate. Its derivation is uncertain.'—*Tristram.* Though frequently mentioned in the Inscriptions of its Egyptian conquerors, the name of Shinar has yet to be certainly identified in the cuneiform inscriptions of the country. But it is, probably, the Sumir of the Inscriptions (so *Sayce*), the S. part of the Aram Naharaim (*highlands of the two rivers*, p. 240) of the O.T., *i.e.* the vast plateau of moderate elevation separating the Tigris and Euphrates, the Greek Mesopotamia. It is distinguished from Assyria in Isa. 11. 11; see Josh. 7. 21, 'Babylonish garment' (R.V. marg. *mantle of Shinar*), and Gen. 10. 10, 11, 'Babel, Erech, Accad, Calneh in Shinar. Out of that land went forth Asshur (R.V. *he went forth into Assyria;* but marg. as A.V.), and built Nineveh,' &c.——*Vessels.*] The restoration of these seems to be foretold by Jeremiah, with the discomfiture of Bel and Merodach, when the Medes shall capture Babylon. See Jer. 50. 2 & 51. 44 ('Strangers are come into the sanctuaries of the Lord's house.' 'I will bring forth . . . that which he (Bel) hath swallowed up').——*House of his god.*] The temple of Belus or Bel-Merodach, as Nebuchadnezzar's own Inscriptions show, *e.g.* that in which he calls Bel 'the sublime master of the gods,' 'who confers empire,' 'creates to govern.' When Bel was identified with Merodach, *i.e.* the planetary god Jupiter, he was the patron god of Babylon, and especially of Nabopolassar and Nebuchadnezzar, who apparently attributed or ascribed their great successes to him. This temple was the chief of the great buildings which made Babylon one of the seven wonders of the world (cf. *Herod.* i. 181-183). It was in the form of a pyramid; the ground floor was the sanctuary of Nebo, *i.e.* the planetary god Mercury, the special protector of kings; above, in two stories, were Merodach's sepulchral chamber and oracle respectively. An inscription of Nebuchadnezzar says, 'I built it of bitumen (the 'slime' of Gen. 11. 3) and bricks according to the rules of art . . . the temple of him (Nebo) who confers the sceptre . . . I plated its sanctuary, the place of repose of . . . Merodach, the master of the gods . . . with pure gold . . . stored up inside silver and gold and precious stones, and placed there the *treasure-house of my kingdom.*' This temple was practically the fortress on one side of the Euphrates, as the palace was on the other side (*Bib. Dict.*). Berosus (*l.c.*) says that Nebuchadnezzar adorned the temple of Belus and the rest of the temples of Babylon magnificently with spoils taken in this war. He also dedicated an image of the god. Bel is represented holding a sceptre, a dagger, and an axe, as described in Baruch 6. 14, 15. In Persian times, a colossal image of Beltis, Bel's consort, also occupied the sanctuary.

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237.—Daniel, &c., Selected for Education as Chaldæans.

DANIEL I. 3-16.

3 AND the king spake unto Ashpenaz the master of his eunuchs, that he should
bring *certain* of the children of Israel, and of the king's seed, and of the princes;
4 children [a] in whom *was* no blemish, but well favoured, and skilful in all wisdom,
and cunning in knowledge, and understanding science, and such as *had* ability in them
to stand in the king's palace, and [b] whom they might teach the learning and the

[a] See Lev. 24. 19, 20. [b] Acts 7. 22.

D. I.—3.] Daniel and his companions seem, like Joseph, to have been 'sent before' (Gen. 45. 5) in the providence of God, preparatory to the Captivity impending over Judah. Their selection to be trained at Court for the service of the Monarch of the first World-empire was the first step in a career which helps to explain the toleration afterwards enjoyed by the exiles of Judah, and their Restoration. —— *Ashpenaz.*] *Sept.* Αβιεσδρι, possibly a title, *Astronomer of* (the goddess) *Istar*, the planet Venus. His position as the rab-saris ('master' = 'prince' in *vs.* 7, 9) does not necessarily imply that he was a eunuch (cf. 1 Sam. 8. 15, *note*), and might perhaps be better represented here by *Lord chamberlain*; Germ. *oberster Kämmerer.*—— *Eunuchs.*] *i.e.* courtiers (*Var.*). —— *Bring.*] R.V. *bring in*; *i.e.* select from a number of captives (see 2 Chr. 36. 6, *note*), deported probably both as living monuments of his triumph and also as hostages for the fidelity of the more influential families. —— *And of.*] R.V. *even of.* Josephus (x. 10. 1) says that some were made eunuchs; if so, sons (*i.e.* heirs) of Hezekiah fulfilled 2 Kin. 20. 18. He adds that Daniel and his three companions were of the family of Zedekiah. —— *Princes.*] *Rather*, nobles, Esth. 1. 3 (*Variorum*), and so R.V. 4. *Children.*] Probably aged about 14; R.V. *youths* (*vs.* 10, 13, 15 also). From the Hebrew captives of high birth and corresponding manners and education, youths were to be selected, first, for their physical beauty, and then for their intellectual attainments and capabilities, with particular reference to the prospect of their becoming, after special local education, efficient court-officials.——*And whom*, &c.] R.V. *and that he should teach them.* —— *The learning.*] Heb. *sepher*; lit. *books*; compare (Judg. 1. 11) Kirjath-*sepher*, *i.e.* city of books (*Cheyne*). These youths were now to study the ancient and modern languages and the peculiar, ancient, and extensive literature of the Chaldæans, stored up in the cuneiform character chiefly on the clay tablets now yearly being decyphered. See Tristram's *note* on Ezek. 4. 1. The formation at Nineveh of a great library of such records for public use was the especial pride of the conqueror Assurbanipal son of Esarhaddon. The systematic observations of the Babylonians date from before the time of Abraham, and 'the standard astrological work of the Babylonians and Assyrians was drawn up as far back as the 16th century B.C. for the library of Sargon, king of Agane.' Indeed, their astronomy and its superstitious development, astrology, did for the science of astronomy what the mediæval alchemists did for chemistry. They rendered possible the science of Greece and of modern Europe, and especially the formation of a calendar (see Sayce in *Var. Tes. B.*, art. 'The Monuments,' p. 103).——*The tongue.*] *i.e.* Accadian, or of Accad, a Turanian language, which had become a dead language appropriated to science and learning, and especially to religious things, as early as the 12th century B.C., so that in the time of Assurbanipal, the 7th century B.C., translations of the Accadian litanies, hymns, and documents into the vernacular, *i.e.* Assyro-Babylonian, the (Semitic) language of the inscriptions of Nineveh and of Babylon including those of Nebuchadnezzar, were indispensable to the people. The cuneiform system of writing and 'magic' were of Accadian origin. Therefore Accadian was the language of the 'magic' of Babylonia, the language of religion and prayer, and that had the mysterious power to command spirits; while her astronomy, &c., being of Semitic origin, had also its own language, the Assyro-Babylonian. The Chaldæans address Nebuchadnezzar in Aramaic (A.V. *Syrian*, 2 Kin. 18. 26; A.V. marg. *Chaldee*), *ch.* 2. 4.——*The Chaldeans.*] Heb. *chasdim*, which in the Book of Daniel has two meanings. In Nebuchadnezzar's time, this name was limited to those educated in the sacerdotal schools, *i.e.* to (1) a learned body, (2) to a part of it to which it was strictly appropriate, *viz.* the astrological *priest*-class. [In *ch.* 5. 30 & 9. 1 the word retains its wider meaning of 'the Chaldees;' see 2 Kin. 24. 2, *note.*] Here, 'Chaldæan' means the body or order, a sacerdotal, learned, scientific caste, combining features of the Brahmin, the Mandarin, the Magician, and the Philosopher, to which admission was obtained by hereditary right, or by education. This body had now obtained exclusive possession of all priestly functions, and used its powers to govern the State. All statesmen belonged to this dominant scientific and political order, from (so

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tongue of the Chaldeans. [5] And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might [c] stand before the king.

[6] Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: [7] [d] unto whom the prince of the eunuchs gave names: [e] for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

The faithfulness of Daniel and his three companions.

[8] But Daniel purposed in his heart that he would not defile himself [f] with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. [9] Now [g] God had brought Daniel into favour and tender love with the prince of the eunuchs. [10] And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

[c] ver. 19; Gen. 41. 46; 1 Kin. 10. 8.
[d] Gen. 41. 45; 2 Kin. 24. 17. [e] ch. 4. 8 & 5. 12.
[f] Deut. 32. 38; Ezek. 4. 13; Hos. 9. 3.
[g] See Gen. 39. 21; Ps. 106. 46; Prov. 16. 7.

to call him) the grand vizier downwards. Daniel would only become 'a Chaldæan' so far as his worship of the one true God would allow, and his genius seems to have developed in the direction of statesmanship. The classes of the order named in Daniel (see the several *notes*) are the *khakamim*, A.V. 'wise men;' *khartummim*, A.V. 'magicians' (Var. *lettered men*); *assaphim*, A.V. 'astrologers,' or *enchanters*; *mecashephim*, A.V. 'sorcerers' (Var. *astrologers*); *gazerim*, A.V. 'soothsayers' (Var. *astrologers*); *chasdim*, A.V. 'Chaldæans.' These classes overlapped somewhat, and their relative rank seems to differ in Nebuchadnezzar's and in Belshazzar's time; but their 'learning' is becoming known to us through the decypherment of the cuneiform literature. The great work on magic, or Magism, the fragments of which Layard brought from Nineveh to the British Museum, divides itself by its contents generally into three parts, which curiously (*Lenormant*) correspond with the first three classes above mentioned, *viz.* into (1) incantations potent to heal divers diseases; (2) formulæ to repel demons and evil spirits; (3) hymns to certain gods, the recital of which induced supernatural and mysterious power over the demons of disease. 5. *Them . . . provision . . . meat.*] R.V. *for them . . . portion . . . meat* (*dainties*, marg.). —— *So*, &c.] R.V. *and that they should be nourished.* 6. *Were.*] R.V. inserts a comma, *were, of* &c. Youths of other tribes than Judah had been selected. 7. *Names.*] A change of name was usual when a foreigner was taken into the service of Oriental kings. Pusey regards the new names of these four Hebrews as 'a badge of servitude destined to obliterate the memory of their early home and of their God.' Cf. Ps. 45. 10 and Gen. 41. 45, where (A.V. marg.) Pharaoh gives Joseph a name meaning a *revealer of secrets*, or *the man to whom secrets are revealed*; comp *ch.* 2. 30, 47. These names were probably not used among themselves (Daniel does not call himself Belteshazzar). Each Hebrew name had a religious meaning: Daniel means, *God is judge*; Hananiah, *Jehovah hath graciously given*; Mishael, *Who is what God is?* or = Micha-el, *Who is like God?* Azariah, *Jehovah helps.* Likewise (so far as explained, for Shadrach and Meshach await explanation) the names conferred by Ashpenaz are compounded with the name of a god. The inscriptions show that such was the custom with persons trained in the schools of the Chaldæans.——*Belteshazzar.*] *i.e. his life do thou preserve, O Bel* = Belshazzar (*Cheyne*); or *Beltis defend the king*, *Bilat* being the feminine of Bil = 'a lord,' and the name of the goddess-spouse of Bel (*Sir H. Rawlinson* and *Sayce*), and equivalent to Istar the Babylonian Venus (the planet).——*Abednego.*] Probably should be *Abed-Nebo*, *i.e.* servant of Nebo (Isa. 46. 1); comp. Nabopolassar, Nebu-chadnezzar, Nebu-zaradan, &c. 8. *Not defile.*] Apparently Jehoiachin had no such scruples (Jer. 52. 34). The words had not yet been spoken which have 'purged all meats' (Mark 7. 19), and even they did not utterly remove 'conscience of the idol' (1 Cor. 8. 7) from all. The grounds of objection might be three: interdicted flesh, as of swine; a mode of slaughter that did not entirely remove the blood; or connection with idol-sacrifices and idol-feasts. 9. *Now God had*, &c.] *Rather*, And God *brought* (*Variorum*); R.V. *made* Daniel *to find* favour and *compassion in the sight of.* 'The king's heart (this high official's no less) is in the hand of the Lord, He turneth it whithersoever He will.' Man's favour, sought by seeking first God's, is seldom missed. 10. *Sort.*] R.V.

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11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. 14 So he consented to them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. 16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

238.—Baruch Prepares the Roll of Jeremiah's Prophecies.

JEREMIAH XXXVI. 1-4.

1 AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a [a] roll of a book, and [b] write therein all the words that I have spoken unto thee against Israel, and against Judah, and against [c] all the nations, from the day

[a] Isa. 8. 1; Ezek. 2. 9; Zech. 5. 1. [b] ch. 30. 2. [c] ch. 25. 15, &c.

own age.——*Endanger my head.*] See *ch.* 2. 5, *note.* As if he had enriched himself with what was supplied for their use. 11. *Melzar.*] *Heb.* the melzar; probably an official title, perhaps the chief butler (*v.* 16 also); *Haug.* (Theodotion, *Amelsar* or *Amersar*, treating what in the Hebrew appears to be the article, as part of the proper name), Variorum.—R.V. marg. *Hammelzar*; A.V. marg. and R.V. *the steward* (so in *v.* 16). 'Probably an Assyrian name connected with the Accadian *mul* = a star, or a corruption of Mulal-Assur.'—*Sp. Com.* 12. *Prove,* &c.] The test would confirm Deut. 8. 3. '*Non est temeritatis sed fidei.*'—*Jerome.*——*Pulse.*] R.V. marg. *herbs.* Vulg. *legumina*; Sept. σπέρματα. The word means *seed* simply, and might include any farinaceous or vegetable food. The corresponding Arab. *burghul* is the food of the commonalty—entire wheat, boiled in summer, broken, and preserved in boxes; for use, steeped in water and served with clarified butter. The English word either means that which is *pulled*, not reaped; or comes from the Swedish *pylsa*, a sack or *pod.* 'Divers sorts of pulse, as beans, pease, tares, fitches, and such like.'—*Gerarde.* 'Tares are as advantageous to land as other pulses.'—*Mortimer.* 14. *Consented.*] R.V. *hearkened.* 15. *Fairer and fatter.*] R.V. fairer, and *they were* fatter. R.V. omits 'the portion of' here and in *vs.* 13, 16. 'Fairer' they might naturally be; Chardin remarks, 'The countenances of the Kechichs are in fact more rosy and smooth than those of others; people who fast much (*e.g.* Armenians) are notwithstanding very beautiful, sparkling with health and with a clean and lively countenance.'

J. XXXVI.—1. *In the fourth year.*] Payne Smith attributes this section 'to the very end' of this year, and Streane places it after the first siege of Jerusalem, thinking that the foretaste of the Captivity (Dan. 1. 2), by authenticating Jeremiah's prophecy (*ch.* 25), might have opened the minds of the people to his influence. 2. *Roll of a book.*] *Rather,* writing-roll (*megillah*, from *gâlal*, to roll; cp. volume, from Lat. *volvo*, Ps. 40. 7), meaning parchment mounted as modern wall-maps are; but the wooden rollers would be held vertically; the writing would then be horizontal, and by turning the rollers both in the same direction, column after column (which the Jews called 'door,' from its shape; cf. 'leaves,' *v.* 23) would be successively disclosed. A different word is used in Isa. 8. 1, meaning tablet.——*Write,* &c.] This would be a work of time, for Jeremiah had been bidden to collect in a single roll his utterances of the last 23 years (*ch.* 25. 3), including God's purposed work of desolation on the neighbours of the Hebrews (*ch.* 1. 10); his view was to include the vast area to be affected by the newly-risen Chaldæan power, *viz.* Egypt (*ch.* 46), Philistia (*ch.* 47), Moab (*ch.* 48), Ammon, Edom, Aram (Gk. Syria) of the North with its chief towns Hamath and Arpad and of the S.E. with its capital Damascus, Kedar and Hazor, *i.e.* the peoples of the more or less pasturable wilderness along the W. frontier of Arabia (*ch.* 49. 1-33), and even the eventual fate of the Chaldæan power itself (*ch.* 25. 15-29). In part Jeremiah might have writings to fall back upon (*ch.* 22. 30 & 30. 2); but whether he dictated from detached writings or from memory the inspired warnings which from time to time he had uttered, Baruch simply wrote as directed. The whole tenor of the writings was such as to produce disheartenment in Baruch.——*The nations.*] Heb. *goyim*, *i.e.* the world as known to or as concerned with the Hebrew nation. The world of that

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I spake unto thee, from the days of [d] Josiah, even unto this day. 3 [e] It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may [f] return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah [g] called Baruch the son of Neriah: and [h] Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

239.—Baruch's Dismay.—He is Reproved, but Comforted.

JEREMIAH XLV.

1 THE [a] word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, 2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest. 4 Thus shalt thou say unto him, The LORD saith thus; Behold, [b] *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

Baruch is promised escape.

5 And seekest thou great things for thyself? seek *them* not: for, behold, [c] I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee [d] for a prey in all places whither thou goest.

[d] ch. 25. 3. [e] ver. 7; ch. 26. 3. [f] ch. 18. 8; Jonah 3. 8. [g] ch. 32. 12. [h] See ch. 45. 1. [a] ch. 36. 1, 4, 32. [b] Isa. 5. 5. [c] ch. 25. 26. [d] ch. 21. 9 & 38. 2 & 39. 18.

period would mean the valleys of the Nile and Euphrates with the implicated regions. 3. *May be.*] The *if* of *ch.* 22. 4 is repeated; God's 'purpose' was conditional; comp. *ch.* 26. 3. 4.] Baruch is called 'the scribe' in *v.* 32. [As to his personal history, see *ch.* 45. 5, *note.*] As regards the scribes, until Josiah's reign scribes are only mentioned as political officers, secretaries of state. But in Jer. 8. 8 ('the law,' Heb. *torah*, '. . . the pen of the scribes is in vain')—Payne Smith holds that the class which during the Captivity acquired preponderating influence, and after the Return was powerful enough to prevent the restoration of the kingly office, must have existed before the fall of Jerusalem, and is referred to there. He considers that Elisha's active management of the schools of the prophets gave rise to a progress in learning, which culminated in the reign of Hezekiah, and caused certain Levites to gradually devote themselves to the study of the Law. These were at some time, he considers, previous to this date, organised and had become already a leading class in the state (see 1 Chr. 24. 6; *ch.* 36. 6, *notes*).

J. xlv.—1. *Had written.*] *Rather*, wrote (*Var.* and R.V.); *Sept.* ἔγραφε. 2. *Unto thee.*] R.V. marg. *concerning: Sept.* ἐπὶ σοί. 3. *Woe, &c.*] The preparation of the gloomy series for solemn publication thoroughly depressed and disheartened Baruch. He is told that he has reason for his grief, but that he shall individually escape. —— *Grief, &c.*] Lit. *sorrow to my (mental) pain* (so R.V.); the strain of anxiety was not removed, only mournful intelligence was conveyed; *Vulg.*, simply, *dolorem dolori meo.*——*Fainted, &c.*] *Variorum* and R.V. *am weary with my groaning*, as at Ps. 6. 6, which he is quoting. 4. *Even this.*] *Rather*, and that is the (*Variorum*, so R.V., *and this in the*).—— *Land.*] *i.e.* world, including the most important part, the part supposed to lie in the hollow of Jehovah's hand, the most unassailable, most supernaturally cherished and guaranteed heart of the Hebrew inheritance. 5. *Great things for thyself.*] Baruch was of noble birth, as scribes generally were; grandson of Maaseiah, governor of Jerusalem in Josiah's reign (2 Chr. 34. 8), and brother of Seraiah (described as 'chief chamberlain' in R.V., *ch.* 51. 59). He was ambitious (*ch.* 45. 5), but how, we can only surmise. Payne Smith thinks that he aspired to the gift of prophecy. He was, apparently, to Jeremiah what Elisha was to Elijah, and Timotheus to St. Paul. It was revealed to Jeremiah that Baruch's hopes should not be gratified. Baruch seems to have been of an honest straightforward character, true to the prophet and his God, qualifications which only brought upon him the accusation of 'the

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240.—The Warning of Jeremiah's Collected Prophecies.—The Final Appeal.—Jehoiakim's Doom.

The fast of the ninth month.—Baruch reads the roll publicly in the Temple.

JEREMIAH XXXVI. 5-32.

5 AND Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the
house of the LORD: 6 therefore go thou, and read in the roll, which thou hast written
from my mouth, the words of the LORD in the ears of the people in the LORD's house
upon [a] the fasting day: and also thou shalt read them in the ears of all Judah that
come out of their cities. 7 [b] It may be they will present their supplication before the
LORD, and will return every one from his evil way: for great *is* the anger and the fury
that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet
commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah,
in the ninth month, *that* they proclaimed a fast before the LORD to all the people
in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

[a] Lev. 16. 29 & 23. 27—32; Acts 27. 9. [b] ver. 3.

prond,' *i.e.* presumptuous, 'men' in *ch.* 43. 2, *viz.* that he abused his supposed influence with Jeremiah. Several apocryphal books are falsely ascribed to him. —— *Life.*] In such times life is as much as any man may hope for; bare life, without any of its honours or its comforts, an escape like Lot's, the being saved 'so as by fire.' Life, whatever his fortunes, he may consider secure, and reckon that in that he has carried off prize sufficient.——*A prey.*] A frequent expression in Jeremiah = either something not one's own, something obtained without rightful claim; *or* something saved hastily at the last moment, which a refugee snatches up and carries off, pleased that even that little may be saved. Baruch shares Jeremiah's fortunes after the fall of Jerusalem (*ch.* 43. 3, 6).

J. XXXVI. — 5. *Shut up.*] *Variorum*, detained; referring to 1 Sam. 21. 7, 'detained before the Lord' (Doeg). R.V. marg. *restrained; Sept.* φυλάσσομαι; Vulg. *clausus sum;* Heb. *atsur*, which properly means surrounded by walls, imprisoned, as in *ch.* 33. 1 & 39. 15; Jeremiah, however, was free (*v.* 19). *Atsur* may mean merely hindered, *debarred*, as in 1 Sam. 21. 5, 7, where it is rendered *kept* and *detained*. Ceremonial uncleanness (1 Sam. 20. 26) is an explanation that would hardly accord with the use of the expression concerning Shemaiah (Neh. 6. 10, *Sept.* συνεχόμενος; Vulg. *secreto*), for he directly after proposes going into the Temple. Cowardice would be inconsistent with Jeremiah's life and character; prudence it might be (*v.* 19). 'Jeremiah was hindered from addressing the people by some cause, probably danger to his life arising from the extreme unpopularity of his recent utterances.'—*Streane.* 6. *Read.*] Baruch, the scribe, is to fulfil the double duty of his profession—who can write can read. Few Orientals can read to this day, and very few attempt to write. 'The idea conveyed by the title "scribe" differs at different periods of Jewish history. See 1 Chr. 24. 6, *note.* To this day, in all Oriental lands, the scribe's is practically a distinct profession, and every civil and military official has a scribe who reads and writes everything for him, and is his most trusted confidant, although not even to him is the signet or seal-ring entrusted. This is always kept and impressed on the written document by the owner himself.'—*Tristram.* Cp. 2 Kin. 22. 10 and *v.* 17.——*The fasting day.*] So R.V., but *Variorum* (and R.V. marg.) *a* fast(ing) day. 'The Fast' would mean the Day of Atonement, observed on the 10th day of the 7th month (Lev. 16. 29), *i.e.* Tisri, October. 7. *Will present their supplication.*] Lit. (as marg.) *their supplication shall fall*, alluding to the prostration of a suppliant; to the same expression the idea of *successful* pleading is sometimes added, *e.g. ch.* 37. 20 (so 'hear my prayer,' Ps. 39. 12, implies 'and favourably answer it'). 8. *And . . . reading.*] A summary of what follows. 9. *They proclaimed.*] R.V. (and so Ital.) follows *Sept.* in rendering *all the people . . . and all . . . that came . . unto Jerusalem proclaimed . . . Lord.* ——*A fast.*] A special fast, perhaps to commemorate the capture of Jerusalem by Nebuchadnezzar and the first Captivity in the corresponding month (December) of the previous year. Long after (Zech. 7. 2-5 & 8. 19), fasts were kept in the 4th, 5th, 7th, and 10th months, to commemorate the capture of

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10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the [c] entry of the new gate of the LORD's house, in the ears of all the people.

The roll is read to the princes.

11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, 12 then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. 13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. 15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words. 17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? 18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book. 19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

The roll is read to the king.

20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. 21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

[c] ch. 26. 10.

Jerusalem in Zedekiah's 11th year, the destruction of the Temple, the assassination of Gedaliah (2 Kin. 25. 25), and the commencement of the blockade in Zedekiah's 9th year (with the revelation of the fact to the exiles in Babylon, through Ezekiel, the same day, Ezek. 24. 1).—Baruch seizes the opportunity. Apparently he read to a representative audience; only the priests might enter the *inner* (p. 213, *note*) court, but 'all the people' might occupy the outer; and if the Secretary's room in the Temple, by Jotham's new gate (2 Kin. 15. 35), the scene of Jeremiah's trial (*ch.* 26. 10), adjoined the outer court, the words read at the entrance would reach them all. **10.** *Higher court.*] *i.e.* the inner (*Variorum*) = R.V. *the upper.* **11.** *Gemariah.*] No doubt as friendly to Jeremiah as his brother Ahikam (*ch.* 26. 24). Gemariah granted the use of his room; but he could not be present, being engaged at the room in the palace known as that of Elishama, the (? military) Secretary, at a council of princes. His son Michaiah was present, and carried down a report at once. His father Shaphan had been Secretary to Josiah (2 Kin. 22. 3). **12.** *Elnathan.*] One of those sent to fetch Urijah from Egypt (*ch.* 26. 22).——*Achbor.*] One of Josiah's messengers to Huldah (2 Kin. 22. 12). **15.** *Sit down.*] Showing, so far, no unwillingness to learn of him (cf. Luke 4. 20); sitting was the posture of authority. The princes were favourably impressed by Jeremiah's defence (*ch.* 26. 16). **16.** *Were afraid, &c.*] *Rather,* turned shuddering one to another (*Var.*); *Sept.* συνεβουλεύσαντο ἕκαστος πρὸς τὸν πλησίον αὐτοῦ; Vulg. *obstupuerunt unusquisque ad proximum suum*; R.V. *turned in fear one toward another.* —— *Will surely.*] *Rather,* must (*Var.*); Vulg. *debemus.* **18.** *Pronounced.*] *Rather,* He used to dictate.——*Ink.*] Soot, or charcoal, and water thickened with gum; used with a reed pen (as still in the East). **19.** *Hide.*] Implying that *shut up* in v. 5 meant no more than *hindered.* **20.** *Court.*]

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Jehoiakim's reckless impenitence.

22 Now the king sat in [d] the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him. 23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth. 24 Yet they were not afraid, nor [e] rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. 26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

The roll rewritten with additions. Sentence on Jehoiakim.

27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, 28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? 30 Therefore thus saith the LORD of Jehoiakim king of Judah;

[f] He shall have none to sit upon the throne of David: and his dead body shall be [g] cast out in the day to the heat, and in the night to the frost. 31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

[d] See Amos 3. 15. [e] 2 Kin. 22. 11; Isa. 36. 22 & 37. 1. [f] ch. 22. 30. [g] ch. 22. 19.

i.e. the inner court of the palace. 22. *Winterhouse.*] Not necessarily a distinct palace, but a distinct portion of the palace; cf. Amos 3. 15. Even ordinary Oriental houses have *beit shetawy* and *beit seify* (winter and summer house); *i.e.* either ground and upper floor, or outer and inner room (cp. the *but* and *ben* of Scotland); more commonly called *el beit* (comp. house-place) and *alliyeh;* the upper (or outer) would be the airier.——*Hearth.*] Unknown in Oriental countries; a brazier for charcoal is meant (and so R.V.); *v.* 23 also; Var. *the chafing dish.* 23. *Leaves.*] *Rather,* columns (*Variorum,* and so R.V. marg.); cf. *v.* 2, *note.*——*Pen-knife.*] Lit. *scribe's knife* (*Variorum*); Vulg. *scapello scribæ;* *Sept.* τῷ ξυρῷ τοῦ γραμματέως; 24. *Not afraid.*] The conduct of the king's attendants was very different to that of the princes (*v.* 16), or of Josiah on a similar occasion (2 Kin. 22. 11). They were callous like himself. They had, however, heard only a small part. 25. *Nevertheless.*] R.V. *Moreover.* 26. *Of Hammelech.*] Marg. *of the king,* and so R.V. (not marg.); or, *a royal prince* (*Ewald*); cf. *ch.* 38. 6. 29. *To Jehoiakim.*] R.V. *concerning.*——*Shall come.*] *i.e.* come and desolate. Not implying that the Chaldæan king or his officers had never yet entered Jerusalem. 30. *Of.*] R.V. *concerning.*——*None.*] Jeholachin's reign of three months is not worth reckoning. See the *note* on *ch.* 22. 30.——*Cast out.*] 'Buried with the burial of an ass' (*ch.* 22. 19); just drawn aside out of the road, and left *beyond* (Variorum, *afar from*) the gates of Jerusalem. 31. *But, &c.*] *Sept., Vulg.* render *and they heard not.* 32. *Another roll.*] Of this collection of prophecies, sometimes termed Jehoiakim's Roll, we appear to have only fragments, the largest consisting of *chs.* 2–10. Probably the prophecies against the nations in *chs.* 46–49. 33 were originally contained in the roll, and the short prophecies (*ch.* 13 excepted) which precede that of the potter's vessel.——Whither Jeremiah and Baruch retired, after Jehoia-

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241.—Daniel and his Three Companions become Court-Officials.

DANIEL I. 17-21.

17 As for these four children, [a] God gave them [b] knowledge and skill in all learning and wisdom: and Daniel had [c] understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. 19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore [d] stood they before the king. 20 [e] And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 [f] And Daniel continued *even* unto the first year of king Cyrus.

[a] 1 Kin. 3. 12; Jas. 1. 5, 17. [b] Acts 7. 22. [d] Gen. 41. 46; ver. 5. [e] 1 Kin. 10. 1.
[c] Num. 12. 6; 2 Chr. 26. 5; ch. 5. 11, 12, 14 & 10. 1. [f] ch. 6. 28 & 10. 1.

kim had finally sealed the fate of Judah and Jerusalem, is unknown. But as regards Jehoiakim, Jeremiah's voice is henceforward silent. It was Jehoiakim's last chance, the last offer of mercy, and as he threw the torn pieces of the roll on the fire, he threw there in symbol his royal house, his doomed city, the Temple, and all the people of the land. When Jeremiah appears again, Nebuchadnezzar's forces were advancing upon Jerusalem to execute the doom pronounced in *vs.* 30 and 31 of this chapter (*Sp. Com.*).

D. I.—17.] 'Man's opportunity is the call of Providence,' and God's blessing attends the conscientious use of opportunity. Daniel and his three companions so profited by their education in the learning of the Chaldæans, that they entered the personal service of Nebuchadnezzar with the most brilliant prospects. The career thus opened to them afforded opportunities of influencing Nebuchadnezzar and the government of the land, which were doubtless used, as by Mordecai more than a century later (Esth. 10. 3), for the benefit of the Hebrew exiles, as well as the good of Babylonia (cp. Jer. 29. 7); it also glorified Jehovah among the heathen.——*Children.*] R.V. *youths;* Heb. *yeledh;* cf. Gen. 37. 30, &c.——*Gave.*] God rewarded the devotion of their hearts—first, by the compassion of Ashpenaz, now by the choicest mental gifts, and by crowning their studies with success. And in the case of Daniel, God gave that choicest of gifts, enjoyed by Joseph and Zechariah the prophet (Gen. 41. 15; 2 Chron. 26. 5), the prophetic power to discriminate God-sent dreams and to truly interpret such revelations (Num. 12. 6). This special gift was peculiarly adapted to give Daniel influence with Nebuchadnezzar and the superstitious Babylonians. It harmonized with their religious beliefs, but far exceeded them in scope and *in degree* (*ch.* 2. 7, 10, 11 with 27, 28). Accordingly, Nebuchadnezzar explains Daniel's power of reading the future by the Chaldæan 'learning.' He attributes it to the indwelling in Daniel of 'the spirit of the holy gods' (*ch.* 4. 8 & 5. 14), an expression which, like others used in this connection in the Book of Daniel, we now can decipher in the 'magical' books of the Chaldæans recently recovered.——*Daniel had.*] To him alone of the three great Hebrew bondmen was it given to enjoy both the court-life and education of a Moses (Acts 7. 22), and the prophetic gift and the princely influence and power of a Joseph (Gen. 41. 15).

18. *Said,* &c.] So *Heb.;* R.V. *appointed for bringing them in;* at the 3 years' end (*v.* 5), a date corresponding nearly with the date of Jehoiakim's rebellion, after 'three years' vassalage to Nebuchadnezzar; *i.e.* about the 6th year of Jehoiakim according to the reckoning of *v.* 1, or the 7th year according to that of Jer. 25. 1.——*Them.*] *i.e.* all the selected youths of *ch.* 1. 3. 19. *Communed.*] *Sept.* ὡμίλησεν, *i.e.* conversed. A lighter test than that of *v.* 20; perhaps to satisfy himself as to their manners, address, tact, &c.——*Stood before the king.*] *i.e.* obtained posts involving personal attendance upon Nebuchadnezzar at his court; they 'saw the king's face' (2 Kin. 25. 19, R.V.) *i.e.* had free access to the royal presence, like the courtiers of Zedekiah and Solomon (1 Kin. 10. 8) or the seven princes of Persia (Esth. 1. 14). 20. *Enquired.*] Tested their mental power by 'hard questions,' after the Eastern method, *e.g.* theses on given subjects; cp. the testing of Zorobabel (1 Esdr. 3) and 1 Kin. 10. 1, *note.* The private blessing is followed by the public recognition (comp. Luke 2. 46, 47).——*Better.*] Abler and more learned.——*Magicians . . . astrologers.*] *Variorum,* lettered men (R.V. as A.V.) . . . enchanters (so R.V.); and so in *ch.* 2. 2, 27. 21. *Continued . . . unto.*] Comp. Ps. 102. 28, 'the children of thy servants shall continue.' Daniel lived beyond that date; A.V. marg. compares 'till' in Ps. 110. 1 & 112. 8. Daniel was alive in Cyrus' 3rd year (*ch.* 10. 1), but is supposed to have died shortly after. His life was nearly commensurate with the Chaldæan empire; the part spent in Babylon corresponds with, but exceeds, the 70 years of

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242.—Nebuchadnezzar's Dream.—Daniel Reveals the Succession of Empires, ending with the Kingdom of Heaven.

DANIEL II.

1 AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, [a] wherewith his spirit was troubled, and [b] his sleep brake from him.

2 [c] Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came

[a] Gen. 41. 8; ch. 4. 5. [b] Esth. 6. 1; ch. 6. 18. [c] Gen. 41. 8; Ex. 7. 11; ch. 5. 7.

the Captivity of Judah, for he lived to serve the king of the second of the series of empires revealed to him. And it is probable that his great reputation and influence [added perhaps to the ancient oracle of Isa. 44. 28, presumably, as well as *ch.* 2. 39 & 5. 28, communicated to Cyrus] induced Cyrus in his first year to issue the Decree enabling the Jews to return to and reoccupy their fatherland. Daniel's great age and official position (*ch.* 6. 28) probably prevented his sharing that Restoration, for which he had waited, and watched, and prayed (*ch.* 9. 2-19).

D. ii.—'Man's perplexity is God's opportunity.' The supernatural dream with its supernatural interpretation (of which *ch.* 7 is an expansion) instructs both unbelievers and believers, Babylonians and Jews, by its manifestation of the supreme power of the True God. The Babylonian potentate, with the zenith of his glory in view, is brought to confess that Daniel's God is greater than all known gods (cp. Ex. 18. 11). This God reads his thoughts and reveals to him the fate of his empire and of its successors, in short, an outline of the future course of the world. In the immediate future, the Hebrew captives will console themselves and take courage, while awaiting the Restoration, by the memory of this (and other) marvellous manifestations in the career of faithful Daniel and his companions (see Ezek. 11. 16 & 36. 23). And in a farther future, all faithful Jews, at home or dispersed abroad, will be encouraged, amid trouble and even persecution, to await patiently the coming of the 'kingdom of God' (v. 44), *i.e.* for 'the consolation of Israel' (Luke 2. 25). 1.] Daniel and his three companions appear now as acknowledged members of the Chaldæan body, and Daniel's special gift brings him, when one of its youngest members, to Nebuchadnezzar's notice, and wins him promotion. In this chapter the pretensions of the Chaldæans are illustrated, and, when tested by Nebuchadnezzar, so fail as to bring into the strongest relief the superior knowledge of a Chaldæan who is the worshipper of the True God. Compare the magicians of Pharaoh discomfited by Moses and Aaron; cp. Ex. 8. 18, 19 with 12. 12. *Second.*] i.e. of his sole sovereignty. 'About four years after *ch.* 1. 1, and shortly after *ch.* 1. 18.'—*Sp. Com.* See Jer. 25. 1, where Nebuchadnezzar's *first* year is said to be the 4th of Jehoiakim. But, at the very least, the 'three years' of Daniel's probation have elapsed since Jerusalem fell in Jehoiakim's 4th year (*i.e.* after Jer. 46. 2), or according to *ch.* 1. 1 in Jehoiakim's 3rd year. The discrepancy is explained by regarding Nebuchadnezzar as associate-king with Nabopolassar when he defeated Pharaoh at Carchemish, and by dating (1) Nebuchadnezzar's first actual regnal year as late, and (2) Jehoiakim's regnal years as early, as the facts and the considerable differences between the Babylonian and Hebrew methods of reckoning will permit. [See *Speak. Com.*, *ch.* 1. 1, *note*, and additional *note*, p. 239; also Note A on Ezek. 29, pp. 130, 131.] But Ewald and Herzfeld would read 'twelfth.' —— *Wherewith.*] R.V. *and.* 2. *Magicians.*] *Rather* (and so in *vs.* 10, 27), lettered men, *Var.*; R.V. as A.V.; Heb. *khartummim*; *Sept.* ἐπαοιδοί; Vulg. *arioli*; Sp. Com. *conjurators*; the Hebrew word probably refers to a wand or sceptre of office. Daniel was *Rab-khartummim* (*ch.* 4. 9), 'Master of the magicians.' They used ancient formulæ of conjuration, imprecation, and incantation to repel or dispossess the evil spirits, which according to the popular creed encompassed every man and infested every place, and occupied the victim of plague, fever, &c. (*Lenormant*).—— *Astrologers.*] *Rather* (and so in *vs.* 10, 27), enchanters, *Var.* (so R.V.); Heb. *assaphim*; *Sept.* μάγοι; Vulg. *magi*; Sp. Com. *theosophists.* The successors of the Accadian *assaphim* had developed the primitive worship of the spirits of the elements personified, in the old Accadian hymns and litanies, into a philosophical polytheism that was now the religion of the officials and the Court. They were supposed to be, by aid of these hymns, &c., the mediums or ministers of communion between mankind and the encompassing world of spirits (*interpres Deorum*). —— *Sorcerers.*] Heb. *mecashephim*; *Sept.* φαρμακοί; Vulg. *maleflci.* This class is mentioned here only in Daniel. The etymology suggests *mutterers* of magic formulæ. Some identify the class with the *gazerim* of *v.* 27, &c.; Var. *astrologers*; A.V. (so R.V.) 'soothsayers.'——*The Chaldeans.*] See *ch.* 1. 4, *note.* 'Chaldæan,' Heb. *chasdim*, is some-

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and stood before the king. [3] And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

[4] Then spake the Chaldeans to the king in Syriack, [d] O king, live for ever: tell thy servants the dream, and we will shew the interpretation. [5] The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be [e] cut in pieces, and your houses shall be made a dunghill. [6] [f] But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour; therefore shew me the dream, and the interpretation thereof. [7] They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

[8] The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. [9] But if ye will not make known unto me the dream, [g] *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

[10] The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. [11] And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, [h] except the gods, whose dwelling is not with flesh.

[d] 1 Kin. 1. 31; ch. 3. 9 & 5. 10 & 6. 6, 21.
[e] 2 Kin. 10. 27; Ezra 6. 11; ch. 3. 29.
[f] ch. 5. 16.
[g] Esth. 4. 11.
[h] ver. 28; ch. 5. 11.

times interpreted here (and in *v.* 10) of the whole body, rendering 'and' by even, or to wit (the Chaldæans); but probably the 'astrological priest-class' is meant, and it speaks for the rest in *v.* 4. It dealt with omens, dreams, propitious and unpropitious times, &c., and with astronomy generally. It was reputed the interpreter of the signs by which the gods revealed their will.——*Shew.*] R.V. *tell;* the primary meaning of the word is to *bring to light;* it occurs here only in this chapter; 'shew' in *vs.* 4, 6, 7, 9, 10, 11, 16, 24, 27 is another word (lit. *breathe out*); *Sept.* ἀναγγεῖλαι; Vulg. *indicarent;* more than mere interpretation was required. 3. *Was.*] R.V. *is* (so Fr. and Ital.); Vulg. *mente confusus ignoro.* 4. *Syriack.*] *i.e.* Aramaic (so R.V. marg.), or Biblical Chaldee, the language of the text from 'O king' to *ch.* 7. 28. The Chaldæans use it as the language of the Court. If not yet the vernacular of Babylonia, it had long been the language of diplomacy (2 Kin. 18. 26, 'Syrian') and of commerce. The deportation of Syrians and Hebrews into Babylonia promoted its study and use there, and it gradually superseded the Assyro-Babylonian vernacular of the inscriptions (though that long survived, *Sayce*), and became the international language of the first World-empires. 'The two sister-languages commonly called Syriac and Chaldee (A.V. marg.) are more strictly called Western and Eastern Aramaic.' The *language of the Chaldæans,* Accadian (see Sayce, *Var.T.B.*, art. 'The Monuments,' p. 99), was now understood by that body only.——*Live,* &c.] The regular Oriental formula; used in 1 Sam. 10. 24; 1 Kin. 1. 31. 5. *The thing,* &c.] Or (*v.* 8 also) *Command* (R.V. marg. *the word*) *is gone forth from me* (*Var.*); *Sept.* λόγος; meaning, *I am resolved.*——*Cut . . . dunghill.*] Repeated *ch.* 3. 29, and by Darius Hystaspis (Ezra 6. 11). Such arbitrary and barbarous punishments were common amongst Oriental despots, and are 'proudly recorded in the inscriptions of the time,' and were not unknown in Israel even under David (2 Sam. 12. 31 & 8. 2); cp. Jehu (2 Kin. 10. 27). Compare 2 Kin. 25. 7, and *ch.* 1. 10 & 3. 6, and Jer. 29. 22; also Mic. 3. 12, 'become heaps.' The 'cut asunder' of Matt. 24. 51 is in the R.V. marg. *severely scourge.* 7. *Again.*] R.V. *the second time.* 8. *Gain the time.*] Lit. *buy the time; Sept.* καιρὸν ἐξαγοράζετε (the expression in Eph. 5. 16; Col. 4. 5, R.V. marg. *buying up the opportunity*); R.V. *gain time.* 9. *But if . . . can.*] *Rather,* If then . . . will, *Var.* (but R.V. as A.V., *can*).——*There is one decree.*] Cp. Esth. 4. 11, 'there is one law for him, that he be put to death' (*Var.* and R.V.); so R.V. here. —— *Corrupt.*] *i.e.* that pervert, *mislead.*——*Till,* &c.] *i.e.* either hoping that the crisis may pass away with delay, or pretending that the time was unpropitious. The Babylonians considered some months and days 'lucky' and some 'unlucky.' Cp. Esth. 3. 7. 10. *Therefore.*] *Rather,* because (*Var.*).——*King, lord, nor ruler hath.*] R.V. marg. *king, be he never so great and powerful, hath,* &c. 11. *Rare.*] *Rather,* hard (*Var.*); Vulg. *gravis; Sept.* βαρύς.——*Whose dwelling,* &c.] *Not* is emphatic. The 'Chaldæans' taught that every man was inhabited by a god, but that there were greater gods who did *not* dwell in man. They here

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12 For this cause the king was angry and very furious, and commanded to destroy all
the wise *men* of Babylon. 13 And the decree went forth that the wise *men* should be
slain; and they sought Daniel and his fellows to be slain. 14 Then Daniel answered
with counsel and wisdom to Arioch the captain of the king's guard, which was gone
forth to slay the wise *men* of Babylon: 15 he answered and said to Arioch the king's
captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing
known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and
that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael,
and Azariah, his companions: 18 [i] that they would desire mercies of the God of
heaven concerning this secret; that Daniel and his fellows should not perish with the
rest of the wise *men* of Babylon.

19 Then was the secret revealed unto Daniel [k] in a night vision. Then Daniel blessed
the God of heaven. 20 Daniel answered and said, [l] Blessed be the name of God for ever
and ever: [m] for wisdom and might are his: 21 and he changeth [n] the times and the
seasons: [o] he removeth kings, and setteth up kings: [p] he giveth wisdom unto the wise,

[i] Matt. 18. 19.
[k] Num. 12. 6; Job 33. 15, 16.
[l] Ps. 113. 2 & 115. 18. [m] Jer. 32. 19.
[n] 1 Chr. 29. 30; Esth. 1. 13; ch. 7. 25 & 11. 6.
[o] Job 12. 18; Ps. 75. 6, 7; Jer. 27. 5; ch. 4. 17.
[p] James 1. 5.

say that the requirement is beyond the power of man, however privileged or saintly, because only these greater gods could make such a revelation. They thus unconsciously prepare the way for a revelation of the True God, 'the God of Heaven' yet so far dwelling with flesh, even according to the Babylonian creed, as to read Nebuchadnezzar's thoughts, visit him, and show him the future. 12. *Wise men.*] Aram. *khakimim; Var.* and R.V. render as A.V. Compare the English 'wizard,' which originally meant 'wise man' (1 Sam. 28. 3); so in Acts 13. 8, Elymas = 'wise man' (*Cheyne, Var. T.B.*). Comp. also the books of those who practised 'curious (R.V. marg. *magical*) arts' in Ephesus (Acts 19. 19 with *ibid. vs.* 11, 12, 13).—As a class, these 'wise men' were properly 'medicine men,' the art being in Babylonia only a branch of magic; illness was treated partly medicinally, but chiefly as the work or presence of evil spirits, to be undone or expelled by incantations and exorcisms. The unmanageable was reckoned unknowable, and at once put down to evil spirits. These 'wise men' administered simple remedies, but, relying on impressing the patient with the supernatural power of the practitioner, used various rites, amulets, talismans, philtres, &c.; also incantations reputed to possess the power of healing certain diseases. 13. *That . . . should.*] R.V. *and . . . were to be.*——*Sought,* &c.] As members of the 'Chaldæans of Babylon.' There were other such orders elsewhere, *e.g.* of Nebo at Borsippa, and of Beltis at Erech.——*Fellows.*] R.V. *companions* (*v.* 18 also), as in *v.* 17. 14. *Wisdom.*] R.V. *prudence.*——*Captain.*] Marg. *chief of the executioners; Sept.* ἀρχιμαγείρῳ; cf. 1 Sam. 22. 17, where Saul's bodyguard acts as executioners; so, apparently, Benaiah acted for Solomon (1 Kin. 1. 38 with 2. 25 & 29. 46); compare Jehu's 'guard' (2 Kin. 10. 25). 15. *Hasty.*] *Rather,* harsh (*Var.*); Vulg. *crudelis; Sept.* ἀναλβής; R.V. *urgent.* 16. *Went in.*] Used his privilege (*ch.* 1. 19) of access to the king. Daniel asked for time—but for prayer, and, unlike his fellow-Chaldæans, he in faith promised an answer. The respite shows Daniel's reputation and influence with Nebuchadnezzar already.——*Give,* &c.] R.V. (marg. as A.V.) *appoint him a time; Sept.* χρόνον; not the Hebrew word of *vs.* 8, 9 (both occur in *v.* 21). 18. *They.*] So 'we' (*v.* 36). Daniel associates his companions with himself, as for prayer, so in the result and its rewards.——*God of heaven.*] Abraham uses this title in instructing Eliezer of Damascus (Gen. 24. 7). In the mouth of Daniel the Chaldæan, it is equivalent to 'God of my fathers' in *v.* 23, and amounts to an assertion that Jehovah is the God of the whole stellar system, and especially of the chief gods of Babylon, the sun, moon, and planets. Daniel's thanksgiving (Germ. *lobte*) (*vs.* 20–23) is likewise 'replete with true faith, and yet with unobtrusive familiarity with the religious teaching of his Chaldæan preceptors.' See *ch.* 4. 26, where 'the heavens do rule' is used as being a Babylonian 'thought and mode of expressing it,' applied to Nebuchadnezzar's own god, Bel-Merodach, which would be to Nebuchadnezzar 'a stepping-stone' to a higher belief, *i.e.* towards the Most High God whom Daniel believed in and reached by faith. (From *Sp. Com.*) Cp. Ps. 96. 5.——*The rest.*] Daniel and his companions are classed with the *khakamim* (A.V. *wise men*); see *v.* 12. 21. *Changeth.*] Comp. *v.* 9. Jehovah governs times and seasons. The Babylonian gods were reputed to be dependent on the 'lucky' and 'unlucky'

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and knowledge to them that know understanding: 22 [q] he revealeth the deep and secret things: [r] he knoweth what *is* in the darkness, and [s] the light dwelleth with him. 23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we [t] desired of thee: for thou hast *now* made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation. 25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king; 28 [u] but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar [x] what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; 29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: [y] and he that revealeth secrets maketh known to thee what shall come to pass. 30 [z] But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, [a] and that thou mightest know the thoughts of thy heart.

31 Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible. 32 [b] This image's head *was* of fine gold, his breast and his arms of silver, his belly and his

[q] Job 12. 22; Ps. 25. 14; ver. 28, 29.
[r] Ps. 139. 11, 12; Heb. 4. 13.
[s] ch. 5. 11, 14; Jas. 1. 17.
[t] ver. 18.
[u] Gen. 40. 8 & 41. 16; ver. 18, 47; Amos 4. 13.
[x] Gen. 49. 1.
[y] ver. 22, & 28.
[z] So Gen. 41. 16; Acts 3. 12.
[a] ver. 47.
[b] See ver. 38, &c.

times of the Chaldæan astrologers. 22. *Dwelleth.*] See *v.* 11, *note.* This God, and not Bel, the Sun-god, is the Author of the light of the sun. Daniel ascribes to the God of his fathers whatever the king and the Chaldæans ascribed to their gods. 24. *Ordained.*] R.V. appointed. 25. *Found.*] Greatly magnifying his own share in the matter, willing to ingratiate himself. He is not, however, introducing Daniel (*ch.* 1. 19; *v.* 16), but merely stating that one of the Chaldæans, and he a captive Jew, was ready to interpret (='I find that...'). 27. *Astrologers, magicians.*] *Rather*, enchanters, lettered men (*Var.*).——*Soothsayers.*] Sax. *soth*=truth; *Var.* astrologers (not R.V.); Aram. *gazerim;* Vulg. *haruspices.* Less is known of this class than of any other. Perhaps scientific astrologers. 28. *Maketh.*] Marg. *hath made* (and so R.V.); so *Sept.* and *Vulg.*; *v.* 29 also. 29. *Thy thoughts.*] 'Probably Nebuchadnezzar had been meditating some of the remoter conquests' (of which at present little definite is known) 'which afterwards distinguished his reign, and was extending his thoughts as to what might eventually occur after he himself had passed away.'—*Bullock.* 30. *But for ... interpretation.*] *Rather* (*Var.*, R.V. with *Sept.* and *Vulg.*), to the intent the interpretation may be made known. 31. *Great image.*] R.V. *image which was mighty;* Vulg. *statua illa magna*, and so *Sept.* A colossal statue, like the standing figure of Nebo, or perhaps the seated image of Bel, familiar to the king. Compare his own royal image, plated with gold (*ch.* 3. 1). See the allusion in Matt. 21. 44.——*Form.*] *Variorum*, look; R.V. *aspect.* 32. *Head*, &c.] Four portions, each with a meaning: the head of gold, *i.e.* Nebuchadnezzar; the Babylonian empire—arms and breast, silver, *i.e.* Darius and Cyrus; the Medo-Persian empire—belly and thighs, brass, *i.e.* Alexander; the Macedonian empire—parting into that of the Ptolemies in Egypt, and of the Seleucidæ in Syria—legs, iron, *i.e.* the Roman empire, having within itself the elements of dissolution, as figured by feet and toes partly of clay. At the first it is all strength to break others (iron legs); later it is half weakness, not homogeneous or cohesive, disunited. So many nationalities could never be merged in a coherent whole. But some commentators separate the Median

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thighs of brass, 33 his legs of iron, his feet part of iron and part of clay. 34 Thou sawest till that a stone was cut out [c] without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became [d] like the chaff of the summer threshingfloors; and the wind carried them away, that [e] no place was found for them: and the stone that smote the image [f] became a great mountain, [g] and filled the whole earth.

36 This *is* the dream; and we will tell the interpretation thereof before the king. 37 [h] Thou, O king, *art* a king of kings: [i] for the God of heaven hath given thee a kingdom, power, and strength, and glory. 38 [k] And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. [l] Thou *art* this head of gold. 39 And after thee shall arise [m] another kingdom [n] inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. 40 And [p] the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise. 41 And whereas thou sawest [q] the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken. 43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. 44 And in the days of these kings [r] shall the God of heaven set up

[c] ch. 8. 25; Zech. 4. 6; 2 Cor. 5. 1; Heb. 9. 24.
[d] Ps. 1. 4; Hos. 13. 3.
[e] Ps. 37. 10, 36.
[f] Isa. 2. 2, 3.
[g] Ps. 80. 9.
[h] Ezra 7. 12; Isa. 47. 5; Jer. 27. 6, 7; Ezek. 26. 7; Hos. 8. 10.
[i] Ezra 1. 2.
[k] ch. 4. 21, 22; Jer. 27. 6.
[l] ver. 32.
[m] ch. 5. 28, 31.
[n] ver. 32.
[p] ch. 7. 7, 23.
[q] ver. 33.
[r] ver. 28.

from the Persian empire, making the successors of Alexander the 4th empire. The descending scale of the materials, correspondent to the decrease in dignity of the several parts of the figure, indicates the gradual degeneracy of the successive World-empires, until the whole fabric, the result of all that human power and intellect could achieve, crumbles to dust at the contact of the spiritual power, the kingdom of God, that is destined to sway the world for ever. **34.** *A stone cut out without hands.*] Cp. 'My kingdom is not of this world' (John 18. 36); a Stone quarried without human agency, an empire not based on conquest, power, or riches (a Man divinely born, a Kingdom not founded as are other kingdoms) appears; drops on the heterogeneous feet and shivers them; no trace of any of those empires remains; the Stone remains, and it swells (cp. the figure of the mustard seed) till the earth is full (of the knowledge of the Lord, as the waters cover the sea). The Jews allow that this stone means the Messiah.——*Feet.*] The destruction of the feet takes place during the existence of the 4th empire, and is retrospective in its effect. It causes the utter disappearance of the whole colossal fabric. **35.** *Together.*] Or, *with one stroke* (*Keil*). —— *Mountain.*] R.V. marg. *rock.* **37.** *A king of kings.*] Omit *a.* A superlative, like 'God of gods' in *v.* 47. The title of Assyrian kings, of Nebuchadnezzar (Ezek. 26. 7), and of Persian kings (Ezra 7. 12): frequent in their inscriptions. Daniel suggests to Nebuchadnezzar the true source of his success, which the king, to judge by his inscriptions, ascribed to Bel-Merodach. ——*A kingdom,* &c.] R.V. *the kingdom, the power,* &c. **38.** *Beasts,* &c.] So Jeremiah (27. 6 & 28. 14).—— *Thou . . . gold.*] See Jer. 25. 11, *note.* In Isa. 14. 4, Babylon is called 'the golden city' (or, *insolent dealing,* or, *exactress,* R.V. marg.). **39.** *Inferior.*] In duration, power, and magnificence; it built no Babylon to be (see Herodotus) the wonder of the world. —— *Brass.*] Alexander lived only long enough to achieve the greatness of conquest (cf. χάλκεος Ἄρης: χάλκεοι ἄνδρες in *Herod.* ii. 152, *i.e.* Greeks). **40.** *Breaketh . . bruise.*] R.V. *crusheth . . crush.* **41.** *Divided.*] *i.e.* it shall be a divided kingdom. —— *Miry clay.*] R.V. marg. *earthenware.* **42.** *Broken.*] *Rather,* brittle, or fragile, like pottery (so marg. and R.V. marg.). **43.** *Mingle.*] 'They' must mean the princes and leaders ('these kings,' *v.* 44) of the Roman empire, and the alliances indicated may be with diverse nations, or founded on marriages of policy betwixt families whose interests were different.——*With.*] R.V. marg. *by.*——*Is not mixed.*] R.V. *doth not mingle.*

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a kingdom, [s] which shall never be destroyed: and the kingdom shall not be left to other people, [t] *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 45 [u] Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 [x] Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation [y] and sweet odours unto him. 47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, [z] and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, [a] and gave him many great gifts, and made him ruler over the whole province of Babylon, and [b] chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, [c] and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel [d] *sat* in the gate of the king.

243.—Jehoiakim Rebels against Nebuchadnezzar.—Judah Overrun.—Death of Jehoiakim.

2 KINGS XXIV. 1-7.

1 IN [e] his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

[s] ch. 4. 3, 34 & 6. 26 & 7. 14, 27; Mic. 4. 7; Luke 1. 32, 33. [t] Ps. 2. 9; Isa. 60. 12; 1 Cor. 15. 24.
[u] ver. 35; Isa. 28. 16.
[x] See Acts 10. 25 & 14. 13 & 28. 6.
[y] Ezra 6. 10. [z] ver. 28. [a] ver. 6.
[b] ch. 4. 9 & 5. 11. [c] ch. 3. 12.
[d] Esth. 2. 19, 21 & 3. 2.
[e] 2 Chr. 36. 6; Jer. 25. 1, 9; Dan. 1. 1.

44. *Kingdom.*] Marg. adds *thereof*. This kingdom is not 'from hence;' cometh not with observation;' and it never passes away; R.V. *nor* shall the *sovereignty thereof* be left to *another* people.——*Left.*] *i.e. forsaken*, so that others may destroy it; it shall itself be the destroyer of all that is merely worldly (cf. Matt. 21. 44).—— *People.*] This is the true kingdom of David (Jer. 23. 5), an empire differing from the preceding as the spiritual from the temporal; Daniel so reveals it that only its actual advent could reveal more. This oracle of the great Hebrew 'Chaldæan' was, according to Josephus, communicated to Alexander the Great. It probably prompted the general expectation throughout the East, prevalent about the time of our Lord's birth, as Tacitus records, of a great Hebrew kingdom. And it probably led to the visit of the 'wise men from the East,' the successors of the Chaldæans of this period, to seek and worship the new-born 'king of the Jews.' **46.** *Worshipped.*] Worship is the recognition of *deservingness* (p. 189) in God or man; here it is rendered to the divinity recognised as latent in the humanity, 'the spirit of the holy gods' (*ch.* 4. 8). Nebuchadnezzar was advancing beyond the 'Chaldæan' knowledge named in note on *v.* 11. He recognises in the God of Daniel (as later in the God of Shadrach, Meshach, and Abednego, *ch.* 3. 26, 29) an unknown superlative God, to be reverenced, like his national gods, by himself (*ch.* 2. 46, 47) and to be conciliated by his subjects. So the half-civilized Lycaonians treated Paul and Barnabas (Acts 14. 11, 12), and the islanders of Melita St. Paul (Acts 28. 6). **47.** *It is that.*] Omit; and for 'a God,' 'a Lord,' read 'the God,' 'the Lord.' ——*Couldest.*] R.V. *hast been able to.* Nebuchadnezzar acknowledges a God greater than any known to him, who is the Lord even of 'the king of kings,' because he recognises the existence of some God who revealed to Daniel what all the gods of the country could not reveal even to the Chaldæans. **48.** *Ruler.*] Aram. *shâllit*; see *v.* 10 & 5. 29.——*Chief of the governors.*] *Seganim*; *rather*, prefects (cp. duke, *dux*). R.V. *to be chief governor over all*, &c.; 'chief' is *rab* (lord), a higher rank than 'ruler;' only *melek* (= king) is higher (cf. *v.* 10; Gen. 41. 40). Daniel's title was Rab-Signin. The word rendered 'governor' is like our 'prince,' when that royal title is given to subjects not of royal birth. **49.** *Sat in the gate of the king.*] R.V. marg. *was at the king's court.*

2 K. xxiv.—**1.** *In his days . . . came up.*] In Jehoiakim's 3rd-4th year. As to the two latter years of the second period of Jehoiakim's reign, the historian is silent. A brief record of the last period, the 7th to the 11th year, now follows. —— *Then he turned.*] A Hebrew king would naturally watch the two

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2 [b] And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [c] according to the word of the LORD, which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, [d] for the sins of Manasseh, according to all that he did; 4 [e] and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 6 [f] So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

[b] Jer. 25. 9 & 32. 28; Ezek. 19. 8.
[c] ch. 20. 17 & 21. 12, 13, 14 & 23. 27.

2 CHRONICLES XXXVI. 8.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

[d] ch. 21. 2, 11 & 23. 26. [e] ch. 21. 16.
[f] See 2 Chr. 36. 6; Jer. 22. 18, 19 & 36. 30.

great rival powers of the Euphrates and the Nile, and shape his foreign policy according to the circumstances and prospects of the time. But inasmuch as 'the God of the Hebrews' revealed the future through His prophets, a peculiar responsibility attached to the kings, whether they listened or refused to listen to the prophets—especially to Jeremiah now.——*Rebelled.*] Probably by withholding the tribute, and by making overtures to Egypt, which first placed him on the throne. **2.** *Sent.*] Her neighbours did not join (see Jer. 27. 3) Judah, but, following the example of 'the Chaldæans' left in garrison in Syria, made raids upon its country districts (*Cheyne*). 'Nebuchadnezzar for a time seems to have been content with this; but when Phœnicia joined in Jehoiakim's revolt, he took the field in person, and having left part of his army to besiege Tyre, he marched on Jerusalem, and captured it without delay.' Josephus tells us (*Ant.* x. 6. 3) that Jehoiakim surrendered at once, but that Nebuchadnezzar, breaking faith, put Jehoiakim to death, and ordered his body to be cast unburied outside the city wall.——*Bands.*] These beginnings, droppings before the great storm, seem well depicted (Jer. 12) by the image of the 'speckled bird' (R.V. *of prey*) which the other birds attack, as the swallows and other small birds attack the cuckoo, owl, or other bird offensive to them.——*The Chaldees.*] Or Chaldæans, Heb. *Chasdim* (probably from an Assyrian word meaning *conquerors*). 'In the cuneiform documents, Kaldi is a tribe of the great nation of Accad which became entirely predominant in the *southern* province, *i.e.* on the lower Euphrates, from the 9th century B.C., but certainly existed previously.'—*Lenormant.* It gave its name to Ur of the Chaldees, the capital and emporium of E. trade on the Persian Gulf (cp. Isa. 43. 14, 'the Chaldeans whose cry is in the ships'), until the extension of the great delta of the Tigris and Euphrates left it inland and Babylon took its place. 'Under Merodach-Baladan the Kaldi made themselves so important and so integral a part of Babylonia's population as to give their name to the whole country.'—*Sayce.* [For the limited application of the name in Daniel's time, see Dan. 1. 4, *note.*] See *Sayce*, in the *Variorum Teacher's Bible*, art. 'Ethnology,' p. 95, and art. 'Monuments,' p. 99.—— *By.*] R.V. as A.V. marg. *by the hand of.*——*Prophets.*] Especially Urijah and Jeremiah (Jer. 26. 6, 20). **3.** *Surely.*] *Rather*, Solely; *Sept.* πλήν.——*At the commandment of the Lord.*] Yet they shall themselves be punished for thus acting as 'evil neighbours' by sharing Judah's fate, and shall only meet with 'compassion' and restoration at God's hands if they cease their Baal-worship, and yield to the Jehovah-worship of repentant Judah (Jer. 12. 14-17). That this should be so with Moab and Ammon is intimated in Jer. 48. 47 & 49. 6. *Sept.* and *Syr.* read *wrath.*——*Out of his sight.*] By captivity and the withdrawal of every token of His presence; cf. Gen. 4. 14, 16; Jonah 2. 4. **4.** *Which.*] R.V. *and.* **6.** *Slept with his fathers.*] Equivalent simply to *died*—possibly in some skirmish (cf. 1 Kin. 22. 40), or by assassination; but Josephus says (*Ant.* x. 6. 3) by the hands of some Babylonians whom he had admitted into the city. See v. 2, *note.* However Jehoiakim came by his end, he doubtless suffered the indignities foretold in Jer. 22. 19 & 36. 30. Cf. v. 1, *note.*——*Jeho-iachin.*] *i.e. Jehovah maketh stedfast;* called also (1 Chr. 3. 16) Jeconiah (the same name transposed) and (Jer. 22. 24) Coniah (a shortened form in the present tense).

2 C. xxxvi.—**8.** *Abominations.*] *i.e.* idolatry; cf. v. 14.——*Found in him.*] This may refer to his tyranny and bloodguiltiness (cp. Jer. 22. 13-17 with Hab. 2. 9-12); R.V. marg. *against;* Vulg. *in eo;* *Sept.* omits, following Kings, with the addition 'and was buried with his fathers in the garden of Uzzah' (where Manasseh and Amon lay, and per-

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The impotence of Egypt.

7 And [g] the king of Egypt came not again any more out of his land: for [h] the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

244.—The Successors of Josiah.—(iii.) Jehoiachin's Short and Evil Reign.

2 KINGS XXIV. 8, 9.

8 JEHOIACHIN *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem. 9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

2 CHRONICLES XXXVI. 9.

9 Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

245.—Jeremiah Foretells the Humiliation and Desolation of Judah.

Parable of the linen girdle.

JEREMIAH XIII. 1-19.

1 THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. 2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

[g] See Jer. 37. 5, 7.

[h] Jer. 46. 2.

haps Josiah, *ch.* 35. 24; 2 Kin. 23. 30, and Ahaz, *ch.* 28. 27; cf. p. 191, *note*).

2 K. xxiv.—7. *River of Egypt.*] Pharaoh Necho never recovered the defeat at Carchemish. He retired within Egypt's ancient border, *i.e.* the torrent (R.V. *brook*) of Egypt, the Wady-el-Arish, abandoning his conquests. Now an old man, he was obliged to be content to assume the defensive (see Jer. 25. 2, and *v.* 18, *notes*) to Jehoiakim's disappointment (*Jos. Ant.* x. 6. 2).

2 K. xxiv.—8. *Eighteen.*] The terms in which Jeremiah (22. 28) and Ezekiel (19. 6, 7) condemn Jehoiachin imply that he was old enough to be held responsible. Therefore, as the readings of the Septuagint and of the revised Syriac Version (Peshito) in Chronicles agree with the A.V. text of Kings, the true reading is probably 'eighteen.' See Jer. 22. 28, 30, *notes.* —— *Nehushta.*] *i.e. bronzed;* perhaps (so Ball) in reference to her complexion (cf. *ch.* 18. 4); she is elsewhere described as *queen-mother*, Heb. *gebirah;* see Jer. 13. 18, *note.* —— *Elnathan.*] = *Theodore.* He was one of Jehoiakim's embassy to Egypt which brought back Urijah, and one of those who entreated Jehoiakim not to burn the Roll (Jer. 26 & 36). 9. *Did evil.*] He pursued his father's policy, and even in three months (*Syr.* and *Arab.* read 110 days in Chr.) showed his character beyond doubt. Jeconiah remained in prison 36 years, till Evil-merodach, succeeding Nebuchadnezzar, freed him and gave him a place of honour at his table (Jer. 52. 31). How long he survived his release is not stated, but he is promised a peaceful death (Jer. 52. 31).

J. xiii.—This chapter belongs either to the last few days of Jehoiakim's reign or to the early days of the reign of Jehoiachin. The description of the queen as *queen-mother* (Heb. *gebirah*) in *v.* 18 is held to connect the chapter rather with the latter.—Jeremiah had disappeared in the 5th year of Jehoiakim (*ch.* 36. 19, 26). He now reappears, and the voice of prophecy makes itself heard again. See *ch.* 22. 20, *foll.* 1. *Get.*] R.V. *buy* (*vs.* 2, 4 also), and so *Fr.*, *Ital.*, and *Germ.* Bochart, Hitzig, and Gratz (*Variorum*) suppose that Jeremiah took refuge from Jehoiakim at Bethlehem, called by its old name *Ephrath*, combining an allusion to *Euphrates;* 'but the Hebrew word *always* elsewhere means the Euphrates' (*Payne Smith*). This symbolic prophecy may therefore have involved two journeys of over 200 miles. It is possible, and Nebuchadnezzar's knowledge of his views, and consequent friendliness

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3 And the word of the LORD came unto me the second time, saying, 4 Take the girdle
that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it
there in a hole of the rock. 5 So I went, and hid it by Euphrates, as the LORD
commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to
Euphrates, and take the girdle from thence, which I commanded thee to hide there.
7 Then I went to Euphrates, and digged, and took the girdle from the place where I had
hid it: and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying, 9 Thus saith the LORD, After this
manner [a] will I mar the pride of Judah, and the great pride of Jerusalem. 10 This
evil people, which refuse to hear my words, which [b] walk in the imagination of their
heart, and walk after other gods, to serve them, and to worship them, shall even be as
this girdle, which is good for nothing. 11 For as the girdle cleaveth to the loins of a
man, so have I caused to cleave unto me the whole house of Israel and the whole
house of Judah, saith the LORD; that [c] they might be unto me for a people, and [d] for a
name, and for a praise, and for a glory: but they would not hear.

Parable of the broken flagons.

12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of
Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not
certainly know that every bottle shall be filled with wine? 13 Then shalt thou say
unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even
the kings that sit upon David's throne, and the priests, and the prophets, and all the

[a] Lev. 26. 19. [b] ch. 9. 14 & 11. 8 & 16. 12. [c] Ex. 19. 5. [d] ch. 33. 9.

(*ch.* 39. 12), favours the idea, that Jeremiah was during the time a refugee in the Euphrates valley. Payne Smith believes this acted parable to have been literally true, and that Jeremiah, in 'the last few mournful days of Jehoiakim,' was 'once again seen in the streets of Jerusalem, with his prophetic robe of black camel's hair girt about with this girdle, mildewed and water-stained, as the symbol of the pitiable estate of a nation which had rejected its God.' The *many days* the girdle was left by the Euphrates represent the 70 years during which Judah should lie hid in Babylonia. The girdle of priestly (Lev. 16. 4) linen fitly represents the whole 'sanctified' nation, which had been formed to cling (*v.* 11) close to its God. The emblem is imperfect. —— *Not in water.*] *i.e.* refrain from washing it. Why, remains undecided; perhaps (so Lowth) it was to be kept unwashed to figure (cp. Ezek. 16. 4) the unclean condition of the nation, or to figure in its natural hardness (so Jerome) their stubborn unyielding disposition. 4. *Hole.*] Variorum, *cleft;* not so *Vulg.* or *Sept.* (which implies that he dug to hide it). 'In Babylonia, on the river Euphrates, God's Chosen People, its national glory gone, was hidden away for a time, as if lost among the heathen, but really secure as in a rock, till after many days God again brought it forth a humbled remnant, yet the more fitted for its high calling.'—*Sp. Com.* 7. *Profitable.*] *Rather,* good, as *v.* 10 (where, however, R.V. has *profitable*). 9. *Pride.*] *i.e.* the proud boast, We have David's realm and impregnable city, and the Temple of the Lord—we are secure. 10. *Imagination.*] Marg. (so R.V.) *stubbornness, i.e.* waywardness. See *ch.* 23. 17, *note.* —— *Walk.*] R.V. *are gone.* —— *Good.*] R.V. *profitable,* as in *v.* 7. 11. *Have I.*] *Variorum* omits *have;* so *Sept.* 12. *The Lord God.*] Or, *the Lord, the God,* &c.—— *Bottle.*] *Rather,* earthen vessel; as the emblem requires (*v.* 11; Ps. 2. 9); R.V. marg. *jar;* Var. (potter's, Isa. 30. 14) *flagon is wont to be.*——*Certainly.*] R.V., *Ital.,* and *Germ.* omit; *Amer.* and *Fr.* retain; *Vulg.,* rightly, *numquid ignoramus.* 13. *Upon David's.*] R.V. marg. *for David upon his;* Sept. *sons of David that sit upon their;* Vulg. *of the stock of David that sit upon his.* The process of the destruction of David's kingdom began with the death of Josiah, as Huldah foretold (2 Kin. 22. 18-20), and involved four kings. See *chs.* 21. 11-24. 10.——*Drunkenness.*] Meaning imbecility, vacillation, bewilderment (*ch.* 25. 15); 'the impotence of men whose minds are stricken with the wrath of God' (Ps. 60. 3, R.V. *the wine of staggering;* Isa. 51. 17, R.V. *thou hast drunken the bowl of the cup of staggering, and drained it*). The prophet supposes them to ask, Why what is thus doubly depicted should befall them? why they cannot avert it by repentance? He answers the one inquiry that it is for the greatness of their iniquity; and the other with a question, 'Can the Ethiopian change his skin, or the leopard his spots?' and with the assurance that it is no more possible, that they,

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inhabitants of Jerusalem, [e] with drunkenness. 14 And [f] I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

Jeremiah's appeal, especially to the king and queen-mother.

15 Hear ye, and give ear; be not proud: for the LORD hath spoken. 16 [g] Give glory to the LORD your God, before he cause [h] darkness, and before your feet stumble upon the dark mountains, and, while ye [i] look for light, he turn it into [k] the shadow of death, *and* make *it* gross darkness. 17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and [l] mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto [m] the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, *even* the crown of your glory. 19 The cities of the south shall be shut up, and none shall open *them*: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

[e] Isa. 51. 17, 21 & 63. 6; ch. 25. 27 & 51. 7.
[f] Ps. 2. 9.
[g] Josh. 7. 19.
[h] Isa. 5. 30 & 8. 22; Amos 8. 9.
[i] Isa. 59. 9.
[k] Ps. 44. 19.
[l] ch. 9. 1 & 14. 17; Lam. 1. 2, 16 & 2. 18.
[m] See 2 Kin. 24. 12; ch. 22. 26.

'accustomed to do evil,' until habit has become second nature, can change and 'do good.' **14.** *Mercy, but.*] R.V. *compassion, that I should not.* The destruction shall be indiscriminate and complete. **15.**] Jeremiah enforces the lesson of the two parables, and urges a timely self-humiliation upon the king and the queen-mother (see *v.* 18, *note*) and upon their subjects. **16.** *He cause darkness.*] R.V. marg. *it grow dark.*——*Dark mountains.*] Heb. *mountains of twilight* (*Variorum* and R.V. marg.).——*The shadow of death.*] R.V. marg. *deep darkness.*—'While the light yet serves' let Judah repent. **17.** *The Lord's flock.*] *i.e.* the cities of Judah (see *v.* 20, 'Behold them that come from the north . . . where is thy beautiful flock?'); with an allusion to the captives to be removed with Jehoiachin 'for good,' the germ of the future restored nation. **18.** *The queen.*] *Rather*, the queen-mother; Heb. *gebirah.* The mother of the actual king is always a very influential personage in Oriental courts; more so than any of his wives. Nehushta seems to have been associated with Jehoiachin in the government, for she is specially mentioned by her official title, and great stress is laid in *ch.* 29. 2 & 22. 26 on her sharing his captivity. If so, surely (Isa. 3. 12) 'Nehushta had the reality and Jehoiachin the semblance of power,' and responsibility.——*Humble yourselves.*] R.V. marg. *Sit ye down low; i.e.* forestall by self-humiliation the judgment whereby you will be dethroned and become slaves. Cp. Isa. 47. 1-7.——*Principalities.*] *Rather*, head-gear (*Variorum*); R.V. (as A.V. marg.) *head-tires*; a Hebrew word found here only.——*Shall.*] *Rather*, are. **19.** *The south.*] *Rather*, the South Country, the Negeb; *i.e.* the elevated pastoral region S. of Hebron, extending from the mountains of Judah southward to the edge of the Desert of Paran, and south-westward as far as the plain of the sea coast and Judah's S. boundary, 'the torrent (Heb. *nachal*; A.V. river) of Egypt' (see *Var. T.B.* pp. 60, 61). The valleys running up into these highlands being broad, and level enough to permit of the passage of chariots, were natural approaches to the heart of Judah and to Jerusalem from the S.W. Tristram writes:—'By the *cities of the south*, Heb. the Negeb, and by the cities of the maritime plain, the hill-country and heart of Judah was protected from invasion. The system of fortified cities established by Rehoboam (2 Chr. 11. 5-10), when examined topographically, shows the military principle of an outer and inner line of defence completely carried out. The approach presenting fewest physical obstacles was that towards Hebron from Beersheba. It was not used because of the scarcity of water on the route. But *Ziph* guarded the approach to Hebron. *Hebron, Bethlehem, Etam, Tekoa*, and *Beth-zur* were all strong inner positions, which must be reduced or masked before Jerusalem was reached. *Soco*, or Shocoh (mentioned with Azekah in 1 Sam. 17. 1), *Adullam*, and *Gath* were the successive fortresses which defended the approach to Hebron by the S.W., the modern Wady el Feranj; *Mareshah* was an outpost of this line in the Philistine plain itself. *Adoraim* is doubtfully identified, but *Lachish* and *Azekah*, as well as *Libnah*, a very strong natural position, protected the western openings from the hills, while the only easy ascent towards Jerusalem from the W., *i.e.* the Wady Surah, was guarded by *Zorah*; and *Aijalon* would arrest an invader intending to advance towards *Beth-horon* (see 1 Sam. 13. 18, *notes* and *map*). Three of these fortresses, Shocoh, Adoraim, and Aijalon, are distinctly named among the conquests of Shishak in the Karnak inscriptions.' The closely-associated history of these towns attests this (Josh. 10. 10, 29, 31, 36 (Hebron); 2 Kin. 18. 13 & 19. 8; *ch.* 34. 7). A

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246.—Jehoiachin Deposed by Nebuchadnezzar.—The Second and Great Captivity.

The second siege of Jerusalem by the Chaldæans.

2 KINGS XXIV. 10–17.

10 [a] AT that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.
11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

The surrender.—The spoil and captives.

12 [b] And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: [c] and the king of Babylon [d] took him [e] in the eighth year of his reign. 13 [f] And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and [g] cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, [h] as the LORD had said. 14 And [i] he carried away all Jerusalem, and all the princes, and all the mighty men of valour, [k] *even* ten thousand captives, and [l] all the craftsmen and smiths: none remained, save [m] the poorest sort of the people of the land.

[a] Dan. 1. 1. [b] Jer. 24. 1 & 29. 1, 2; Ezek. 17. 12.
[c] *Nebuchadnezzar's* eighth year, Jer. 25. 1.
[d] See ch. 25. 27. [e] See Jer. 52. 28.
[f] ch. 20. 17; Isa. 39. 6.
[g] See Dan. 5. 2, 3.
[h] Jer. 20. 5. [i] Jer. 24. 1.
[k] See Jer. 52. 28. [l] So 1 Sam. 13. 19, 22.
[m] ch. 25. 12; Jer. 40. 7.

blockade of 'the south' would close Judah's communications with Egypt; cp. Ezek. 17. 15–17; *ch.* 37. 5. See also *ch.* 34. 7; 1 Sam. 30. 1, *note.*——*Shall be.*] *Rather*, are . . is (*Var.*; so R.V.); the present denotes certainty. Cheyne interprets 'shut up' *blocked up with ruins.*

2 K. xxiv.—10. *Came.*] See *v.* 2, *note.* Apparently (*v.* 11) the king was besieging Tyre, and was summoned to Jerusalem (as David to Rabbah) in the spring (Chr. *v.* 10), just before the final assault. Probably his generals had previously blockaded the other fenced cities (cf. Jer. 13. 19); compare Sennacherib's course (*ch.* 18. 13).——*Was besieged.*] Lit. (as A.V. marg.) *came into a state of siege.* So *ch.* 25. 2 (*Variorum*). 11. *Against . . . and his, &c.*] R.V. *unto . . . while his servants* (*i.e.* generals, *ch.* 19. 6) *were besieging it.* 12. *Went out.*] *i.e.* to surrender (Jer. 21. 9). Comp. Sennacherib's invitation to Hezekiah, 'Make peace (lit. *blessing*, Var.) with me, and *come out* to me' (*ch.* 18. 31).——*Officers.*] *i.e.* court officials; lit. *eunuchs*, as A.V. marg. (*v.* 15 also).——*Eighth.*] 'This exactly tallies with the data of Jer. 25. 1 & 46. 2.'—*Ball.* 13. *Treasures.*] The best remaining; the residue (chiefly bronze) is named in *ch.* 25. 13–17; some he had removed in Jehoiakim's reign (2 Chr. 36. 7).——*Cut in pieces.*] Probably he stripped the heavy gilding of beaten plates off the heavy furniture, as Hezekiah had done (*ch.* 18. 16) off doors and pillars.——*The Lord had said.*] To Hezekiah (*ch.* 20. 17); to Pashur (marg. ref.). 14. *All Jerusalem.*] 'All' is defined as the Court, the rulers (cp. *ch.* 21. 11–23. 6), the military, and the best artisans, *i.e.* all worth removal, whether to cripple Judah or to strengthen the artisan class in Babylon. In estimating the probable population of Jerusalem at this period, it should be remembered that the area of modern Jerusalem is considerably less on the south side than that of the ancient city, in which also the population would be much more crowded than now. Ophel and the greater part of mount Zion are outside the modern walls, and the Armenian quarter is very thinly peopled (*Tristram*).——*Mighty men.*] *Might* here and in *v.* 16 means military fitness or renown; *might* in *v.* 15 is a different word, meaning rank (R.V. *chief men*).——*Craftsmen and smiths.*] *Rather*, carpenters (Jer. 24. 1) and locksmiths; but R.V. as A.V. Both *Vulg.* (*omnem artificem et clusorem*) and *Sept.* (πᾶν τέκτονα καὶ τὸν συγκλείοντα) convey the idea that the former word is a general one; in fact it is usually (not however invariably, 1 Chr. 29. 5) confined to workers in wood (constantly distinguished from workers in stone and metal, 2 Sam. 5. 11; Isa. 44. 13, &c.); Ital. *legnaiuoli*; Germ. *Zimmerleute.* 'Smith' in Isa. 44. 12 (cp. Ecclus. 38. 28) means worker in iron; 'smith' here (Jer. also) is a different word, meaning *one who shuts, closes*; Fr. *charpentiers et serruriers.* We must suppose that in these two

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Jehoiachin and the best of the nation removed to Babylon.

2 CHRON. XXXVI. 10.

15 And [n] he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon. 16 And [q] all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, [o] with the goodly vessels of the house of the LORD, and made [p] Zedekiah his brother king over Judah and Jerusalem.

17 And [r] the king of Babylon made Mattaniah [s] his father's brother king in his stead, and [t] changed his name to Zedekiah.

[n] Esth. 2. 6; Jer. 22. 24, &c.
[o] Dan. 1. 1, 2 & 5. 2.
[p] Jer. 37. 1.
[q] See Jer. 52. 28.
[r] Jer. 37. 1.
[s] 1 Chr. 3. 15.
[t] So ch. 23. 34; 2 Chr. 36. 4.

arts the workmen of Jerusalem were specially skilled, or those of Babylon specially deficient. For the ruin of Jerusalem all artisans might be exported, for 'without these cannot a city be inhabited,' but for the benefit of Babylon there was need only to export some.——*The poorest sort, &c.*] After the next deportation, only some 'of the poor of the land which had nothing' were left. Ezekiel (17. 13, 14) explains Nebuchadnezzar's present policy, *i.e.* to weaken Judah and make it so dependent upon himself that he could suffer the kingdom to continue. So in the time of the Philistine domination, no smiths were allowed (1 Sam. 13. 19). 'Over this wreck of a kingdom, a younger son of Josiah was permitted to enjoy an inglorious and precarious sovereignty of eleven years, during which he abused his powers even worse than his imbecile predecessors.'—*Milman.*

2 C. xxxvi.—10. *The year . . expired.*] Heb. *at the return of the year* (A.V. marg., R.V.), *i.e.* of spring, the season for warlike expeditions (2 Sam. 11. 1, *note*).——*Brother.*] Vulg. *patruum* (as kin), and so *Sept.* A son of the same mother (Hamutal) as Jehoahaz, whom Necho had deposed, would be unlikely to form an Egyptian alliance against Babylon.

2 K. xxiv.—15. *Jehoiachin.*] His captivity had been twice foretold: generally, as one of Hezekiah's heirs (*ch.* 20. 18), and particularly, see Jer. 22. 26. Ezekiel (1. 1) probably was among the captives.——*Mother.*] As foretold, Jer. 13. 18. 16. *And.*] *Rather*, and the.——*That were.*] R.V. supplies *of them.*——*To Babylon.*] *i.e.* to Babylonia; cf. Ezek. 1. 3. See Jer. 46. 1, *note*, 'Oriental empires,' &c. The policy of Nebuchadnezzar was to strengthen his kingdom, and in particular to beautify his capital by collecting skilled artisans and art treasures from conquered countries; 'Is not this great Babylon that I have built,' &c. (Dan. 4. 30). 'Two inscriptions by Nebuchadnezzar on Lebanon have been recently discovered in the cliffs of the *Nahr el Kelb*, a stream near Beyrout, and Prof. Sayce is of opinion that they were made by Nebuchadnezzar on his way *towards* Jerusalem by the coast-route. Nebuchadnezzar did not return by that route, but by Cœle-Syria, to Riblah. One of the inscriptions praises the quality of the wine the Chaldæan king had found in Lebanon (see Ezek. 27. 18). In one occurs this title: "Nebuchadnezzar, King of Babylon, the illustrious Pastor, the servant of Merodak, the great Lord, his Creator, and of Nebo, his illustrious son, whom his Royalty loves." An inscription, now in the British Museum, expressly states that "he employed for the woodwork of the chamber of oracles (*i.e.* in Bel's temple) the largest of the trees which he had conveyed from Mt. Lebanon." Note that cedars from Lebanon were granted by Cyrus to Zerubbabel for rebuilding the Temple (Ezra 3. 7), and how the West also, centuries later, prized the glory of Lebanon; rock-inscriptions occur reserving for the use of the Emperor Hadrian the pine, the fir, and the cedar (comp. Isa. 60. 13).'—*Tristram.* 17. *Made . . . king.*] Requiring him to 'swear by God' to be his faithful vassal (2 Chr. 36. 13), an oath which he, later, courting the Egyptian alliance, 'despised' (Ezek. 17. 18), trusting rather to human policy than in the revealed purpose of God (Jer. 27. 3-11).——*Mattaniah.*] Own brother to king Jehoahaz, and placed in the genealogy (1 Chr. 3. 15) as if Josiah's third son. See Jer. 22. 11, *note, ad fin.* As to his throne name, Zedek-iah, it is most probable that in Jer. 23. 6 (see *note* there) Jeremiah retorts Mattaniah's new name to emphasize his cardinal prophecy as to the abolition of the existing dynasty of David. Zedekiah means *Jehovah is righteousness.* But, if that prophecy had been already published, Mattaniah may have himself suggested the title, as if aiming at the blessings promised by Jeremiah to a king thus named. So Rawlinson, who also suggests that Nebuchadnezzar probably decided between rivals to the throne of the now petty

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247.—Josiah's Successors.—(iv.) Zedekiah—Nebuchadnezzar's Vassal.

2 KINGS XXIV. 18, 19 (Jeremiah lii. 1, 2).

18 ZEDEKIAH *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* [b] Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

2 CHRON. XXXVI. 11, 12.

11 Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

JEREMIAH XXXVII. 1, 2.

1 And king [a] Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But [c] neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

[a] 2 Kin. 24. 17; 2 Chr. 36. 10; ch. 22. 24. [b] ch. 23. 31. [c] 2 Chr. 36. 14.

kingdom of Judah in favour of Mattaniah's pretensions. In 1 Chr. 3. 16 Zedekiah is called Jehoiakim's son, as if Jehoiachin's brother, and not his uncle; whereas in the preceding verse the name occurs among Josiah's sons; perhaps therefore *son* there merely means (cp. Matt. 1. 12, 'begat') successor (on the removal of Jehoiachin), but more probably (so Ball) both kings had a son of that name.

2 Kin. xxiv.—'After the captivity of Jehoiachin, a kind of lull followed which deceived many into a belief that the storm of Chaldæan conquest was over.' This belief should be observed in connection with the false hopes of Judah and her neighbours. **18.** *Reigned.*] Zedekiah's reign may be divided into three periods: (i) From his enthronement by Nebuchadnezzar to his visit to Babylon in his 4th year (Jer. 51. 59)—a period of agitation throughout Syria against the Chaldæan power (see Jer. 27 & 28) which the presence of the foreign embassies in Jerusalem during the 4th year (Jer. 27. 3) illustrates. (ii) From his 5th year to his rebellion, about the end of his 8th year—a period of intrigue with Egypt. The death of the aged and disheartened Pharaoh Necho (see 2 Kin. 24. 7), and succession of his son Psammitichus II. (the Psammis of Herodotus, who reigned 5 years), in Zedekiah's 4th or 5th year, apparently encouraged the agitators. Zedekiah, by sending an embassy to seek an alliance with Egypt (*Josephus*), broke his oath to Nebuchadnezzar. Ezekiel denounces Zedekiah's perfidy, about the middle of the 6th year (Ezek. 17. 15–18 with 8. 1), and about the same part of the 7th year foreshows its consequences (21. 1–32 with 20. 1). After 8 years' vassalage (*Jos. Ant.* x. 7. 3), Zedekiah openly rebelled against Nebuchadnezzar. (iii) From his 9th to his 11th year—the period of the Chaldæan invasion and of the final siege of Jerusalem, ending with Zedekiah's punishment by Nebuchadnezzar at Riblah. The siege was interrupted by a diversion made by the army of Pharaoh Hophra (Jer. 37. 5), the vigorous and aggressive king who succeeded Psammitichus II. in the 9th or 10th year of Zedekiah (about B.C. 590 or 589, *Bib. Dict.*). But the Chaldæans, having, according to Josephus (*l. c.*), driven the Egyptians out of all Syria, resumed the siege and pursued it uninterrupted, until the capture of Jerusalem and of its king, in Zedekiah's 11th year. **19.** *Evil . . . Jehoiakim.*] Zedekiah, like Jehoiachin, identified himself, in policy, with Jehoiakim. He added in particular breach of covenant to his general evil doing (Ezek. 22. 12–19); [to which fact perhaps the epithet *profane* points (Ezek. 21. 25, where *Sept.* has βέβηλος, as in Heb. 12. 16); but see *Var.*]. Ezekiel (8–19) vividly depicts the hopeless corruption of Zedekiah's subjects. Evidently 'Zedekiah was a man not so much bad at heart as weak in will.' Among his sins of omission, his moral weakness is shown in not enforcing the manumission of the slaves (Jer. 34. 8–11), in rejecting Jeremiah's advice, though in his heart he knew it was of God (Jer. 37. 2, 3), and, like Pilate, in lacking courage to espouse Jeremiah's cause *openly* against his persecutors (Jer. 38. 5).

J. xxxvii.—**1.** *Whom.*] *i.e.* Zedekiah; cf. 2 Chr. 36. 10, *note.* **2.** *Neither . . did hearken unto . . . Jeremiah.*] See *notes* on 2 Kin. 23. 30, 34 & 24. 1, 'turned.' 'Zedekiah's was evidently an uneasy throne, the people restless, the priests and people eager to revolt, and the Chaldees probably irritated, as the Romans were subsequently, at the determination of the Jews never to submit quietly to a foreign rule. And there was a like ferment

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248.—Jeremiah's Message to the Exiles in Babylon.

The exiles to disbelieve their prophets and settle down in Babylon.

JEREMIAH XXIX. 1-23.

1 Now these *are* the words of the letter that Jeremiah the prophet sent from
Jerusalem unto the residue of the elders which were carried away captives, and to
the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried
away captive from Jerusalem to Babylon; 2 (after that [a] Jeconiah the king, and the
queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters,
and the smiths, were departed from Jerusalem;) 3 by the hand of Elasah the son of
Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto
Babylon to Nebuchadnezzar king of Babylon) saying,
4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away
captives, whom I have caused to be carried away from Jerusalem unto Babylon;

[a] 2 Kin. 24. 12, &c.; ch. 22. 26 & 28. 4.

at Babylon. This Jeremiah sought to quell (*ch.* 29), and the exiles believed him, being the elect of the nation (the 'good figs,' *ch.* 24) —but not without the same kind of resistance on the part of false prophets as that which was carried on too successfully at Jerusalem. But though Jeremiah remained with Zedekiah and tried to influence him for good, his mission was over. Judah's probation was over; her salvation no longer possible; the Jewish Church had gone with Jehoiachin to Babylon.'—*Sp. Com.*

J. xxix.—*Chs.* 27-29 belong to the first period of Zedekiah's reign (see 2 Kin. 24. 18, *note*). Jeremiah, resuming his prophecy of the 4th year of Jehoiakim (*ch.* 25), urges the exiles in Babylonia (*ch.* 29), and the kings of Judah and of the neighbouring peoples (when apparently concerting an united resistance to Nebuchadnezzar, *ch.* 27. 3), to acquiesce in the Chaldæan supremacy until its overthrow after 70 years' duration, according to his predictions. False prophets both in Babylonia (*ch.* 29. 15-32) and in Judah (*ch.* 27. 14 to 28. 17) oppose Jeremiah.—— 1. *Letter.*] Sept. and Vulg. *book* (*ch.* 51. 63 also). —— *Sent.*] This embassy must have gone to Babylon some considerable time, 'probably two or three years' (*Payne Smith*), previous to the king's visit to Babylon in his 4th year, but apparently (cp. *vs.* 17, 18 with *ch.* 24. 8-10) after the revelation to Jeremiah, through the parable of the Figs, of the destiny of the two divisions of the Hebrew nation respectively. One and the same error pervaded the minds of the exiles and of the relics of the nation at Jerusalem, *viz.* a belief (calculated entirely to frustrate God's purpose in sending the punishment, and to bring about from natural causes their diminution, *v.* 6, and not increase, as a nation) that the Captivity would be of short duration.—Such false hopes prepared the ground where false prophets could sow their seed, and both parts of the nation were therefore exposed to be deluded by prophets who prophesied, according to their own wishes or the popular desire (*ch.* 27. 2-4), the speedy restoration of Jehoiachin, the exiles, and the vessels of the Temple. Jeremiah, on the contrary, solemnly declares that the Captivity shall last as long as the appointed period of the Chaldæan supremacy, *i.e.* 70 years; and that the residue of the sacred vessels shall also be carried away to Babylon. He had proclaimed the forfeiture of David's throne by Jehoiachin (*ch.* 22. 20-30); —he now proclaims that Zedekiah is not the heir of the promises to David; but that the present visible kingdom of Judah, so far from being the rallying-point of the nation, should shortly be utterly destroyed. The nation shall be restored;—but two generations hence, and by the return from diverse parts of the vast Chaldæan empire of 'one of a city and two of a family' (*ch.* 3. 14), a faithful or converted remnant. To Jeremiah's letter (*vs.* 4-23) Shemaiah replies by writing to Zephaniah the 'second priest' (*vs.* 26-28), urging him to silence Jeremiah. Zephaniah acquaints Jeremiah, who writes a second letter, declaring God's curse upon Shemaiah.——*Residue of the elders.*] Implying that they had suffered more than the other classes from the long caravan-journey, or by the hardships of their change of life. *Sept.* has simply πρεσβυτέρους τῆς ἀποικίας. ——*Which . . . captives.*] R.V. *of the captivity* (*v.* 4 also); cf. *ch.* 24. 5, *note.* 2. *Queen.*] *Rather*, queen-mother (*Var.*: so R.V.), *i.e.* Nehushta.——*Eunuchs.*] Marg. *chamberlains.*——*Carpenters.*] *Var.* (so R.V.) *craftsmen*; but see 2 Kin. 24. 14, *note.* 3. *Shaphan.*] Father likewise of Ahikam (who, and his son Gedaliah also, was friendly to Jeremiah), and of another Gemariah (2 Kin.

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5 [b] Build ye houses, and dwell *in them ;* and plant gardens, and eat the fruit of them;
6 take ye wives, and beget sons and daughters; and take wives for your sons, and give
your daughters to husbands, that they may bear sons and daughters; that ye may be
increased there, and not diminished. 7 And seek the peace of the city whither I have
caused you to be carried away captives, [c] and pray unto the LORD for it: for in the peace
thereof shall ye have peace.

Restoration promised to the exiles—after seventy years.

8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your
diviners, that *be* in the midst of you, [d] deceive you, neither hearken to your dreams
which ye cause to be dreamed. 9 [e] For they prophesy falsely unto you in my name:
I have not sent them, saith the LORD. 10 For thus saith the LORD,
That after [f] seventy years be accomplished at Babylon I will visit you, and perform
my good word toward you, in causing you to return to this place. 11 For I know the
thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil,
to give you an expected end. 12 Then shall ye [g] call upon me, and ye shall go and
pray unto me, and I will hearken unto you. 13 And [h] ye shall seek me, and find *me,*
when ye shall search for me [i] with all your heart. 14 And [k] I will be found of you,
saith the LORD: and I will turn away your captivity, and [l] I will gather you from all
the nations, and from all the places whither I have driven you, saith the LORD; and
I will bring you again into the place whence I caused you to be carried away captive.

[b] ver. 28.
[c] Ezra 6. 10; 1 Tim. 2. 2.
[d] ch. 14. 14 & 23. 21 & 27. 14, 15; Eph. 5. 6.
[e] ver. 31.
[f] 2 Chr. 36. 21, 22; Ezra 1. 1; ch. 25. 12 & 27. 22; Dan. 9. 2.
[g] Dan. 9. 3, &c.
[h] Lev. 26. 39, 40, &c.; Deut. 30. 1, &c.
[i] ch. 24. 7.
[k] Deut. 4. 7; Ps. 32. 6 & 46. 1; Isa. 55. 6.
[l] ch. 23. 3, 8 & 30. 3 & 32. 37.

22. 12; *ch.* 26. 24 & 36. 10).—— *Sent.*] With what object, is unknown. 7. *Seek the peace, &c.*] *i.e.* live as good subjects and citizens of the land of your exile, whether in Babylon or any other place. 8. *In the midst of you.*] R.V. connects this with *prophets.* ——*Cause.*] R.V. marg. *dream;* probably the meaning is, Which ye by your craving after speedy restoration cause the false prophets and others to pretend to have dreamed—which ye cause by enquiring of time-serving, accommodating prophets, and by believing their replies (comp. Ezek. 13). 10. *That.*] Omit this particle of quotation, so constantly inserted in A.V. 'After,' &c.—— *At Babylon.*] *Rather,* for (*Variorum* and R.V.) Babylon; *i.e.* (probably) God has decreed 70 years as the term of the Chaldæan supremacy. Whether we apply the '70 years' to the duration of the Captivity or of the Babylonian empire, the commencing date is 606–5 B.C., the date of Nebuchadnezzar's victory at Carchemish. Nebuchadnezzar reigned 43 years; Evil-Merodach, his son, 2 years; Nergalsharezer (Neriglissor) the Rab-Mag (*ch.* 39. 13), Nebuchadnezzar's son-in-law, 4 years; his son, Labonosoarchod, but nine months; and Nabunahid (Labynetus), who was connected by marriage or by female descent with Nebuchadnezzar, and who associated his son Belshazzar with him in the kingdom, 17 years. Cyrus took Babylon in the 67th year; his proclamation, which ended the Captivity, dates two years later.——*My good word.*] *i.e.* the promise of *ch.* 24. 5, 6 (*Deane*). '*Like these good figs, so will I acknowledge* (R.V. *regard*) . . . *for good.*' 11. *I know.*] *i.e.* be *your* hard doubting thoughts of Me, *your* misconceptions of my character what they may.——*An expected end.*] Var. *a future and a hope;* R.V. *hope in your latter end;* Vulg. *finem et patientiam: Sept.* has simply ταῦτα. Such a hope of a sequel to the Exile is explained (v. 14) to mean a promise of a restoration. In support of the A.V. rendering, note the use of the two Hebrew words in Prov. 24. 14, (1) A.V. 'reward,' R.V. marg. *sequel* or *future,* Heb. *latter end;* (2) A.V. 'expectation,' R.V. *hope.* 12. *Call.*] They must first offer that to which Jehovah could respond. —— *Go.*] *Sept.* omits the central clause; *Vulg.* separates *go* and *pray* (which in English seem coupled), as though *go* meant *return to your own land* in answer to your *calling,* and the next clause merely repeated the same idea—*pray* and *be heard.* 14. *Away.*] R.V. *again;* equivalent to *restore your prosperity* (*Variorum*); but probably the meaning is rather *restore you who are now captives* (as in Ps. 126. 4); the remainder of the verse developes it (cf. *ch.* 30. 3). Ezekiel's intercession for the exiles, in the 6th year of the Captivity (Ezek.

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The doom impending over Zedekiah and his subjects in Judah.

15 Because ye have said, The LORD hath raised us up prophets in Babylon;
16 *know* that thus saith the LORD of the king that sitteth upon the throne of David,
and of all the people that dwelleth in this city, *and* of your brethren that are not gone
forth with you into captivity; 17 thus saith the LORD of hosts; Behold, I will send
upon them the [m] sword, the famine, and the pestilence, and will make them like [n] vile
figs, that cannot be eaten, they are so evil. 18 And I will persecute them with the
sword, with the famine, and with the pestilence, and [o] will deliver them to be removed
to all the kingdoms of the earth, to be [p] a curse, and an astonishment, and an hissing,
and a reproach, among all the nations whither I have driven them: 19 because they
have not hearkened to my words, saith the LORD, which [q] I sent unto them by my
servants the prophets, rising up early and sending *them;* but ye would not hear,
saith the LORD.

The doom of the two false prophets in Babylon.

20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have
sent from Jerusalem to Babylon: 21 Thus saith the LORD of hosts, the God of Israel,
of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie
unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar
king of Babylon; and he shall slay them before your eyes; 22 [r] and of them shall be
taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The
LORD make thee like Zedekiah and like Ahab, [s] whom the king of Babylon roasted in
the fire; 23 because [t] they have committed villany in Israel, and have committed
adultery with their neighbours' wives, and have spoken lying words in my name,
which I have not commanded them; even I know, and *am* a witness, saith the LORD.

[m] ch. 24. 10. [n] ch. 24. 8. [o] Deut. 28. 25; 2 Chr. 29. 8; ch. 15. 4 & 24. 9 & 34. 17. [p] ch. 26. 6; ch. 42. 18. [q] ch. 25. 4 & 32. 33. [r] See Gen. 48. 20; Isa. 65. 15. [s] Dan. 3. 6. [t] ch. 23. 14.

11, 14–21), calls forth a yet fuller revelation. The seemingly disinherited 'outcasts' really enjoy God's special Presence ('*a little sanctuary*'), and of them, and not of Zedekiah and his subjects, will God repeople the Holy Land after the Captivity; they, purified and changed by affliction, shall then purge the land of idolatry, and of them God will re-make his chosen people. **15.** *Because.*] Variorum, *Whereas;* R.V. *For.*——*Prophets.*] They argued against Jeremiah in the spirit of the old Bethel-prophet (1 Kin. 13, 18). God refutes them (1) by declaring, that king Zedekiah, on the presumed stability of whose throne, as of a successor of David reigning in Jerusalem, they no doubt founded their hopes of a speedy restoration, should speedily be overthrown, and (2) by revealing the untimely end of their local 'prophets,' who falsely claimed to be inspired and contradicted the prophecies of Jeremiah (cp. Num. 16, 29). **16.** *Know that.*] Variorum, *surely;* R.V. *for.* —— *Of.*] *i.e. concerning.* —— *And of.*] Omit. **17.** *Evil.*] Or, *bad.* **18.** *Persecute.*] R.V. *pursue after;* cp. *ch.* 42. 13–18. If they escape from Judah (into Egypt, *ch.* 24. 8) they shall not escape these scourges. —— *Removed to.*] R.V. *tossed to and fro among* (marg. *a terror unto*); *make them a shuddering* (*Var.*); cf. *ch.* 15. 4. —— *Curse.*] *i.e.* object of it, a nation under God's ban; R.V. *execration;* the word in *v.* 22 is different = an imprecation. **19.** *Which . . . by.*] R.V. *wherewith.* —— *Ye.*] So constantly was this phrase on his tongue, that he forgets that here he should say *they, i.e.* they now, no more than you formerly. **20.**] In R.V. this verse closes the preceding paragraph, being attached to *v.* 19. **21.** *Of.*] *i.e. concerning.* **22.** *Curse.*] *i.e.* a proverbial form of cursing (comp. 1 Kin. 21, 22; Ruth 4, 11); Heb. *kelâlâh;* Payne Smith calls attention to the play of words (Ben-Kolaiah shall be *kâlâh* = roasted, and become *kelâlâh*). Cf. 2 Sam. 12. 31; Dan. 3. 20. Nebuchadnezzar would execute them for sedition, for teaching rebellion (*v.* 32).——*Captivity.*] R.V. *captives;* cf. *v.* 1 and *ch.* 24. 5, *note.* **23.** *Committed villany.*] Or, *wrought folly, i.e.* lewdness (Judg. 20, 6).——*Lying.*] R.V. *falsely.* ——*Even, &c.*] Variorum, *but;* R.V. *and I am he that knoweth and am witness;* *Sept.* omits the former part; Vulg. *ego sum judex et testis.*

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249.—Jeremiah Denounced from Babylon.—The Message in Reply.

Shemaiah demands that Jeremiah be silenced.

JEREMIAH XXIX. 24-32.

24 *THUS* shalt thou also speak to Shemaiah the Nehelamite, saying, 25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, [a] and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, 26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be [b] officers in the house of the LORD, for every man *that is* [c] mad, and maketh himself a prophet, that thou shouldest [d] put him in prison, and in the stocks. 27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? 28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: [e] build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

The doom of Shemaiah.

30 Then came the word of the LORD unto Jeremiah, saying, 31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite;

Because that Shemaiah hath prophesied unto you, [f] and I sent him not, and he caused you to trust in a lie: 32 therefore thus saith the LORD; Behold, I will punish

[a] 2 Kin. 25. 18; ch. 21. 1.
[b] ch. 20. 1.
[c] 2 Kin. 9. 11; Acts 26. 24.
[d] ver. 5.
[e] ch. 20. 2.
[f] ch. 28. 15.

J. xxix.—24. *Thus . . . also.*] R.V. *And.*——*To.*] *Rather*, of; *Vulg.* has *ad* here and in *vs.* 16, 31 = *in reference to*; R.V. *concerning* (marg. *unto*).——*Nehelamite.*] *i.e.* native of Nehlam, possibly (so Targum) the Helam of 2 Sam. 10. 16 (*Alamatha*, if that be a proper name), the scene of David's victory over Hadarezer king of Syria. The A.V. margin is utterly wrong (*Payne Smith*), with its sarcastic allusion to *halam* = dreams (*v.* 8). In Shemaiah, and the Ahab and Zedekiah of *v.* 22, we have specimens of the chief false prophets (*vs.* 8, 15) among the exiles in Babylon. Ezekiel did not begin to prophesy there until the 5th year of Jehoiachin's captivity. Ezekiel's 'call is probably to be connected with Jeremiah's letter' (*Currey*). 25. *Sent letters.*] *i.e.* after Jeremiah's letter was received at Babylon. The substance of these letters follows, and the account of how Zephaniah dealt with the one addressed to him, the actual message concerning Shemaiah being resumed at *v.* 31.——*Thy.*] *Rather*, thine own.——*Priest.*] Zephaniah was 'the second priest,' or *sagan* (2 Kin. 25. 18); Seraiah was H.P. (*ch.* 52. 24). From 1 Chr. 6. 13, 14 it appears that Seraiah was the second H.P. in succession from Hilkiah the H.P. of Josiah's reign. 26. *Jehoiada.*] An unknown 'second priest;' perhaps the immediate successor of Pashur son of Immer (*ch.* 20. 1) who probably shared Jehoiachin's captivity.——*Ye.*] Var. *there.*——*Officers.*] Heb. *pâkid*; lit. (Var.) *overseers*, or deputy 'governors of the Temple,' Heb. *nâgid* (*ch.* 20. 1).——*For.*] Meaning responsible for the due restraint of every one that pretends frenzy and prophetic gifts; Vulg. *super arreptitium.*——*Prison . . . stocks.*] Var. *the stocks* (*ch.* 20. 2) . . *the collar*; R.V. *the stocks . . shackles* (marg. *the collar*). 'Not a severe punishment, but such as might be inflicted by the *pâkid*, as head of the Temple-police for the maintenance of order' (*Sp. Com.*); 'doubtless more painful than our stocks' (*Cheyne*). Apparently this official (A.V. *captain* of the Temple) arrested SS. Peter and John (Acts 4. 1 & 5. 24). 27. *Maketh himself.*] 'Make' means 'pretend;' *e.g.* Luke 24. 28. To accuse the true prophet of false prophecy was to approach the guilt of a later generation (Mark 3. 29, 30). The true prophet risked his life, when his message was opposed to the royal or popular wishes. 28. *For therefore, &c.*] R.V. *forasmuch as he hath sent*; *i.e.* if the authority responsible for good order within the courts of the Temple had treated Jeremiah properly, *viz.* as a crazy enthusiast, he would not have been thus troubling us also in Babylon.——*This long.*] We are left to supply the noun.——*Eat.*] *i.e.* there is time to reap the profit of such investments of labour and money. The expectation of an early restoration prevented their settling down.—The civil rulers in Jerusalem also contradicted this prophecy and advice (see Ezek. 11. 1-13). 31. *Caused.*]

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Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; [g] because he hath taught rebellion against the LORD.

250.—The Babylonian Yoke is of God's Appointment.

Message to the nations, Judah's neighbours.

JEREMIAH XXVII.

1 IN the beginning of the reign of Jehoiakim the son of Josiah [a] king of Judah came this word unto Jeremiah from the LORD, saying, 2 Thus saith the LORD to me;

Make thee bonds and yokes, [b] and put them upon thy neck, 3 and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; 4 and command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 [c] I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and [d] have given it unto whom it seemed meet unto me. 6 [e] And now have I given all these lands into the hand of Nebuchad-

[g] ch. 28. 16. [a] See ver. 3, 12, 20; ch. 28. 1. [c] Ps. 115. 15 & 146. 6; Isa. 45. 12.
[b] ch. 28. 10, 12; so Ezek. 4. 1 & 12. 3 & 24. 3, &c. [d] Ps. 115. 16; Dan. 4. 17, 25, 32. [e] ch. 28. 14.

Or, *hath caused.* 32. *Taught rebellion.*] Var. *spoken revolt* (*ch.* 28. 16); so R.V.

J. xxvii.—About this time, Nebuchadnezzar was engaged in a life and death struggle with the Medes, and it would seem that the knowledge that the great king was thus fully occupied elsewhere encouraged the petty princes of Phœnicia-Palestine to meditate revolt, and even to expect the speedy dissolution of his empire. And now, apparently, they had gone so far as to concert with Zedekiah (encouraged doubtless by Egypt, Ezek. 17. 7, 15) an united effort to shake off Nebuchadnezzar's yoke. But Jeremiah, conscious that he is 'the representative of the divine element in the theocracy' of Judah, stands forth to denounce the movement. He appears with a yoke upon his neck (cf. *ch.* 28. 10), and sends, as a symbolical message, a similar yoke to the five neighbouring kings by their ambassadors.—None of these kings lent any active aid to Judah in her eventual revolt; although Tyre (Ezek. 26–28) and Ammon seem also to have taken up arms (Ezek. 21. 20, *note*, & 25), and others were so far friendly that the Hebrew refugees from the Chaldæans took refuge in their countries (*ch.* 40. 11). The fact that these states, which, with the exception of commercial Tyre and Zidon, were always jealous neighbours or inveterate foes of the Hebrews, should court Zedekiah's co-operation vividly suggests the circumstances of the crisis. See 2 Kin. 24. 18, *note*. 1. *Jehoiakim.*] The Syriac and some Heb. MSS. read, correctly, Zedekiah (see *vs.* 3, 12, 20 and *ch.* 28. 1). The verse is omitted in the Septuagint. 2. *Bonds and yokes.*] Variorum, *thongs and poles* [together making a yoke]; R.V. *bonds and bars.* See Lev. 26. 13, 'I have broken the bands (Var. *poles;* R.V. *bars*) of your yoke, and made you go upright.' 'Bands' mean 'the wooden lath connecting the ends of the yoke that encircles the neck of the cattle. No leather is used in the ox-yoke of Palestine.'—*Tristram.* See p. 11.——*Yokes.*] R.V. *bars*, which is the literal meaning of *môtôt*; another word (*v.* 8) for yoke, *ôl*, views it as that which is *bound*, either by the laths to the neck, or by thongs on to the pole; a third word, *tzemed*, means a *pair* (1 Sam. 11. 7), or the amount of land a pair could plough in a day (cf. Macaulay, *Horatius*, 65; 1 Sam. 14. 14). 3. *Them.*] *i.e.* the other yokes, besides the one worn for a sign on his own neck.——*Messengers.*] *i.e.* the ambassadors of the states situate between the Arabian deserts, the Euphrates, and the Nile, just named. Possibly Zedekiah's journey to Babylon in this (his 4th) year, was caused by the necessity of explaining away the visit of these embassies to Jerusalem, and rendered the negotiations abortive.——*Come.*] Variorum, *are come;* Vulg. *venerunt.* 4. *Command . . unto.*] R.V. *give them a charge unto.* 5. *I have made.*] *i.e.* men and things have their existence solely for the carrying out of their Maker's purposes (compare Rom. 9. 21; Dan. 4. 17, 35); to resist Nebuchadnezzar is to resist the 'servant' of the one God (*v.* 6; Ezek. 29. 18) charged with God's commission; see *ch.* 25. 9, *note.*——*Ground.*] Or, *face of the earth*, and so *Vulg.*——*Have given.*] R.V. has the present, *Sept.* the future,

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nezzar the king of Babylon, [f] my servant; and [g] the beasts of the field have I given him also to serve him. 7 [h] And all nations shall serve him, and his son, and his son's son, [i] until the very time of his land come: [k] and then many nations and great kings shall serve themselves of him. 8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. 9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: 10 [l] for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye skould perish. 11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

Message to Zedekiah.

12 I spake also to [m] Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, aud serve him and his people, and live.

13 [n] Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon? 14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy [o] a lie unto you. 15 For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

Message to the priests and people.—The false prophets contradicted.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold,

[f] ch. 25. 9 & 43. 10; Ezek. 29. 18, 20.
[g] ch. 28. 14; Dan. 2. 38.
[h] 2 Chr. 36. 20.
[i] ch. 25. 12 & 50. 27; Dan. 5. 26.
[k] ch. 25. 14.
[l] ver. 14.
[m] ch. 28. 1 & 38. 17.
[n] Ezek. 18. 31.
[o] ch. 14. 14 & 23. 21 & 29. 8, 9.

Vulg. the past tense. 6. *Beasts.*] Var. *wild beasts*; *i.e.* so complete is the dominion granted. Heb. *living creature.* When (Gen. 1. 25) contrasted with *cattle* it means *wild beasts*; *Sept.* θηρία; cf. Deut. 7. 22; 2 Kin. 17. 25; but generally it has no such limited sense, and probably here (as in Num. 35. 3) means *live stock* = you *and yours* shall become subject to his will. Contrast Nebuchadnezzar's humiliation (Dan. 4. 32-37). 7. *Serve . . . serve.*] The Hebrew word is the same, the play intentional.——*And his son, &c.*] *i.e.* not necessarily three generations of his family, but (as in Deut. 6. 2) generally, *him and his heirs*; cf. *ch.* 29. 10, *note.*—— *Very time of his.*] *Rather*, time of his own (*Var.*; so R.V.), *i.e.* the close of the 70 years (*ch.* 29. 10); Vulg. *tempus terræ ejus et ipsius.* ——*Serve themselves.*] *i.e.* as he hath done, do unto him. 'Babylon was repeatedly sacked by Medo-Persian, Syro-Greek, and Roman conquerors.' 9. *Therefore.*] R.V. *But as for you.*——*Dreamers.*] Marg. *dreams* (and so R.V.); *yours* may mean either your own, which you go to diviners to interpret, or those which you seduce your false prophets into pretending to have dreamt.——*Enchanters.*] R.V. *soothsayers*; lit. observers of the clouds. Cp. Isa. 2. 6; Mic. 5. 12, A.V. *soothsayers.* 10. *To . . . and that.*] *i.e.* with the consequence that you will be removed, &c.; so in *v.* 15. 11. *Nations.*] Singular in *Heb.*, *Sept.*, *Vulg.*, and R.V. 13. *Why . . . die.*] Cp. *ch.* 38. 20, 'Obey . . . and thy soul shall live. But if thou refuse . . . (*v.* 23) thou (Zedekiah) shalt cause this city to be burned with fire.' Jeremiah was the great statesman of these times, but the bulk of his contemporaries could not believe this, and false prophets, for gain and popularity, fostered the general restlessness, opposing the prophet who spoke 'from the mouth of the Lord.'

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[p] the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you. [17] Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

[18] But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon. [19] For thus saith the LORD of hosts [q] concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, [20] which Nebuchadnezzar king of Babylon took not, when he carried away [r] captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; [21] yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem; [22] They shall be [s] carried to Babylon, and there shall they be until the day that I [t] visit them, saith the LORD; then [u] will I bring them up, and restore them to this place.

251.—Hananiah's Counter Prophecy; his Death vindicates Jeremiah.

Hananiah prophesies the speedy restoration of the exiles and the vessels of the Temple.

JEREMIAH XXVIII.

[1] AND [a] it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying, [2] Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken [b] the yoke of the king of Babylon. [3] [c] Within two full years will I bring again into this place all the vessels of the

[p] 2 Chr. 36. 7, 10; ch. 28. 3; Dan. 1. 2.
[q] 2 Kin. 25. 13, &c.; ch. 52. 17, 20, 21.
[r] 2 Kin. 24. 14, 15; ch. 24. 1.
[s] 2 Kin. 25. 13; 2 Chr. 36. 18.
[t] 2 Chr. 36. 21; ch. 29. 10 & 32. 5.
[u] Ezra 1. 7 & 7. 19.
[a] ch. 27. 1. [b] ch. 27. 12.
[c] ch. 27. 16.

See *ch.* 23. 9–32 and Ezek. 13. **16.** *Vessels.*] Solomon made two pillars, a sea or laver of gigantic proportions, ten smaller lavers (on bases, *v.* 19), caldrons, shovels, and bowls, all of bronze; of gold, the incense-altar, shewbread-tables, 10 candlesticks, trimmers and snuff-dishes, incense-cups and bowls (1 Kin. 7; 2 Chr. 4). Probably all these latter were carried away in the reigns of Jehoiakim and Jehoiachin, the more portable at first (2 Chr. 36. 7; Dan. 1. 2, *note*).——*Shortly.*] Within two years, Hananiah ventured to say (*ch.* 28. 3). **17.** *Be laid waste.*] Or, *become a desolation.* **18.** *Let, &c.*] A fair test of their Divine mission—let them pray that there be no further captivity, and see if they prevail.——*Intercession.*] *Rather,* entreaty; for intercession has lost this meaning, which it once had (*e.g.* intercession *against,* Rom. 11. 2), and means only entreaty *on behalf of.* **21.** *Of Jerusalem.*] R.V. *at,* as *v.* 18. Whatever treasures Nebuchadnezzar had spared shall also be carried away to Babylon.

J. xxviii.—With this scene comp. 1 Kin. 22. 7–28. —— **1.** *Beginning.*] *i.e.* the first period, previous to Zedekiah's journey to Babylon in this year (*ch.* 51. 59), which seems to form an epoch in these records of the reign.——*Prophet.*] Perhaps priest also, as Jeremiah was, for Gibeon was a priest-city (Josh. 21. 17).——*In the presence . . . priests . . . people.*] Having, apparently, chosen some opportunity of giving especial publicity to his prophecy, after the practice of Jeremiah (*e.g. ch.* 27. 16). **3.** *Two full years.*] Marg. wrongly follows Vulg. *adhuc duo anni dierum,* and *Sept.* ἔτι δύο ἔτη ἡμερῶν, for the Hebrew = *two years days*; but the not uncommon phrase may mean *precisely* two years (*Keil*) or *about* two years (*Payne Smith*). 'Shortly' was the cry (*ch.* 27. 16) of other prophets; Hananiah, emboldened perhaps by the progress of the contemplated confederacy, ventures to fix a date.——*Bring again.*] He directly contradicts Jeremiah (*ch.* 29. 10 & 22. 27). The distinguishing test of true prophecy was the fulfilment of some 'sign' avouched, or of some definite prediction made, by the prophet (Deut. 18. 22; cp. 13. 1, 2). Hananiah, to accredit his false prophecy, named a period within which his prediction should

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LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: [4] and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

Jeremiah's reply.

[5] Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD, [6] even the prophet Jeremiah said, [d] Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place. [7] Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people; [8] The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. [9] [e] The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

Hananiah persists and breaks Jeremiah's symbolic yoke. Doom on Hananiah.

[10] Then Hananiah the prophet took the [f] yoke from off the prophet Jeremiah's neck, and brake it. [11] And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon [g] from the neck of all nations within the space of two full years.

And the prophet Jeremiah went his way.

[12] Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

[13] Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. [14] For thus saith the LORD of hosts, the God of Israel; [h] I have put a yoke of iron upon the neck of all these

[d] 1 Kin. 1. 36. [e] Deut. 18. 22. [f] ch. 27. 2. [g] ch. 27. 7. [h] Deut. 28. 48; ch. 27. 7.

be fulfilled, 'two years,' and thus meets the definite but remote prediction of Jeremiah, '70 years.'—Jeremiah recognises this, and gives a 'sign' to be fulfilled within the current year. **6.** *Amen.*] Not here simply the particle of assertion (as constantly on Christ's lips), or pious aspiration (Ps. 72. 19), or acquiescence (1 Kin. 1. 36; Deut. 27. 15; *ch.* 11. 5), or of believing prayer (as commonly in our use). It is a declaration, 'The thing shall be,' *i.e.* in God's own time. It is the expression of a devout wish, 'Would that it might be as speedily as you say,' combined with the confidence that it certainly shall not be so. Possibly, Jeremiah thought even yet that the doom of 70 years was only conditional, that repentance might even now abridge it, and the prophet would pray for that.——*All that is, &c.*] *Rather*, all the captives; R.V. *all them of the captivity.* **8.** *Of old.*] The argument seems to be—Prophets, until now, have foretold calamity only; it has come, and the fulfilment proved the reality of their mission. But unless, and this I should earnestly desire if it were not for my faith to the contrary, the whole tenor of past prophecy is now to be reversed, the 'peace' of which you prophesy is so incredible, that it must actually come to pass before your claim to inspiration can be admitted (cf. Deut. 18. 22).——*Evil.*] Vulg. *afflictio*; some MSS. *famine*, making the sentence more symmetrical and usual (*ch.* 14. 12 & 21. 9 & 24. 10 & 27. 8, 13 & 29. 17, 18). **9.** *The prophet . . . him.*] Variorum, *shall be known as the prophet whom* (and so R.V. marg.) *the Lord hath truly sent.* **10.** *Yoke.*] R.V. *bar* (*vs.* 12, 13 also). Cf. *ch.* 27. 2, *note.* **11.** *Went his way.*] Singular self-control, yet strikingly indicative of the character of Jeremiah. He saw that the case had gone out of his hands, that his part therefore was to restrain the natural expression of indignation at blasphemy uttered, and outrage endured, and to await the Lord's action—which was prompt; within two months (*vs.* 1, 17) Hananiah was dead. **13.** *Yokes . . . yokes.*] Heb. *môṭâh* (p. 597); R.V. *bars.*—*Shalt make.*] *Rather*, hast made (*Variorum* and Amer.); *i.e.* by encouraging Judah to intrigue and even to rebel against the Chaldæans, a course which must make their yoke more grievous.——*For them.*] *Sept.* ἀντ' αὐτῶν; viz. *in their stead.* **14.** *Beasts.*]

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nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and [g] I have given him the beasts of the field also.

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but [h] thou makest this people to trust in a lie. 16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught [i] rebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

252.—Zedekiah at Babylon.—Jeremiah Publishes there Babylon's Doom.

JEREMIAH LI. 59-64.

59 THE word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet prince.

The roll of prophecies against Babylon sunk in the river Euphrates.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon. 61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; 62 then shalt

[g] ch. 27. 6. [h] ch. 29. 31; Ezek. 13. 22. [i] Deut. 13. 5; ch. 29. 32.

Cf. *ch.* 27. 6, *note.* 16. *Cast.*] *Rather*, send, as in *v.* 15, to preserve the paronomasia, as in *Sept.* and *Vulg.* —— *Taught.*] *Rather*, spoken (*Var.* and R.V.).——*Rebellion.*] Marg. *revolt* (so *Var.*), which is perhaps more literal, but hardly expresses the meaning of the word (*turning aside*) so well as the rendering of Deut. 13. 5, 'hath spoken to turn you away from the Lord your God.' —— *Against the Lord.*] *i.e.* against His known and expressed will and decree; his very words were as acts of opposition to the Almighty (cf. *ch.* 29. 32). 17. *So.*] Implying that the fulfilment of God's word spoken by His prophet was naturally to be looked for as certain and inevitable.

J. li.—59. *The word*, &c.] It is 'essential to the right discharge by Jeremiah of the duties of his office' that he should announce the doom of the Chaldæan empire of Babylon (*chs.* 50 & 51). 'He had foretold Jerusalem's capture and ruin by Babylon as a necessary act of the Divine justice, and as the one remedy for Judah's sins. He had done this in sorrow, with a heavy heart, as God's messenger; but he was a true patriot nevertheless, and had felt deep shame and indignation at the cruelties inflicted by the Chaldæans on his country. True that he recognised them as Jehovah's ministers; but they practised wanton barbarities, and claimed the glory for themselves and their gods. And thus Jeremiah must complete the cycle of the Divine justice. Babylon must be punished for its cruelty and pride, and for its idolatry. The mighty realm raised so suddenly to be the scourge of God's wrath, is doomed with equal rapidity to sink down and perish.'—*Sp. Com.*——*Seraiah.*] Baruch's brother (*ch.* 32. 12).——*When*, &c.] The reason of Zedekiah's visit is unknown. The generally accepted view is, that Zedekiah was summoned, or thought it prudent to go, to Babylon to explain the presence in Jerusalem of the embassies from his neighbours. Among these, the accession of Psammitichus II. (Psammis; see *ch.* 28. 1 & 21. 1; 2 Kin. 24. 18, *notes*) about this time would prompt an expectation of support from a more active or aggressive Pharaoh, and a weak and vacillating king like Zedekiah would inevitably become involved in the consequent intrigues. Perhaps a confirmation of his oath of allegiance, referred to in 2 Chr. 36. 13 and Ezek. 17. 13, 18, was now exacted of Zedekiah.——*A quiet prince.*] Or, *quartermaster*; lit. *commander of the resting-place* (see *Variorum*; so R.V. marg.); but R.V. (as *Fr.* and *Ital.*) *chief chamberlain*; compare the Heb. rendered *quiet resting-place* in Isa. 32. 18. This officer would settle each day's march, and appoint each night's resting-place for the caravan, and, himself a day's journey in advance, would provide for the king's accommodation and comfort at each camping-place. *Sept.* ἄρχων δώρων; Vulg. *princeps prophetiæ.* 60. *A book.*] *Rather*, one roll (R.V. marg. *one book*), the better to carry out the symbolic act (*v.* 63). 61. *And shalt*, &c.] *Rather*, see that thou readest (*Var.*; so R.V., not marg.). His audience probably were to be the exiles, the survivors of whom, and their children, should testify to the prediction when the doom was fulfilled;

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thou say, O LORD, thou hast spoken against this place, to cut it off, that [a] none shall remain in it, neither man nor beast, but that it shall be desolate for ever. [63] And it shall be, when thou hast made an end of reading this book, [b] *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates: [64] and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: [c] and they shall be weary.

253.—Ezekiel's Call and Mission to the Exiles.

EZEKIEL I. 1-3.

[1] Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives [a] by the river of Chebar, *that* [b] the heavens

[a] ch. 50. 3, 39; ver. 29.
[b] See Rev. 18. 21. [c] ver. 58.

[a] ver. 3; ch. 3. 15, 23 & 10. 15, 20, 22 & 43. 3.
[b] So Matt. 3. 16; Acts 7. 56 & 10. 11; Rev. 19. 11.

'This fulfils that which was spoken by the prophet of our God two generations ago.' The fall of the Chaldæan empire, when its task for God was done, was a chief step to the Restoration. [But eminent modern critics hold that *chs.* 50 & 51 are wrongly ascribed to Jeremiah.] 62. *Then .. say.*] *Rather*, and say (*Var.*; so R.V.).——*Remain in it.*] Or, *dwell therein.* 63. *Cast*, &c.] The act figured the sinking utterly of Nebuchadnezzar's kingdom (cf. Rev. 18. 21, 'a stone like a great millstone . . . cast into the sea . . . Thus with violence (R.V. *with a mighty fall*) shall that great city Babylon be thrown down, and shall be found no more at all'). The present prophecy was intended to sustain the hopes of the faithful among the exiles during the rest of the long period of the 70 years of the Chaldæan supremacy. 64. *Thus . . . sink.*] 'The sun of the Babylonian empire set with no twilight (by Belshazzar's death in the night in which Cyrus captured Babylon, Dan. 5. 30). It continued in its integrity, until, by the weakness of its rulers, it sank at once.'—*Pusey.* —— *And . . . weary.*] Quoting the last words of the doom pronounced in this chapter, *v.* 58, as the close of the actual prophecies of Jeremiah, 'The broad walls of Babylon (or the walls of broad Babylon) shall be utterly broken (*or* overthrown, *or* made bare), and her high gates shall be burned with fire, and the peoples shall labour in vain, and the folk in (*or* nations for) the fire, and they shall be weary.' Comp. Hab. 2. 13. The end of all merely human grandeur is 'vanity.' Cf.—

> 'Monarchs, the powerful and the strong,
> Famous in history and in song
> Of olden time,
> Saw, by the stern decrees of fate,
> Their kingdoms lost, and desolate
> Their race sublime.'—*Manrique.*

E. i.—EZEKIEL, like Jeremiah, was a priest as well as a prophet. His inclusion in the band of captives deported with king Jehoiachin indicates a certain degree of position or dignity (2 Kin. 24. 14). He survived at least until the 27th year of the Captivity (*ch.* 29. 17). Ezekiel carries on Jeremiah's mission, *viz.* to proclaim Israel's forfeiture of Canaan and its national privileges, and the advent of a new Covenant. The scope of the present work admits only of a reference to those prophecies which Ezekiel uttered while a Hebrew monarch was still living, although a prisoner in Babylon, and especially to those more intimately connected with the Hebrew national history.—Until Jerusalem's final overthrow, Ezekiel's general tone is that of 'correction, denunciation, and reproof,' afterwards it is of consolation and promise. For four years, from the 5th to the 9th year of Jehoiachin's captivity (*i.e.* of Zedekiah's reign in Jerusalem), it was Ezekiel's task to oppose the unbelief of Jehoiachin and the exiles in Jeremiah's message (*ch.* 29) and prophecies; to warn them against looking for either a speedy restoration or *any* restoration based on the existence of the present kingdom of Judah. Ezekiel foretold (then apparently a most improbable event) the destruction of the Holy City and the Temple, and the depopulation of the Holy Land. During this period, Jeremiah in Jerusalem and Ezekiel in Chaldæa (*chs.* 1-24), put forth like 'prophecies, as from one common mouth, like two singers who answer each other in alternate strains;' but while Jeremiah was scorned, persecuted, and imprisoned, Ezekiel, if at first opposed, was at last listened to, if not obeyed. That Jehovah would suffer Solomon's Temple and David's capital and kingdom to be swept away (cp. Jer. 8. 19, 'Is not Jehovah in Zion? is not her king in her?') must have seemed even more incredible to the Hebrews than the predictions of the destruction of the Second Temple and Jerusalem and of the abolition of the Mosaic Law seemed to the hearers of our Lord and of His apostles, especially of St. Paul. But Ezekiel thus prophesied in Babylonia, with a plainness and vigour that would not have been tolerated in Jerusalem (see Jer. 26. 1, *note*). Jerome says that the prophecies of Ezekiel and Jeremiah were sent to Jerusalem and into Babylonia respectively—for the instruction of both sections of the Hebrew nation, and that both might recognise in the fulfilments

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were opened, and I saw [c] visions of God. [2] In the fifth *day* of the month, which *was* the fifth year of [d] king Jehoiachin's captivity, [3] the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and [e] the hand of the LORD was there upon him.

[c] ch. 8. 3. [d] 2 Kin. 24. 12, 15. [e] 1 Kin. 18. 46; 2 Kin. 3. 15; ch. 3. 14, 22 & 8. 1 & 40. 1.

of the several prophecies the indisputable results of the overruling will of Jehovah.—During the final siege and the destruction of Jerusalem, Ezekiel was silenced as regards the Hebrews, but was commissioned to foretell that Nebuchadnezzar as God's instrument would punish the nations surrounding Canaan, who had all encroached more or less on the kingdom granted to the Chosen People (*i.e.* that which David and Solomon once fully possessed), and who, through religious and political antagonism, would rejoice in Judah's fall—and that Nebuchadnezzar would finally punish Egypt, alternately the scourge and false stay of the Chosen People (*chs.* 25–32). Such prophecies taught the exiles to submit to Nebuchadnezzar and endure patiently the captivity; but, further, assured them of God's justice. Evil should not triumph. About 19 months after the destruction of Jerusalem (12th year, 12th month), Ezekiel is again commissioned to prophesy '*to the children of* his *people*,' and to encourage them to hope for forgiveness and restoration, in terms which apply primarily to the future of the restored nation, but ultimately to the reign of Messiah (*chs.* 33, 34, & 36–39). In the 25th year of Jehoiachin's captivity, Ezekiel sees in vision a development of the promise given in *ch.* 37. 27. The closing chapters of Ezekiel deal with the Restoration in a new form of the kingdom of God hitherto represented by the Davidic Monarchy. This is expressed by a vision—clothed in those symbols of the Mosaic ordinances with which he and his countrymen were familiar—of 'a rebuilt Temple, a reformed priesthood, a re-apportioned territory, a renewed people, and of the consequent diffusion of fertility and plenty over the whole earth. The return from Babylon began this work, but was only introductory to the future kingdom of Christ, first upon earth, finally in heaven.'—*Dates of Ezekiel's prophecies.* These, doubtless originally spoken and afterwards written down, are in groups, to each of which a date is prefixed. Thus *chs.* 1–7 are assigned to the 5th year of Zedekiah and of Jehoiachin's captivity; *chs.* 8–19 to the 6th year; *chs.* 20–23 to the 7th year. No group represents the 8th year, but *ch.* 24 is dated by its subject, the beginning of the final siege of Jerusalem, the 10th of the 10th month of the 9th year.

E. 1.—1. *The thirtieth year.*] *i.e.* probably he was at his *call* to the prophetic office (which is described at length in three chapters) thirty years old, the age when a Levite entered on his office, the Baptist also, and our Lord. So Currey; Davidson, however (rejecting equally all other conjectures), thinks reference to the prophetic age 'extremely unnatural.'——*Captives.*] Heb. *captivity* (p. 558, *note*). The king was in prison for many years (cf. 2 Kin. 25. 27) in Babylon. Probably most of the captives were settled successively about the same region, and free, except as regards migration.——*Of Chebar.*] Omit *of* (R.V.). This *Khabour* is probably *Nahr Malcha*, the 'king's river' of Nebuchadnezzar (*Pusey*), the *greatest* (from *chaber*=great) of the Mesopotamian canals. 'The Khabour (2 Kin. 17. 6), flowing into the Euphrates near Circesium, is much too far north to meet the requirements of the history.'—*Tristram.* So Davidson also; but (*v.* 3) the Chebar is only described as being in 'the land of the Chaldæans,' and Currey, quoting the Syriac interpreter, adopts this latter identification.——*Visions.*] By a vision *of God*, so far as it is possible for man to have any such vision, Moses, St. Paul, and Ezekiel (Law, Gospel, and Prophecy) were prepared for their great works. 'The likeness as the appearance of a man' (*v.* 26) is to be compared with the Being whom St. John describes as 'One like unto the Son of Man.' As a title, *Son of Man* is in N.T. applied to Christ by Himself only, with the exception only of St. Stephen when he saw the heavens open. It is, however, merely an Eastern periphrasis for *man;* St. Paul in fact is saying the same thing when he says (1 Tim. 2. 5) ἄνθρωπος Χριστὸς Ἰησοῦς. In 1 Cor. 15. 45, for 'the first man' Syr. has 'first son of man.' Ezekiel's commission as 'Son of Man' (a phrase applied especially to him and to Daniel, the prophets of the Captivity) follows in *chs.* 2, 3. A scroll *full of lamentations, mourning, and woe* is to be *eaten*, for words must be put into his mouth by God himself; it is found *sweet* to the taste, for to be God's messenger is a delightful office; but *bitter* afterwards, for the speaking to the *hard hearted* is sorrowful work. Ezekiel first passes seven days (*ch.* 3. 15) in silence at Tel-abib on the Chebar, the chief settlement of his brother-exiles; then God lightens the load of his responsibility by the assurance that if *warning* be faithfully given, the speaker has *delivered his soul*, though the hearer refuse *to turn.* 3. *Expressly.*] Merely an emphatic Heb. phrase, *coming came.*——*The priest.*] Heb. (but not *Sept.* or *Vulg.*), *of Buzi the priest.*——*Land of the Chaldeans.*] Spoken of as Babylon in 2 Kin. 24. 15.——*Hand of the Lord.*] A Divine impulse, *i.e.* God's power constraining *or* upholding (cf. 1 Kin. 18. 46; Rev. 1. 10; Acts 11. 5 & 22. 17; Num. 24. 2; 2 Cor. 12. 2–4).

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254.—Ezekiel Prefigures a Coming Siege of Jerusalem.

'I have made thee a watchman . . . give them warning from Me.'—Ezek. iii. 17.
'An end, the end is come upon the four corners of the land.'—Ezek. vii. 2.

EZEKIEL IV. 1-8.

1 THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem: 2 and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about. 3 Moreover take thou unto thee an iron pan, and set it

In the 5th year of the Captivity, Ezekiel (see *ch.* 1.1, *note*) begins his double task of undeceiving and of teaching the exiles. They must be pleaded with, that at least a remnant might be led to repentance, through which the inheritance of the Promises should descend until Messiah's advent. But first their false hopes must be crushed, so that they should learn to base their hopes upon a new state of things, in which the Temple and its services and the other institutions of the Davidic monarchy should be suspended or abolished. Ezekiel is cautioned that at least no one should be able to plead a lack of warning (*ch.* 2. 5 & 3. 17-21).—In *chs.* 4 and 5, Ezekiel foreshows by various symbols the destruction of Jerusalem by the Chaldæans, and the dispersion of the remnant of the nation left by them in Canaan. The details show that some at least of these 'symbolical actions' were not actually performed, but that they represent the impression upon the mind of the prophet, of a vividness equivalent to actual performance, so that by a description of them he was able to impress upon others the truths he was commissioned to deliver. Such descriptions would be more forcible to the mental vision of the audience than metaphorical language would be to the ear. On the completion of the imaginary siege (*ch.* 4), the fate of the inhabitants is foreshown by a further figure (*ch.* 5); of Ezekiel's hair, one-third is consumed by fire, one-third slashed with a sword, one-third cast to the winds, typifying (1) the deaths by pestilence and privation, (2) the slaughter, during the blockade; (3) the dispersion of the survivors with vengeance following, and the destruction of most of the few to be left in the land. In *chs.* 6 & 7, Ezekiel utters the doom of the rest of the kingdom; denouncing the idolatrous shrines and their votaries (*ch.* 6), and declaring in a dirge (*ch.* 7) the nearness of the judgment and its completeness: Jehovah will suffer the Chaldæans to enter and profane even the Holy of Holies (*vs.* 20-23).

E. iv.—1. *A tile.*] *Lerēnah*, rendered everywhere else 'brick.' Ezekiel and the exiles were now familiar with the use of the clay tablets of the land of their captivity. In Assyria and Chaldæa, where stone was absent, and wood extremely scarce, clay in various shapes was used for all records, public or private. The clay was carefully kneaded, and moulded into various forms, flat tiles, cylinders, or octagonal blocks. The wedge-shaped characters, often extremely small, were impressed by a style on the smooth surface. The tile was then burnt, and the record remained imperishable. The use of this material has been the means of preserving for us whole libraries of Assyrian records, and a very small portion of these has yet been studied (*Tristram*). —— *Pourtray.*] Jerusalem as a besieged city would be an unlikely state of things, for Zedekiah was Nebuchadnezzar's own viceroy, and Egypt was unaggressive and also friendly; but (*prius dementat*) the event showed that Zedekiah could become so infatuated as to provoke his own ruin and that of his country (2 Kin. 24. 20). Nebuchadnezzar's policy was to leave Judah to itself so long as it remained weak and submissive (*ch.* 17. 13, 14) and loyal to the covenant with him. —— *The city.*] *Rather*, a city (*Var.* and R.V.). 2. *Lay siege.*] *i.e.* depict a siege. This passage explains the method of sieges—and is amply illustrated on Assyrian monuments.—*Fort . . . cast . . . set.*] R.V. *forts . . cast up . . plant.*—'Cast up;' the earth was carried in baskets (as by the modern Egyptians engaged on public works) and shed on the mound till it rose to the level of the city walls.—'Fort:' ancient siege lines comprised detached towers of observation (probably meant here) and forts on mounds. For the wooden towers wheeled up to the walls, see 2 Kin. 25. 1, *note.*—*Mount.*] From Lat. *mons*, through Fr. *mont*; *mound*, which we should use here, is from Sax. *mundian*, to defend = a bank of earth. The Hebrew word (cf. Jer. 6. 6 & 32. 24) is rendered *bank* in Isa. 37. 33. Herodotus (i. 162) says that Harpagus, Cyrus' general, 'took several cities in Ionia by means of earthworks; having heaped up mounds against the walls, he carried the cities by storm.' —— *Camp.*] *Rather*, camps (*Variorum*; so R.V.), *i.e.* the quarters of various portions of the besieging host. —— *Rams.*] Perhaps, rather, *engines*, for, though the Hebrew means lit. ram (or lamb, Deut. 32. 14), yet the Nimroud monuments show, not the Roman ram's head, but a head as of a mace or spear. 3. *Pan.*] *i.e.* an ordinary baking-plate (like a large cymbal) used in the East; R.V. marg. *flat*

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for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. [a] This *shall be* a sign to the house of Israel.

The duration of the siege a symbol of the punishment of the nation.

[4] Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. [5] For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: [b] so shalt thou bear the iniquity of the house of Israel. [6] And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. [7] Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it. [8] [c] And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

[a] ch. 12. 6, 11 & 24. 24, 27. [b] Num. 14. 34. [c] ch. 3. 25.

plate, as in Lev. 2. 5 (R.V. *baking pan*). As he is not to depict this among the engines, it is less likely that it figures a screen such as archers used (depicted upon the monuments, Layard's *Nineveh*, ii. 345), than that it indicates by a fresh image (or second part of the 'sign') the impenetrable barrier betwixt God and the too late prayers of his people; cf. Isa. 59. 2; Prov. 1. 28.——*Against.*] *i.e. toward.*——*House of Israel.*] *i.e.* to all members of the Hebrew race to whom the sign might become known; certainly to the exiles with Jehoiachin, possibly to other members of the Hebrew stock previously carried captive. After the captivity of the Ten Tribes, Judah, with the associated remnants of other tribes (see 2 Chr. 30. 6 & 34. 6), represented the entire Hebrew nation. 'Thus the prophets of Judah constantly address their countrymen as "the house of Israel" without distinction of tribes.' Except in distinctive cases (as *vs.* 5, 6) Ezekiel uses 'Israel' and 'Judah' indiscriminately. To this extent 'the Captivity was the time of reunion,' as Jeremiah (3. 18) had foretold. Cf. 2 Chr. 21. 2. **4.** *Lie*, &c.] Having just represented the besiegers of Jerusalem, he next represents the helpless besieged. By the figure of one bound as a prisoner, who cannot turn himself, straitened for food also, lying on his left side 390 days, Ezekiel is to show the years that Israel must bear the punishment of her sin; and similarly 40 days for Judah. The two periods are co-terminous, the larger inclusive of the smaller. At their close Chaldæan supremacy shall cease (cf. *ch.* 29. 11–14). Davidson seems satisfactorily to show that the Sept. reading (in *vs.* 5, 9) of 190 for 390 must be correct, whether dating from the fall of Samaria (722 B.C.) or (more probably) from Tiglath's deportation (734 B.C.). After a corrective judgment (of, respectively, 190 and 40 years) the united (Isa. 11. 12; 43. 7; Jer. 3. 18; *ch.* 37. 16, 17) nations shall be restored. —— *Bear*, &c.] *i.e.* suffer (the sign of) its penalty. Forgiveness after a certain ceremony and period of time would be familiar through the law of the scapegoat (Lev. 16. 21), as the year-day principle (*v.* 6) would be by Num. 14. 34. **5, 6.** *House of Israel . . . Judah.*] In these verses, by a notable exception the two Hebrew kingdoms are distinguished. See note on *v.* 3. The northern tribes are to suffer longer and with no definite hope of forgiveness. **5.** *I have laid*, &c.] *Rather*, the years of their iniquity do I set (*Sept.* δέδωκα; Vulg. *dedi*; R.V. *I have appointed*, but the word is not that rendered *appoint* in *v.* 6, nor that rendered *lie* in *v.* 4, though it has the meaning *make to lie*) to be to thee a number of days. **6.** *And when . . . them, lie . . . Judah forty days.*] R.V. *And again, when . . . these, thou shalt lie . . . Judah: forty days, each day for a year.* **7.** *Therefore . . . and.*] R.V. *And . . . with;* omitting 'shall be.'—— *Uncovered.*] *i.e.* bared, as the arm of one ready for action, here, for executing vengeance; cf. Isa. 52. 10. **8.** *Will lay bands.*] Or, *I lay bands*, A constraint picturing God's purpose, as to which (*ch.* 3. 25) the exiles closed their ears.——*Days*, &c.] *i.e.* during which thou hast been depicting the siege with 'unentangled' (*Davidson*) arm. Next he is to figure the privations and degradation of exile, and the scarcity during the siege. He is to take all materials of which bread might be made, from the best to the worst, wheat, barley, beans, lentils, millet, and spelt (coarse, rough, bearded wheat), the sweepings of their storehouses; to bake it with human ordure (as if the dried animal-dung, used for fuel where wood is scarce, had failed), and to eat and drink by strictly limited allowance (cf. 1 Kin. 22. 27), as grievous to the body as should be to the conscience the necessity of living in a foreign country with the liability to breaches of the law as to diet (*v.* 13; see Hos. 9. 3; Dan. 1. 8).

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255.—Ezekiel's Vision of Idolatry in the Temple.

'*Yea, in my house have I found their wickedness.*'—Jer. xxiii. 11; cp. vii. 30.

EZEKIEL VIII.

1 AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and [a] the elders of Judah sat before me, that [b] the hand of the Lord GOD fell there upon me. 2 [c] Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, [d] as the colour of amber.

[a] ch. 14. 1 & 20. 1 & 33. 31. [b] ch. 1. 3 & 3. 22. [c] ch. 1. 26, 27. [d] ch. 1. 4.

E. viii.—1.] In this year, Ezekiel (*chs.* 8–19) reviews the condition of Judah both in Canaan and in Chaldæa, but he sets forth especially the extreme sinfulness of the former to convince the exiles that her impending punishment was just and inevitable. In the vision (*chs.* 8–11), Ezekiel sees (*ch.* 8) *the image of jealousy* (*i.e.* the idolatry which provokes the anger of the God 'whose name is Jealous,' Ex. 34. 14), sun-worship and other abominations (*vs.* 3, 16, 10), familiar in the cities and homes of Judah and in the streets of Jerusalem, actually established within the Temple itself. A few found faithful in the *city* (*ch.* 9) *sighed and cried* in shame for their country; their foreheads are marked by the Angel of the Covenant (cp. Ex. 23. 20–22) with a *Tau* (the last letter of the Hebrew alphabet, which in its old form resembled a cross; cf. 1 Sam. 21. 13, *note*); the destroying angels following him slaughter all others without pity: judgment begins at the House of God, which the dead bodies pollute. In *chs.* 10 & 11, the Angel scatters the 'coals' of God's wrath over Jerusalem, and the abandonment by the Covenant God of Israel first of His Temple and then of His City is depicted (*ch.* 10. 18, 19 & 11. 22, 23). The doom of the scoffing rulers who contradict Jeremiah's message to the exiles (Jer. 29) is emphasised by the sudden death of Pelatiah, and Ezekiel announces that, so far from the exiles being outcasts, as their countrymen in Judah said (*ch.* 11. 15), the latter were themselves the outcasts. The exiles enjoy God's special Presence instead of the Temple, and of them God will restore the nation after the Captivity.—In *ch.* 13 (and in *ch.* 34, both chapters so closely resembling Jer. 23, that 'the author of one must have had the other before him') the false prophets are warned, who pretend in God's name to hold out hopes that the doom of Jerusalem would be averted; this bulwark of hope shall fail, as walls of mud whose instability is concealed by their *whited plaster* (*Var.*); the *prophetesses* also, an order suggestive of the lowest depths of heathen superstition, are warned, who deck themselves (some so young, πάσης ἡλικίας) in the fantastic guise of sorceresses to beguile people (ψυχάς; cf. 1 Sam. 26. 21, *note*), and to get a living. God will not long endure that prophet or prophetess sadden *the righteous and strengthen the wicked.* In *ch.* 14 Ezekiel exposes the hypocrisy of the exiles who come to consult him. Judah will not be spared (as they seemed to hope) for any righteous therein; a Noah, a Daniel, or a Job should save no life but his own. The nation (*ch.* 15) had proved worthless for its mission; its guilt is aggravated (*ch.* 16) by the undeserved and marvellous grace outpoured upon it by God during its whole history. In *ch.* 17 Ezekiel exposes the perfidy and futility of Zedekiah's intrigues with Egypt, and declares that David's kingdom will be restored after its impending destruction, but in a way known to God only. *Ch.* 18 is a justification of God's dealings; the saying is untrue, *The fathers have eaten sour grapes, the children's teeth are set on edge;* the merit or guilt of the ancestor does not affect the judgment of the descendant, but Manasseh's apostacy has entailed on Judah a legacy of moral and religious degradation, which later generations have increased by continuing and exaggerating his idolatries. The nation being as a whole corrupt is condemned as a whole, but individuals are judged individually (cp. *ch.* 3. 18–21). The man *that sinneth* he alone *dies;* there is no individual who may not *cast away transgression*, renew heart and spirit, and live; God has *no pleasure in the death of him that dieth.* The dirge of David's dynasty and realm (*ch.* 19) closes the series. See 2 Kin. 23. 29, *note.*——*Sixth.*] *i.e.* September; cf. *v.* 14, *note.*——*Elders.*] 'The community at Tel Abib were probably permitted to have a certain internal government of their own.'——*Sat*, &c.] See *ch.* 20. 1, *note*, p. 614; *i.e.* to enquire of God. 2. *Likeness.*] *Sept.* adds ἀνδρὸς; the same Person appeared to Ezekiel (*v.* 4) in his vision at the Temple-court gate, and spoke (*v.* 5).——*Amber.*] Heb. *chashmal* is derived from words meaning *brass-gold* (*Bochart*) or *smooth brass* (*Gesenius*); *Sept.* ἤλεκτρον. Certainly not *amber* (the resin of extinct pine trees, found in deserts and washed up on many shores, *Tristram*), but some metal (four parts of

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3 And he [e] put forth the form of an hand, and took me by a lock of mine head; and [f] the spirit lifted me up between the earth and the heaven, and [g] brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; [h] where *was* the seat of the image of jealousy, which [i] provoketh to jealousy. 4 And, behold, the glory of the God of Israel *was* there, according to the vision that I [k] saw in the plain.

Idolatry of the people.

5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. 6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 And he brought me to the door of the court; and when I looked, behold a hole in the wall. 8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. 9 And he said unto me, Go in, and behold the wicked abominations that they do here. 10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. 11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. 12 Then said he unto me, Son of man, hast thou seen what

[e] Dan. 5. 5. [f] ch. 3. 14. [h] Jer. 7. 30 & 32. 34; ch. 5. 11.
[g] ch. 11. 1, 24 & 40. 2. [i] Deut. 32. 16, 21. [k] ch. 1. 28 & 3. 22, 23.

gold to one of silver, *Pliny*). 3. *Took me*, &c.] Not a bodily removal (as of Philip, Acts 8, or of Christ, Matt. 4); compare *ch.* 11. 24; 2 Cor. 12. 2-4. —— *The spirit.*] Omit *the* (*Sept.* also); Hitzig and Keil render *a wind.*——*Of God.*] ?=God-given, as *ch.* 1. 1 (*Davidson*); cf. *ch.* 9. 3.——*Inner gate.*] *Sept.* τὰ πρόθυρα τῆς πόλης; Vulg. *ostium interitus*; Var. *gate of the inner court, i.e.* of the priests (so R.V.). Thus the 'image' (possibly an *asherah* 2 Kin. 21. 7, but cf. *v.* 10) had stood in the people's or outer court facing the gate between the courts, and, through it, facing the Sanctuary itself; see *v.* 16, *note.* ——*The image of jealousy.*] It is not necessary to suppose that this was to be seen in the Temple now, but after Ahaz set the example of sacrilegious change, Amon and Manasseh especially (2 Chr. 33. 4, 5) had profaned God's house with the idols, Egyptian, Phœnician, Assyrian, with which they were acquainted, and apparently the priests and people had restored some of these of late (2 Chr. 36. 14). In times of national distress, the Hebrew kings and people were most tempted to have recourse to idolatrous or oracular superstitions; see Isa. 8. 19. Cp. Smith's *Religion of the Semites*, p. 338. 5. *At.*] *Rather*, of (so R.V.); *i.e.*, the gate of *v.* 3, probably so called because the priests came through it to minister at the brazen altar in the outer court. 6. *That I . . . sanctuary.*] In *ch.* 10 the cherubim wait on the S. side of the Temple, the furthest from the idolatries (N.), and remove the Glory, the emblem of God's presence, by the main (E.) entrance of the outermost court. By this gate it returns to the new Temple (*ch.* 43. 4), God having meanwhile, for the wickedness of Judah, abandoned this sanctuary, as Shiloh aforetime.——*Turn*, &c.] R.V. *Thou shalt again see*; *vs.* 13, 15 also. 8. *A door.*] Madden describes his entry in a precisely similar manner into the temple at Edfou (50 miles S.E. of Thebes), and (for 'the Israelites were but copyists,' *Jowett*) it was with Egyptian worship that this 'chamber of imagery' was connected. 'After creeping through a chink in the wall and a subterranean passage, we found ourselves (he says) in a splendid apartment of great magnitude, adorned with sacred paintings and hieroglyphics.' 10. *Idols.*] Heb. *gillûlim*; cf. p. 293, *note.* Apparently Egyptian animal-worship. The royal tombs near Thebes are frescoed with serpents and similar creatures. 11. *Ancients.*] *Rather*, elders (*v.* 12 also). These represent the nation, as once before 70 elders had done when they were permitted to see God's glory and eat the Covenant feast in mount Sinai—but now represent it engaged in deliberately breaking that Covenant (Ex. 24. 9-11).——*Jaazaniah.*] A common name. Its meaning (*Jehovah listens*) lends irony to the utterance of *v.* 12. 12.

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the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, [l] The LORD seeth us not; the LORD hath forsaken the earth.

13 He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do. 14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and, behold, there sat women weeping for Tammuz. 15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

Idolatry of the priesthood.

16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, [m] between the porch and the altar, [n] *were* about five and twenty men, [o] with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped [p] the sun toward the east.

The consequent unsparing punishment of Judah.

17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have [q] filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 [r] Therefore will I also deal in fury: mine [s] eye shall not spare, neither will I have pity: and though they [t] cry in mine ears with a loud voice, *yet* will I not hear them.

[l] ch. 9. 9. [m] Joel 2. 17. [n] ch. 11. 1. [o] Jer. 2. 27 & 32. 33. [p] Deut. 4. 19; 2 Kin. 23. 5, 11; Job 31. 26; Jer. 44. 17. [q] ch. 9. 9. [r] ch. 5. 13 & 16. 42 & 24. 13. [s] ch. 5. 11 & 7. 4, 9 & 9. 5, 10. [t] Prov. 1. 28; Isa. 1. 15; Jer. 11. 11 & 14. 12; Mic. 3. 4; Zech. 7. 13.

Earth.] R.V. marg. land. 14. *Tammuz.*] The Phœnician Adonis (so *Vulg.*). After the Captivity, the Jewish 4th month (June–July) was named Tammuz, the names of the months, previously distinguished by numbers, being probably adopted from the Babylonians. June was the month of the almost world-wide solemnity known as the ἀφανισμὸς Ἀδώνιδος, *i.e.* of the lamentation over the supposed departure of Adonis to spend half the year with Persephone; probably it symbolized 'the suspension of the productive powers of nature in summer; in the East, nature seems to wither and die under the heat of the sun.' This particular nature-worship was peculiarly popular with women, and led to unbridled licence and excess. Adonis was fabled to have died, by a wild boar's tusk, in June. A river of Phœnicia, 'the spray of whose cataracts has a pink hue in the sunlight against the cliffs' (*Tristram*), bore his name. See 2 Kin. 23. 7. Cf.—

'Thammuz came next behind,
Whose annual wound to Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day;
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammuz yearly wounded. The love-tale
Infected Sion's daughters with like heat,
Whose wanton passions in the sacred porch
Ezekiel saw.'—*Milton, P. L.* i. (cp. *Theoc. Id.* xv.)

16. *About.*] Or, *as it were*; Vulg. *quasi* (and so Hitzig and Keil), *i.e.* as it seemed in vision. Probably exactly 25, the H.P. and one of each of the 24 courses of the priests, in whose court Ezekiel seemed to stand, representing their order, as the 70 elders the people. Thus the national character of the apostacy is shown. See v. 17, *note.* Punishment (*ch.* 9. 6) begins with these 25. —— *Their backs.*] See v. 3, *note* 'Gate.' A climax of outrage, of which God twice (*refs.*) complains, 'they have turned unto me the back and not the face.' Whether under the name Ra, Baal, Apollo, or any other, no form of false worship is of more ancient date than sun-worship, and that moon-worship (Ashtoreth, Ishtar, &c.) with which it was constantly united. Job (31. 26) mentions no other. Cf. *ch.* 6. 4, marg; 2 Kin. 23. 11, 12. 17. *Returned.*] Relapsed after Josiah's reformation; see Jer. 3. 10 & 7. 24. The very guardians of religion (comp. Mal. 2. 7) profaned their office and the holiest part of their place of ministry by the worship of a false god. —— *Put . . . branch . . . nose.*] To what custom allusion is made cannot be determined. *Sept.* appears to understand a jeering act, ὡς μυκτηρίζοντες (the same word is used in 2 Chr. 36. 16 and Gal. 6. 7). The word *branch* generally means vine-branch; Pool therefore instances the kissing of the thyrsus by Bacchus-worshippers; Germ. *weinreben.* Jerome appears to find an explanation in the Parsee custom of waving and kissing a bunch of twigs (called *barson*) when worshipping the sun (so Michaelis also). Newcome adopts a different reading (a Chaldee word), which several MSS. sanction, and renders 'lo, they send forth a scornful noise through their nostrils.'

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256.—Ezekiel Foretells the Captivity of Zedekiah and his Subjects.

EZEKIEL XII. 1-16, 21-28.

1 THE word of the LORD also came unto me, saying, 2 Son of man, thou dwellest in the midst of [a] a rebellious house, which [b] have eyes to see, and see not; they have ears to hear, and hear not: [c] for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house. 4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby. 6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: [d] for I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 And in the morning came the word of the LORD unto me, saying, 9 Son of man, hath not the house of Israel, [e] the rebellious house, said unto thee, [f] What doest thou? 10 Say thou unto them, Thus saith the Lord GOD;

[a] ch. 2. 3, 6, 7, 8 & 3. 26, 27.
[b] Isa. 6. 9 & 42. 20; Jer. 5. 21; Matt. 13. 13, 14.
[c] ch. 2. 5.
[d] Isa. 8. 18; ch. 4. 3 & 24. 24; ver. 11.
[e] ch. 2. 5.
[f] ch. 17. 12 & 24. 19.

E. xii.—1.] This prophecy was probably intended to discourage in the exiles any hopes of a release from the Chaldæan yoke and of an early restoration based upon the continuance and apparent prosperity of Zedekiah's kingdom. Compare Jer. 27 & 28. According to Josephus (*Ant.* x. 7. 2), Ezekiel sent his prophecies to Jerusalem, and this revelation in particular was communicated to Zedekiah (see *v.* 13 and Ezek. 1. 1, *notes*). Communication between Judah and Babylonia would be not infrequent, if only for commercial purposes, in time of peace (*ch.* 17. 4, *note*). And special opportunities would occur, such as the embassy (Jer. 29. 3) of which Jeremiah availed himself. 2. *A rebellious house.*] *Rather*, the . . . house. Zedekiah's reign in neglect of Jeremiah's counsel illustrates the obduracy characteristic of Israel from the time of Moses to that of St. Stephen (Ex. 32. 9; Acts 7. 51). 3. *Stuff*, &c.] *i.e.* an emigrant's or captive's outfit (*v.* 4 also); Vulg. *vasa transmigrationis*; Sept. σκεύη αἰχμαλωσίας; R.V. marg. *exile*; the same phrase is translated in Jer. 46. 19, *Furnish thyself to go into captivity.*——*Remove.*] *Properly*, remove as though to go into captivity (*v.* 11).——*Consider . . . be.*] Or, *perceive that they are* (R.V. marg.). 4. *And*, &c.] *Rather*, but thou thyself (*Var.*).——*At even.*] Having used the whole day to save his property. 5. *Dig through.*] Compare 'break through,' Gk. *dig through*, Matt. 6. 19, &c. Oriental houses are mostly built of adobe, *i.e.* sun-dried clay, plastered over (comp. *ch.* 13. 10, 11). Ezekiel is to re-enter his house as a burglar, and to carry away his most portable valuables secretly. Davidson, however, understands *the city wall.* Tel Abib may have been unwalled, but the action is symbolic, not reality.——*Carry out.*] Or, *go* out, and so in *v.* 6; see *Var.* 6. *Twilight.*] *Rather* (see *Variorum*), darkness, and so in *vs.* 7, 12; R.V. *dark.*——*Cover.*] The muffling of the face to prevent recognition, suggests the covering of the month, which was a sign of mourning (*ch.* 24. 17). Its consequence, namely, that Zedekiah could hardly see, would typify either his future blinding by Nebuchadnezzar, or the self-blinding which prevented his finding his true interest in obedience to God's warning through Jeremiah. ——*A sign.*] Or, *a portent*, and so in *v.* 11 (*Fairbairn*); something to provoke enquiry and reflection in those who refused to be enlightened (*vs.* 3, 9), and to remain in their memory against the fulfilment of the prophecy. The first act denoted the deportation of the people; the second (*v.* 5), the attempt of the king to escape from his capital. 8-13.] Ezekiel foretells Zedekiah's flight from Jerusalem, his capture, his blinding by Nebuchadnezzar, and his death in Babylon.

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This [g] burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them. 11 Say, [h] I *am* your sign: like as I have done, so shall it be done unto them: [i] they shall remove *and* go into captivity. 12 And [k] the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes. 13 My [l] net also will I spread upon him, and he shall be taken in my snare: and [m] I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And [n] I will scatter toward every wind all that *are* about him to help him, and all his bands; and [o] I will draw out the sword after them. 15 [p] And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 [q] But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

The fulfilment of the prophecy will not be delayed.

21 And the word of the LORD came unto me, saying, 22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, [r] The days are prolonged, and every vision faileth? 23 Tell them therefore, Thus saith the Lord GOD;

I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, [s] The days are at hand, and the effect of every vision. 24 For [t] there shall be no more any [u] vain vision nor flattering divination within the house of Israel. 25 For I *am* the LORD: I will speak, and [x] the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 Again the word of the LORD came to me, saying, 27 [y] Son of man, behold, *they of*

[g] Mal. 1. 1.
[h] ver. 6. [i] 2 Kin. 25. 4, 5, 7. [k] Jer. 39. 4.
[l] Job 19. 6; Jer. 52. 9; Lam. 1. 13; ch. 17. 20.
[m] 2 Kin. 25. 7; Jer. 52. 11; ch. 17. 16.
[n] 2 Kin. 25. 4, 5; ch. 5. 10. [o] ch. 5. 2, 12.
[p] Ps. 9. 16; ch. 6. 7, 14 & 11. 10; ver. 16, 20.
[q] ch. 6. 8, 9, 10.
[r] ch. 11. 3; ver. 27; Amos 6. 3; 2 Pet. 3. 4.
[s] Joel 2. 1; Zeph. 1. 14.
[t] ch. 13. 23. [u] Lam. 2. 14.
[x] Isa. 55. 11; ver. 28; Dan. 9. 12; Luke 21. 33.
[y] ver. 22.

10. *Burden.*] R.V. marg. *oracle* (p. 388, *note*). Davidson understands *this loading*, referring to 'bare' (*v.* 7).——*That . . . them.*] R.V. *among whom they, i.e.* the exiles, *are.* The A.V. rendering refers to the existing nation, mainly of Judah, under Zedekiah's sovereignty. **11.** *Remove and go.*] R.V. *go into exile.* **12.**] Zedekiah's flight and fate are so foretold, five years before the event, that the fulfilment briefly summarised in 2 Kin. 25. 4–7 and Jer. 39. 4–7 is made even more vivid by supplemental details in the prophecy.——*Ground.*] Or, *land* (R.V. marg.). **13.** *Not see it.*] The seeming contradiction in this prophecy and that of Jeremiah (34. 3) delivered to Zedekiah about four years later, as to the deposed king *not seeing* Babylonia, is explained by the fact that Nebuchadnezzar put out Zedekiah's eyes at Riblah before sending him thither. Both prophets, while seeming to differ, were literally correct; but, according to Josephus (x. 7. 2), this discrepancy decided Zedekiah to disbelieve both, and to yield to the popular party (Jer. 38. 5, 25) and the false prophets. **14–16.**] Ezekiel foretells the destruction and dispersion of Zedekiah's adherents. The few survivors of the judgment (Jer. 51. 50) shall make the heathen understand, by experience of their 'ways and doings' (*ch.* 14. 22, 23), that it was for its apostacy (Jer. 22. 8, 9) and its moral corruption that Jehovah, the God of the Hebrews, permitted His nation to disappear. **15.** *Scatter . . . disperse.*] R.V. interchanges these words. **16.** *A few.*] A.V. marg. *men of number, i.e.* few enough to be counted.——*Heathen.*] *Rather,* nations. Their presence, their history, and everything noticeable about them, shall draw attention to the sins which caused their dispersion. **21–28.**] Ezekiel enforces the prediction by answering the popular sayings, that (*v.* 22) the lapse of time in the case of other prophecies is evidence that this also will not be fulfilled, and (*v.* 27) that the fulfilment of this prophecy is so far off as not to concern the present generation. This prophecy *shall* be fulfilled, and that shortly. **23.** *Effect.*] Lit. *word, i.e.* what it said. **25.** *In your days.*] *i.e.* the present generation.

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the house of Israel say, The vision that he seeth *is* [a]for many days *to come*, and he prophesieth of the times *that are* far off. [28] [c]Therefore say unto them, Thus saith the Lord GOD;

There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

257.—Ezekiel Denounces Zedekiah's Breach of Covenant.

Parable of the two Eagles, the young Cedar, and the Vine.

EZEKIEL XVII.

[1] AND the word of the LORD came unto me, saying, [2] Son of man, put forth a riddle, and speak a parable unto the house of Israel; [3] and say, Thus saith the Lord GOD;

[a] A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and [b]took the highest branch of the cedar: [4] he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

[a] 2 Pet. 3. 4. [c] ver. 23, 25. [a] See ver. 12, &c. [b] 2 Kin. 24. 12.

E. xvii.—This prophecy belongs to the group of the 6th year. Ezekiel's disclosure of Zedekiah's intrigues with Egypt (probably now in progress) and of their consequences should discourage any hopes of the exiles based on an Egyptian alliance with Judah (*ch.* 8. 1).—Zedekiah's unfaithfulness to his covenant with Nebuchadnezzar is regarded as an illustration of the inveterate unfaithfulness of the Chosen People to the Covenant of Horeb (*ch.* 16. 59; Exod. 24. 7). The former will cost Zedekiah his throne, his liberty, and his life; the latter is the cause of the impending abolition of David's kingdom. On the other hand, God's faithfulness to His Covenants, and especially to His Promise of an everlasting kingdom to David (2 Sam. 7. 12-17), will be manifested—not by the preservation of David's throne, capital, and realm (as men expected), but by the establishment of an heir of David's line, a 'Son of David,' in an universal kingdom (a revealed secret which remained unfathomed until explained by Jesus Christ and His apostles).——2. *A riddle . . . a parable.*] A parable is the Greek *parabolé*, *i.e.* a comparison made by *putting* things *side by side*; a similitude or likeness. 'In the Old Testament, the word includes (1) a sort of prophecy intermixed with comparisons, as Balaam's—(2) sententious wisdom, often uttered in the form of a comparison, and so nearly equivalent to our proverb—(3) nearly what is now understood by the word riddle' (*Var. Teacher's Bible*, p. 51): as here, a 'dark saying' put forth to excite the hearers to guess its meaning. 3. *Eagle.*] The emblem of Assyria; Heb. *nesher*. 'Not our eagle, but the great griffon vulture (*Gyps fulvus*), a most majestic bird, the type of Nisroch, the bird-headed god of the Assyrians; see Hab. 1. 8.'—*Tristram, Var. T. B.*, p. 74. The 'ravenous bird' of Isa. 46. 11.——*Longwinged.*] R.V. *and long pinions*; *i.e.* large and well disciplined armies (*Kay*).——*Divers colours.*] *i.e.* an empire of many diverse peoples, called 'the families,' *i.e.* tribes, 'of the north' (Jer. 25. 9).——*Lebanon.*] The summit of Canaan; here meaning Jerusalem or its royal palace (*Kay*). See Jer. 22. 23, and 1 Kin. 7. 2.——*Highest branch.*] R.V. *top.* The same Hebrew word as in *v.* 22, and in *ch.* 31. 3, 10, 14, A.V. *top.* The leader or topmost shoot is here Jehoiachin: in *v.* 22 the Messiah, 'the Branch;' the cedar being the royal house of David, and the 'young twigs' the princes removed with Jehoiachin to Babylon by Nebuchadnezzar. Zedekiah and the remnant of Judah are likened to a humble vine of the country; they owe everything to Nebuchadnezzar's bounty, and are bound (by solemn covenant) to look to Nebuchadnezzar solely, and to yield him tribute ('fruit'); but so long as they were loyal, he would assure to them peace and such prosperity as was compatible with political dependence. Nebuchadnezzar had also bound Judah (*Josephus*) not to ally itself with Egypt, of which he meditated the conquest. 4. *Top.*] R.V. *topmost*, and so in *v.* 22.——*Land . . . traffick; city . . . merchants.*] 'Babylon, though not itself a seaport, was the centre of the commerce of the Persian Gulf. Nebuchadnezzar's canal, the Nahr Malcha (see *ch.* 1. 1, *note*), had tapped the traffic of the Tigris from the north. Ur "of the Chaldees," though now far inland, owing to the rapid deposit of alluvium, was in the time of Nebuchadnezzar still a seaport, and, along with Teredon and several other harbours, fed the trade of the capital with imports from India and Arabia.'—*Tristram.* Comp. Isa. 47. 15 and 43. 14. 5. *Seed.*]=the

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5 He took also of the seed of the land, and planted it in [c] a fruitful field; he placed *it* by great waters, *and* set it [d] *as* a willow tree. 6 And it grew, and became a spreading vine [e] of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and, behold, [f] this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. 8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? [g] shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. 10 Yea, behold, *being* planted, shall it prosper? [h] shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

Zedekiah's intrigues with Egypt will not help but ruin his kingdom.

11 Moreover the word of the LORD came unto me, saying, 12 Say now to [i] the rebellious house, Know ye not what these *things mean?* tell *them*,

Behold, [k] the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; 13 [l] and hath taken of the king's seed, and made a covenant with him, [m] and hath taken an oath of him: he hath also taken the mighty of the land: 14 that the kingdom might be [n] base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.

15 But [o] he rebelled against him in sending his ambassadors into Egypt, [p] that they might give him horses and much people. [q] Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered? 16 *As* I live, saith the Lord GOD, surely [r] in the place *where* the king *dwelleth* that made him king, whose

[c] Deut. 8. 7, 8, 9.
[d] Isa. 44. 4.
[e] ver. 14.
[f] ver. 15.
[g] 2 Kin. 25. 7.
[h] ch. 19. 12; Hos. 13. 15.
[i] ch. 2. 5 & 12. 9.
[k] ver. 3; 2 Kin. 24. 11—16.
[l] 2 Kin. 24. 17.
[m] 2 Chr. 36. 13.
[n] ver. 6; ch. 29. 14.
[o] 2 Kin. 24. 20; 2 Chr. 36. 13.
[p] Deut. 17. 16; Isa. 31. 1, 3 & 36. 6, 9.
[q] ver. 9.
[r] Jer. 32. 5 & 34. 3 & 52. 11; ch. 12. 13.

native royal house, the 'Lebanon' of *v.* 3 (*Davidson*).——*Field.*] Or, *soil.*——*Willow.*] Generically. 6. *Spreading.*] *i.e.* trailing along the ground.——*Low.*] Referring to Zedekiah's tributary status.——*Whose . . turned . . were.*] *Rather*, to the end that its branches should turn . . . be (*Var.*). 7. *Another . . . eagle.*] To Pharaoh, really less great than Nebuchadnezzar, Zedekiah had short-sightedly turned. But experience should teach him that perjury cannot prosper.——*By the furrows.*] *Rather*, from the beds (*Var.*; so R.V.). 9. *It shall wither . . . pluck up by.*] *Or*, 'all her fresh-sprouting leaves shall wither; neither with great power and many people shall any be able to lift it up (again) out of,' &c. (Keil and Hitzig in *Var.*); R.V. *that all its fresh springing leaves may wither* (rest as A.V.). Just when the young kingdom was beginning to take root and to grow, 'he' (Nebuchadnezzar) would be obliged, by its own conduct, to uproot it; and that *with ease* ('without great power'). 10. *East wind.*] See Hab. 1. 9 (p. 558), *note.* 11. *Moreover.*] Perhaps after an interval during which the 'riddle' was exciting curiosity. 12. *Is come . . . hath taken.*] *Rather*, came . . . took, and in *v.* 13 (*Var.*; so R.V.).——*With him.*] *Rather*, to himself (*Var.*). 13. *Taken an oath, &c.*] R.V. as A.V. marg., *brought him (to) under an oath.* 15. *Egypt.*] See 2 Kin. 24. 18, *note.* About this time, the death of Necho and the accession of his son Psammitichus II. would give Judah and her Syrian neighbours (see Jer. 27. 3) new hope of recovering their independence with the support of Egypt. But Psammitichus II. was busy elsewhere. After a reign of six years he was succeeded by Apries (Hophra, cf. p. 619), whom Davidson takes to be the Pharaoh here referred to. The consequences of Zedekiah's intrigues are foretold in the group of prophecies of the 7th year (*ch.* 21); probably they began in his fourth year, and were carried on until, in his 8th or 9th year (see 2 Kin. 24. 20,

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oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

17 [a] Neither shall Pharaoh with *his* mighty army and great company make for him in the war, [b] by casting up mounts, and building forts, to cut off many persons: 18 seeing he despised the oath by breaking the covenant, when, lo, he had [c] given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD;

As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. 20 And I will [z] spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and [y] will plead with him there for his trespass that he hath trespassed against me. 21 And [a] all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken *it*.

The future kingdom of David.

22 Thus saith the Lord GOD;

I will also take of the highest [a] branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs [b] a tender one, and will [c] plant *it* upon an high mountain and eminent: 23 [d] in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and [e] under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. 24 And all the trees of the field shall know that I the LORD [f] have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: [g] I the LORD have spoken and have done *it*.

[a] Jer. 37. 7. [b] Jer. 52. 4; ch. 4. 2. [c] Ps. 2. 6.
[z] 1 Chr. 29. 24; Lam. 5. 6. [d] Isa. 2. 2, 3; ch. 20. 40; Mic. 4. 1.
[y] ch. 12. 13 & 32. 3. [e] See ch. 31. 6; Dan. 4. 12. [f] Luke 1. 52.
[a] ch. 12. 14. [a] Isa. 11. 1; Jer. 23. 5; Zech. 3. 8. [b] Isa. 53. 2. [g] ch. 22. 14 & 24. 14.

note), he openly rebelled. —— *Or.*] R.V. omits. —— *He delivered.*] Or, *yet escape.* 17. *Make for.*] *i.e.* help forward (*Var. T. B., Glossary, s.v.*).—— *By casting . . . building.*] R.V. *when they, i.e.* the Chaldæans, *cast . . . and build.* Evidently the relief of Jerusalem by Pharaoh (marg. ref.) was to be part of the treaty. 18. *Seeing, &c.*] Or, *For he hath, &c.* See *ch.* 16. 59.—— *When, lo . . and hath.*] Or, *and behold . . . and yet hath . . . things; he.* 19. *Mine.*] *i.e.* by Me, the . . . living God (Deut. 10. 20; Jer. 4. 2.; Hos. 4. 15; 2 Chr. 36. 13, *note*, p. 619). —— *Even . . . recompense.*] R.V. *I will even bring it.*—Kay points out the argument: If an earthly monarch so punishes a vassal for a single breach of covenant, and justly, what did God's people deserve for continual breaches of covenant during centuries. Could the Righteous God spare Judah? 20. *Trespass . . . trespassed.*] *Rather*, unfaithfulness that he hath committed (*Variorum*). 21. *Fugitives.*] *Or, read*, chosen ones (*Var.*) *with* (R.V. *in*). 22. *I will also.*] Emphatic. A contrast. Comp. Isa. 11. 1. Jehovah will reverse Nebuchadnezzar's action. Nebuchadnezzar will uproot *his* kingdom of Judah, but God will replant Judah through another shoot. A most striking prediction of the Messiah follows. Out of humiliation, David's heir shall be exalted and become the head and the shelter of all kingdoms, principalities, and powers.—Comp. 'The kingdom of heaven is like . . . mustard seed . . . a tree, so that the birds of the air come and lodge in the branches' (Matt. 13. 31, 32). 'The conquests of David and the splendour of Solomon ended in the shame and humiliation of Zedekiah's reign. But the Incarnation invested Judah's royal family with never-ending spiritual glory'—*Kay.*——*Highest branch . . . high cedar . . . top.*] R.V. *lofty top of the cedar . . . topmost.* —— *A tender one.*] See marg. refs. Isaiah (11. 1) was the first to describe the Messiah as 'a Scion' of David (more than a century before), and 'the Branch' (Isa. 4. 2) becomes with Jeremiah (23. 5 & 33. 15) almost a distinctive title of the Messiah. 23. *Mountain, &c.*] *i.e.* Mount Zion (marg. refs.), the seat of David's throne.——*Every wing.*] Comp. '*In thee* (*i.e.* through thy seed) *shall all families of the earth be blessed*' (Gen. 12. 3); under the Christian dispensation the blessing will be no longer restricted, as under the Jewish, but it will embrace all mankind.

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258.—God Refuses to be Consulted through Ezekiel.

EZEKIEL XX. 1-3.

1 AND it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* [a] certain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying, 3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? *As* I live, saith the Lord GOD, [b] I will not be enquired of by you.

[a] ch. 8. 1 & 14. 1. [b] ch. 14. 3; ver. 31.

E. xx.—1. *Seventh year.*] *i.e.* of Jehoiachin's captivity. The absence of a series of the 8th year to mark the close of this series (*chs.* 20-23) makes the period of these prophecies uncertain; but they anticipate, and perhaps partially overlap, the preparations of Nebuchadnezzar to reconquer and punish Judah, probably early in the ninth year of the Captivity (see 2 Kin. 24. 20, *note*). Ezekiel's next prophecy, dated about 50 days from the close of the 9th year, reveals (*ch.* 24) to the exiles the commencement of the final siege of Jerusalem, after the capture of the last fortified towns of Judah. Ezekiel thereafter ceases to prophesy to the Hebrews for three years (*i.e.* until *chs.* 33 & 34).—In *ch.* 20. 1-31 the prophet, as in the previous year (*ch.* 14. 1-8), is instructed to refuse to listen to such unrepentant enquirers; when the moral change that the Captivity should bring about has been effected, God's ear will be again open to hear His repentant people (*ch.* 36. 37). The purpose of either 'enquiry' can only be inferred from the prophecy which follows. Here, Ezekiel is to *judge, i.e.* arraign, the exiles and also Jerusalem (*ch.* 22), *cause them to know the abominations of their fathers.* He accuses them of being still *polluted after the manner* of their forefathers (*v.* 30), *i.e.* although its persistently recurrent apostacies and provocations of Jehovah had brought the nation to the very verge of destruction, at various epochs, since Jacob's family settled in Egypt, it continues to this day the practices which alienate God (Jer. 44. 4; Isa. 59. 2; cp. 'Saul' in 1 Sam. 28. 6), the penalty of which, long declared but long deferred, is the uprooting of the nation. The utter degradation of Jerusalem, social, moral, and religious, has precipitated her end, now close at hand (*ch.* 22. 4). Judah, preferring the arm of flesh to faith in Jehovah, has continually intrigued (*ch.* 23) with Egypt, Assyria, and the Babylonians of Chaldæa; but shortly she shall have reason to look to Egypt no more. God will deliver her into the hands of those from whom her *mind is alienated, i.e.* the Chaldæans (*vs.* 27, 28), and they, who, by the perfidy of Zedekiah, had now right on their side (*the righteous men, v.* 45), shall destroy, spoil, and carry her captive.—Ezekiel reads and answers the secret thoughts of these enquirers (*ch.* 20. 32). They assume that if, as Ezekiel and Jeremiah foretell, Judah and Jerusalem are to perish, the Hebrew nationality, with its distinctive obligations and restrictions as to religion and political life, will disappear by the absorption of the survivors into the peoples of the land of their exile. They will then be free to choose their religion and to manage their affairs like the other nations. But Ezekiel declares that, on the contrary, God will maintain the Hebrew nationality, and will make the Captivity a period of severe probation, like the 40 years of wandering in the wilderness, out of which the nucleus of a new nation shall emerge, so purged of the former evil tendencies, that the heathen should acknowledge the power, wisdom, and justice of Jehovah.—But Ezekiel's plain words are treated as unintelligible parables (*ch.* 20. 49), and he announces with unmistakeable precision (*ch.* 21. 2) that Jerusalem, the Temple, and all the realm of Zedekiah shall suffer the Fire and Sword of God's Justice about to be committed to the hands of Nebuchadnezzar (*ch.* 20. 45-21. 32; comp. *ch.* 14. 17 & 15. 6-8).——*Israel.*] *i.e.* the exiles, called 'all the house of Israel wholly' in *ch.* 11. 14-20, because it is through *them* that the nation shall be continued.——*To enquire.*] Perhaps, as Zedekiah of Jeremiah two years later, whether Jehovah would not help Judah against the Chaldæans.——*Sat before.*] In the attitude of scholars (cf. 2 Kin. 4. 38); as though willing to receive instruction, but in fact self-deceiving or hypocritical (cf. *ch.* 33. 31-33).

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259.—Ezekiel Foretells the Complete Overthrow of the Davidic Monarchy.

'If I bring a sword upon that land, and say, Sword, go through that land.'
Ezek. xiv. 17.

EZEKIEL XXI. 1-27.

[1] AND the word of the LORD came unto me, saying,
[2] [a]Son of man, set thy face toward Jerusalem, and [b]drop *thy word* toward the holy places, and prophesy against the land of Israel, [3] and say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee [c]the righteous and the wicked.
[4] Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh [d]from the south to the north: [5] that all flesh may know that I the LORD have drawn forth my sword out of his sheath: it [e]shall not return any more.
[6] [f]Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes. [7] And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and [g]all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

'The sword of the judgment of God.'

[8] Again the word of the LORD came unto me, saying, [9] Son of man, prophesy, and say, Thus saith the LORD; Say,

[h]A sword, a sword is sharpened, and also furbished:
[10] It is sharpened to make a sore slaughter;
It is furbished that it may glitter:
Should we then make mirth?
It contemneth the rod of my son, *as* every tree.

[a] ch. 20. 46.
[b] Deut. 32. 2; Amos 7. 16; Mic. 2. 6, 11.
[c] Job 9. 22.
[d] ch. 20. 47.
[e] So Isa. 45. 23 & 55. 11.
[f] Isa. 22. 4.
[g] ch. 7. 17.
[h] Deut. 32. 41; ver. 15, 28.

E. xxi.—*Ch.* 21 begins, in the Hebrew, with *ch.* 20, 45.——**2.** *Drop thy word.*] See marg. refs. and Isa. 55. 10, 11. This phrase was used by Amos (7. 16, and see next *note*) when he foretold the captivity of the N. kingdom, which also precipitated its own ruin by intriguing with Egypt against its suzerain (the king of Assyria, 2 Kin. 17. 4).——*The holy places.*] R.V. *the sanctuaries* (the Hebrew word so translated (A.V.) in Amos 7. 9 and Jer. 51. 51), *i.e.* the Temple and its various parts. The Peshito and four MSS. read *their holy place* (*Variorum*). **3.** *My sword.*] Comp. Deut. 32. 40, 'For I lift up my hand to heaven, and say, (As) I live for ever (God sweears by Himself); If I whet my glittering sword . . . on judgment, I will render vengeance to . . . them that hate me' (*Var.*). In the previous year (*ch.* 14. 17), Ezekiel had told the exiles that when once the sword of God was sent forth, no intercession would avail.——*Cut off from thee.*] 'All flesh,' *i.e.* the whole population of the land indiscriminately (v. 4) shall be removed by death or captivity. **5.** *Not return.*] *i.e.* into its sheath (cp. Jer. 47. 6, 7), as in former respites, until the land of Israel is unpeopled. **6.** *Sigh.*] Ezekiel's sigh of enfeebling despair, called forth by foreknowledge of the completeness of the coming destruction, is to be a sign to the exiles. Cp. Elisha weeping before Hazael (2 Kin. 8. 12), and Jesus weeping over the fate of restored Jerusalem (Luke 19. 41). *The breaking of the loins* (the seat of strength, Job 40. 16; Prov. 31. 17; Nah. 2. 1) is explained in v. 7; cp. Dan. 5. 6. **7.** *It.*] *i.e.* the destruction.——*Faint . . . be weak as.*] *Or, be dulled . . . melt into.* **9.** *Furbished.*] *i.e.* burnished; Fr. *fourbisseur* = sword-cutler; cf. 'Furbished the rusty sword again.'—*Dryden.* **10.** *Sore.*] R.V. omits.——*Glitter.*] R.V. *be as lightning*; cp. Deut. 32. 41, 'my glittering sword,' Heb. *the lightning of my sword* (R.V. marg.).——*Should . . . mirth.*] *i.e.* is there not reason enough for my sigh (v. 6); or, shall we disbelieve 'and

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11 And he hath given it to be furbished,
that it may be handled:
This sword is sharpened, and it is furbished, to give it into the hand of [i] the slayer.
12 Cry and howl, son of man:
For it shall be upon my people,
It *shall be* upon all the princes of Israel:
Terrors by reason of the sword shall be upon my people:
[k] Smite therefore upon *thy* thigh.
13 Because *it is* [l] a trial,
And what if *the sword* contemn even the rod?
[m] It shall be no *more*, saith the Lord GOD.
14 Thou therefore, son of man, prophesy,
and [n] smite *thine* hands together,
And let the sword be doubled the third time,
The sword of the slain:
It *is* the sword of the great *men that are* slain,
Which entereth into their [o] privy chambers.
15 I have set the point of the sword against all their gates,
That *their* heart may faint,
And *their* ruins be multiplied:
Ah! [p] *it is* made bright,
It is wrapped up for the slaughter.
16 [q] Go thee one way or other, *either* on the right hand, *or* on the left,
Whithersoever thy face *is* set.
17 I will also [r] smite mine hands together,
And [s] I will cause my fury to rest:
I the LORD have said *it*.

[i] ver. 19. [k] Jer. 31. 19.
[l] Job 9. 23; 2 Cor. 8. 2. [m] ver. 27.
[n] Num. 24. 10; ver. 17; ch. 6. 11.
[o] 1 Kin. 20. 30 & 22. 25. [p] ver. 10, 28.
[q] ch. 14. 17. [r] ver. 14; ch. 22. 13.
[s] ch. 5. 13.

make supercilious mirth over' the warning? (*Kay*).——*It contemneth*, &c.] These words admit of great variety of rendering and interpretation: R.V. marg. follows A.V. R.V. *the rod of my son, it contemneth every tree;* which may mean, Judah's sceptre is by promise (*v.* 27; Gen. 49. 10) assured, protected, against every kingdom (*ch.* 31. 14); *or* the rod on my son (Ex. 4. 22; Hos. 11. 1), *i.e.* Nebuchadnezzar's chastising hand, treats with equal contumely every nation. Currey prefers A.V., *i.e.* this sword makes short work with Judah's sceptre as with all other; cf. *v.* 4; *ch.* 20. 47 & 17. 24; Fr. *Elle n'épargne pas plus le rameau de mon fils que tout autre arbre.* Hengstenberg (*Var.*) renders, *the rod, i.e.* punishment, *of my son despiseth all wood, i.e.* exceeds in severity all ordinary punishments. See *Appendix* for Davidson's exhaustive note. Driver justly remarks 'Ezekiel presents passages which baffle even the best scholars. In such cases Professor Davidson is skilful in bringing home to his readers the same uncertainty of which he is sensible himself.' **11.** *He*, &c.] Or, *it is given.* **12.** *It shall be.*] *Rather*, It is.——*Terrors*, &c.] *Variorum* and R.V. *they are delivered over to the sword with my people* (the meaning of A.V. marg.); but R.V. marg. as A.V.; *Sept.* παροικήσουσιν, ἐπὶ ῥομφαίᾳ ἐγένετο ἐν τῷ λαῷ μου; Vulg. *in cunctis ducibus Israel qui fugerant; gladio traditi sunt cum populo meo.*—*Smite . . . thigh.*] Expressive of overwhelming despair or penitence and shame (Jer. 31. 19); this is their hour of trial (*v.* 13), let them not show stubborn hardiness. **13.** *It is*, &c.] R.V. *there is a trial; and what if even the rod that contemneth shall be no more?* but R.V. marg. as A.V. Currey prefers the explanation of the Karlsruhe translator, 'What horrors will not arise when the sword shall cut down without regard the ruling sceptre of Judah!' Hengstenberg (see *Var.*) renders, *and what should the despising rod not be?* The Hebrew of 'rod' and 'contemn' being the same as in *v.* 10, the same interpretation must be adopted in both verses. **14.** *Smite . . . hands together.*] So Balak, in dismay and consternation (Num. 24. 10). Expressive of any excited feeling, any shock; here horror; indignation in *v.* 17 and *ch.* 22. 13. —— *Let*, &c.] *i.e.* let the sword (so *Vulg.*) be doubled, ay, trebled, in avenging power; *or*, let the Chaldæans capture Jerusalem for the third time (doubled, *i.e.* repeated, *Kay*). —— *Slain.*] Or, *deadly wounded.* —— *Great men*, &c.] Variorum, *great one that is* (and so R.V.) *deadly wounded; i.e.* Zedekiah (*v.* 25), 'pre-eminent, as in guilt, so in suffering.' —— *Entereth*, &c.] Var. *cometh round upon them;* R.V. marg. *compasseth them about;* Vulg. *qui obstupescere eos facit;* *Sept.* καὶ ἐκστήσεις αὐτούς; probably (so Currey) A.V. read *cheder, i.e.* 'inner chamber,' from *chadar* (to compass, press hard upon); it is rendered, however, *be sharp* in *vs.* 9-11. **15.** *The point.*] Marg. *glittering* or *fear;* R.V. marg. *consternation;* Heb. *ibchâh*, here only; it may mean the *threatening* (*Wilson*), or the *slaughtering* (*Gesenius*); Vulg. *conturbationem gladii acuti.* —— *Faint . . . ruins.*] R.V. *melt . . . stumblings* (cf. Jer. 46. 16).——*Bright*, &c.] Var. *glittering* . . . A.V. marg. *sharpened* (so the Chaldee); R.V. *as lightning, it is pointed* (lit. *made smooth*) *for slaughter.* **16.** *Go*, &c.] See *Variorum;* R.V. *Gather thee together* (marg. *make thyself one*), *go to*

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Ammon or Judah first?—Ezekiel pourtrays Nebuchadnezzar's decision.

18 The word of the LORD came unto me again, saying,
19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come; both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city. 20 Appoint a way, that the sword may come to [f] Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.
21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his* arrows bright, he consulted with images, he

[f] Jer. 49. 2; ch. 25. 5; Amos 1. 14.

the right; set thyself in array, go to the left; *i.e.* 'Sword (= army), take thy course unrestrained;' *Sept.* διαχωρεῖσθω; *cf. ch.* 14. 17. —*Whithersoever.*] R.V. marg. *whither is . . ?* 17. *Cause . . . to rest.*] *i.e.* God's sword shall not rest this time until it can find no more to slay; R.V. *will satisfy*; Davidson, *assuage* (*ch.* 5. 13). 19. *Appoint.*] Var. *make.* —*Both.*] R.V. *they.* —*One land . . . head of the way.*] *i.e.* the fork of the road from Babylonia where the decision of *v.* 21 must be taken.—*Choose . . . place.*] *Rather*, depict (*ch.* 4. 1) thou a hand (*cf.* pp. 27 and 140, *notes*); Var. *engrave thou a hand* (*i.e.* as a sign-post), *engrave*; R.V. *mark out a place*; probably on a tile. 20. *Ammonites.*] One of the nations recently conspiring with Judah against Nebuchadnezzar (Jer. 27. 3), and friendly till the Captivity (Jer. 41. 10). In Jer. 27. 3, embassies from Edom, Moab, Ammon, and Phœnicia (Tyre and Sidon), *i.e.* the immediate neighbours of the Hebrew kingdom, are found at Jerusalem concerting with Zedekiah resistance to Nebuchadnezzar. In Jer. 40. 11, refugees from Judah are found in Edom, Moab, and Ammon; and in Jer. 41, Ishmael, of the seed royal of Judah, enters Judah from Ammon, and, after murdering the Chaldean viceroy, attempts to place Zedekiah's daughters in safety at the Court of Baalis king of Ammon. It would, therefore, appear that Zedekiah's rebellion against Nebuchadnezzar, though probably dependent upon the new aggressiveness of Egypt, was not without support from his neighbours, although the latter do not seem to have assisted him afterwards during the siege of Jerusalem. If so, it seems more natural here to regard Ammon as being *now* an important ally of Judah, and Nebuchadnezzar as being in doubt whether of the two famous strongholds he should first attack; *i.e.* whether he should invade Judah from the E. by way of Gilead, or by the more usual route of the sea coast and the W. valleys of Benjamin and Judah. Tristram writes:—'From Riblah, Damascus being in his power, Nebuchadnezzar would find the route through Ammon—the line of the Roman road later, which is still traceable through Rabbah and Heshbon to the Jordan—the easier for an army with chariots. It would present no natural obstacles, and supplies for his horses would be abundant. From Ammon he would follow the track of Joshua across Jordan. The conquest of Ammon would be of importance, because, whereas Moab and Edom would be powerless if Jerusalem were captured, Ammon would not be so, because of its resources in the east and north.' Nebuchadnezzar's present objective was apparently Judah and her neighbours, and not Egypt. His designs on Egypt seem to have been suspended by other wars, at least from his recall from the Egyptian frontier by his father's death in Jehoiakim's 4th year, until after the capture of Jerusalem in the 18th year of his own reign; see Jer. 42. 14, *note.*—But Kay (*S.P.C.K.*) interprets this allusion to Ammon enigmatically. He takes Judah, or the house of David, to be allegorically described as 'the children of Ammon;'—'Judah has long ago been Ammonized,' especially by adopting the worship of Ammon's god, Moloch. He also regards the Sword as representing the sword which, after David's great sin in the matter of Bathsheba during Joab's siege of Rabbah (2 Sam. 12. 9), was never to depart from David's house, and the 'crown,' now to be 'taken off' (the Hebrew word for which is applied in Samuel, Kings, and Chronicles to the Ammonite crown *only*), as being the gigantic crown of the god Milcom, *i.e.* Moloch, which was placed on David's head after the capture of Rabbah (2 Sam. 12. 30, *notes*). —*In.*] *Rather*, into (*Varkhrum*); *Sept.* καὶ ἐπὶ Ἱερουσαλὴμ ἐν μέσῳ αὐτῆς; Vulg. *ad Judam in Jerusalem munitissimam*; *i.e.* into the place that thou hast made so strong for thyself. 'It was Zedekiah's trust in the fortifications of Jerusalem that led him to break faith with his sovereign.'—*Kay.* See also 2 Chr. 36. 13, *note.* 21. *Stood.*] *i.e.* in doubt whether first to march against Judah or her confederate (?). To the right is the road to Jerusalem, to the left that to Rabbath-Ammon. —*Divination.*] The decision of questions of doubt by divination (Heb. *kesem*, Num. 22. 7; in Gen. 44. 5 a different word is used) was common to all ancient nations. The *Sept.* of 1 Sam. 19. 13 seems to imply that Michal had been using means similar to Nebuchadnezzar's, and that what she hurriedly placed in the bed was the teraphim

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looked in the liver. 22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to [a] lift up the voice with shouting, [z] to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, to them that [y] have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear: because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

The impending suspension of 'the kingdom.'

25 And thou, [c] profane wicked prince of Israel, [d] whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this

[a] Jer. 51. 14. [z] ch. 4. 2. [y] 2 Chr. 36. 13; Jer. 52. 2; ch. 17. 19.
[y] ch. 17. 13, 15, 16, 18. [c] ver. 29; ch. 35. 5.

and 'the goats' liver.' The Arabs use three arrows, marking one 'Command, Lord,' another 'Forbid, Lord,' leaving the third unmarked, placing them in a bag, and drawing one out (Pococke's *Spec. Hist. Arab.* p. 329). St. Jerome's description of the method of divining by arrows corresponds yet more nearly with this instance: on several arrows (he says) are written the names of nations or cities; they are mixed in a quiver; the drawing of one decides which shall be the first object of attack (Selden, *de diis Syris, Syntagm.* 1. 2). Hosea (4. 12) seems to allude to divining rods as in use in Israel. Lenormant ascribes to all these methods of divination an Accadian origin.——*Made . . . images.*] Var. *shaketh with the arrows, he enquireth of the teraphim* (1 Sam. 19. 13, *note*); *he looketh* (so R.V., *shook* [*shuffled*, Poole] . . *to and fro, he consulted . . looked*). 22. *At.*] *Rather*, In. His divinations are really overruled by Jehovah, who will direct Nebuchadnezzar against Jerusalem. *Sept.* ἐκ δεξιῶν αὐτοῦ; on that side lay his road to Jerusalem, toward which the 'Hand that guides' was leading him (cf. Prov. 16. 33). Assyrian sculptures represent kings with an arrow in each hand, perhaps thus engaged in divination.——*Captains.*] *Rather*, as A.V. marg. (quoting *ch.* 4. 2), battering rams (so R.V.).——*In.*] R.V. marg. *for*.——*Mount . . . fort.*] R.V. *mounts . . . forts*; cf. p. 604, *note*. 23. *False.*] Or, *vain*; *i.e.* Judah shall look upon the whole proceeding as worthless and beneath notice, while itself misled by the lying divinations of false prophets (*v.* 29) in opposition to Jeremiah's revelations of the truth.- *To them*, &c.] The rendering is doubtful; see *Variorum*. Render either (1) *which have sworn oaths unto them* (*i.e.* the Chaldees, *ch.* 17. 16), so R.V.; or (2) *have received solemn oaths* (*i.e.* from God, *ch.* 20. 42); or (3) *them* (so *Vulg.*, reading *sheba* = seven for *shaba* = oath) *which* (think they) *have weeks* (yet before them). Probably (1) is correct. Nebuchadnezzar would be indignant at Zedekiah's perjury, and call it to Zedekiah's remembrance by punishment and captivity, and thus Judah will have brought on herself the penalty of *all* her iniquity (*v.* 24).——*Will call.*] R.V. *bringeth*.——*Taken.*] Hebrew as Num. 5. 13, A.V., 'taken *with the manner*,' *i.e.* in the very act (so R.V.), red-handed. 24. *Discovered.*] *i.e.* uncovered.——*I say.*] R.V. omits.——*With the hand.*] As a captured bird; *Sept.* ἐν τουτοῖς. 25-27.] The third and last change in the Hebrew Monarchy. Saul forfeited the throne irrevocably for himself and for his family (1 Sam. 15. 28, 29). Solomon forfeited for his heirs five-sixths of David's realm, but not 'for ever' (1 Kin. 11. 39). Now there shall be in respect of David's 'everlasting kingdom' an utter change, and an overturning of the whole existing fabric. But the abolition of the visible kingdom of David is coupled with a confirmation of Jacob's prophecy to the tribe of Judah; the sceptre of Judah, though laid aside, is to be preserved until the Messiah, the true Shiloh, come, *whose right it is*, and he shall 'restore the kingdom to Israel.' 25. *Profane*, &c.] So *Sept. Vulg.*; Var. *wicked slain one*, *i.e.* doomed to overthrow; R.V. *O deadly-wounded wicked one, the prince*.——*When*, &c.] *Var.* and so R.V.), *in the time of the iniquity* (marg. *punishment*) *of the end* (*v.* 29 also). 26. *Remove.*] R.V. marg. *I will remove*; lit. *to remove*, &c., which may be rendered by imperative or future.——*Diadem.*] *Rather*, mitre (*Variorum*, and so R.V.); Ex. 28. 4; the fine linen turban which was the H.P.'s headdress, to which the Hebrew word is appropriated; it was surmounted by a golden plate, inscribed 'Holiness to the Lord' (Ex. 29. 6 & 39. 30). *Ichabod!* *i.e.* 'there is *no glory*' to the priestly and kingly offices. Compare the association of the Levitical priesthood with the Davidic monarchy in Jer. 33. 17, 18, 21, 22.——*This . . . not*, &c.] Equivalent to *what is, shall be no more* (so

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shall not *be* the same: [b] exalt *him that is* low, and abase *him that is* high. [27] I will overturn, overturn, overturn, it: [c] and it shall be no *more*, until he come whose right it is; and I will give it *him*.

260.—Zedekiah's Rebellion.

2 KINGS XXIV. 20 (Jeremiah lii. 3).

[20] FOR through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, [b] that Zedekiah rebelled against the king of Babylon.

2 CHRONICLES XXXVI. 13-16.

[13] And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he [c] stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

[14] Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

[15] [d] And the LORD God of their fathers sent to them by his messengers, rising

[b] ch. 17. 24; Luke 1. 52.
[c] Gen. 49. 10; ver. 13; Luke 1. 32, 33; John 1. 49.
[c] 2 Kin. 17. 14.
[d] Ezek. 17. 15, 18.
[d] Jer. 25. 3, 4 & 35. 15 & 44. 4.

R.V.). 'Even that divinely constituted order of things is as though it had never been.'—*Kay.*—*Exalt . . . high.*] *Rather*, the low shall be exalted and the high abased (*Variorum*). An expression descriptive of God's interposition to establish a new order of things, as in 1 Sam. 2. 6-8; Luke 1. 51-54; see marg. refs. **27.** *I will overturn.*] R.V. marg. *An overthrow . . . overthrow, will I make it.* So Jeremiah (22. 29) trebles the word 'earth' in proclaiming the same catastrophe.—*And it, &c.*] R.V., this also shall be no more. The Davidic monarchy and its attendant institutions are doomed, till, once again, in the latter days, God shall 'set his King upon his holy hill of Zion' (Ps. 2. 6). See Dan. 7. 14, and Luke 1. 32, 33, 'JESUS. He shall be great . . . and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.'—*Whose.*] Probably be read *shelloh* (whose) for Shiloh (*Davidson*).

2 K. xxiv.—**20.** *Through, &c.*] Zedekiah's folly and treachery amounted to infatuation (Ezek. 17. 15). How could the relics of the kingdom of Judah hope to resist Nebuchadnezzar when its full strength had twice failed.—*It came to pass in.*] *Rather*, it came upon. *Or*, put a full-stop after 'presence,' rendering '*And* Zedekiah rebelled,' *&c.*, and understand 'it' to mean the evil-doing of Zedekiah (*Variorum*); R.V. *did it . . . presence: and, &c.* (so *Sept.*, *Vulg.*). The historian records emphatically Zedekiah's personal responsibility for the utter ruin which befell Jerusalem and Judah at the hands of the Chaldæans, because he would not adopt Jeremiah's inspired advice. Compare Jer. 38. 23, 'thou shalt cause this city to be burned.'—*Cast out.*] As Israel before them (*ch.* 17. 23).—*Rebelled.*] The exact nature of the overt act cannot be determined; Hoshea withheld the yearly tribute (*ch.* 17. 4; comp. Mesha, *ch.* 3. 4, 5). See v. 18, *note.* As to the date, Josephus says that Zedekiah broke 'the league of mutual assistance' after 8 years. This statement probably represents a trustworthy tradition, for the vengeance of Nebuchadnezzar was doubtless prompt, and the Chaldæan armies are found in Judah in Zedekiah's 9th year. The accession of Pharaoh Hophra, the ambitious and vigorous grandson of Pharaoh Necho, who seems to have attempted, immediately upon his accession, to restore the Egyptian supremacy over Syria as far as the Euphrates that his grandfather won and lost, is fixed by monumental records in Egypt; it so nearly tallies with the date of this crisis (as stated by Josephus) as to suggest that a promise of active support by Egypt (Ezek. 17. 17) determined Zedekiah's 'rebellion.' See Ezek. 21. 20, *note.*

2 C. xxxvi.—**13.** *Swear by God.*] *i.e.* the national God of the Hebrews. This oath would be in Nebuchadnezzar's eyes the most binding oath that he could exact. But it bound Zedekiah in proportion to his superior enlightenment, and therefore Ezekiel (17. 15-19) denounces Zedekiah for a breach of 'My' (Jehovah's) oath and covenant.—*But.*] *Sept.*, *Vulg.*, *Germ.*, and *Ital.* have *and.* Zedekiah's better self was ready to hearken to Jeremiah (cf. Jer. 37 & 38); fear of the 'national' party of resistance checked him.—*Hardened.*] R.V. marg. *strengthened.*—*The Lord God.*] Or, *the LORD, the God of Israel*; so in v. 15, *the LORD, the God of their fathers.* **14.** *Chief.*] *Vulg. principes*; compare the 25 (priests), *i.e.* the H.P. and 24 heads of the courses, and the 70 elders representing the people (Ezek. 8. 16, 11); R.V. *chiefs.*—*Pol-*

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up betimes, and sending; because he had compassion on his people, and on his dwelling place: [16] but [d] they mocked the messengers of God, and [e] despised his words, and [f] misused his prophets, until the [g] wrath of the LORD arose against his people, till *there was* no remedy.

261.—Zedekiah Appeals to God.—The Answer through Jeremiah; No Hope.

JEREMIAH XXI. 1-10.

[1] THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him [a] Pashur the son of Melchiah, and [b] Zephaniah the son of Maaseiah the

[d] Jer. 5. 12, 13. [e] Prov. 1. 25, 30. [g] Ps. 74. 1 & 79. 5.
[f] Jer. 32. 3 & 38. 6; Matt. 22. 34. [a] ch. 38. 1. [b] 2 Kin. 25. 18; ch. 29. 25 & 37. 3.

luted.] Cf. Ezek. 8. 15. *Betimes.*] Or, *early.* —*Compassion.*] *i.e.* tender regard for; contrast the Chaldæans (*v.* 17). 16. *Misused.*] *Var.* and R.V. *scoffed at*; rendered (R.V. marg.) *mocker* in Gen. 27. 12. Cf. Isa. 28. 14; Jer. 17. 15 & 20. 7, 8; Ezek. 33. 30.—No *remedy.*] Her declension (cp. 2 Kin. 17. 7-23), unchecked by rulers, priests, or prophets, notwithstanding Josiah's reforms—when her only chance of escaping calamity lay in a real national reformation—sealed Judah's fate.

[The text of *chs.* 21 & 34 & 37. 1-15 has been variously dated and arranged, for the brevity of the histories and confusion in the Book of Jeremiah preclude certainty.]

Jeremiah 21-24 are, in the opinion of the best critics, to be regarded as a continuous document, comprising (1) the immediate answer to Zedekiah's envoys (*ch.* 21. 1-10); (2) a collection of the chief texts or of summaries of various prophecies (*chs.* 21. 11-23. 40), to which is appended (3) the Vision of the Figs (*ch.* 24). The whole seems to form a Roll or volume designed as a final appeal to Zedekiah to abandon his policy of resistance to the Chaldæans, and so to avoid exposing his subjects to the miseries and penalties that would attend efforts predestined to utter failure. Payne Smith suggests that this Roll was sent privately to Zedekiah, and was followed soon after by the personal visit recorded in *ch.* 34. 1-7.—In this Roll, Jeremiah shows that, especially since Josiah's death, the example and misrule of the kings and the civil rulers (*chs.* 21. 11-23. 4) and the abuse of their trust by the spiritual leaders of the people, the priesthood and prophethood (*ch.* 23. 9-40), had wrought a forfeiture of Judah's privileges and precipitated the uprooting of the nation. Finally, as if to undermine the confidence based upon the possession of the Holy Land (and esp. of Jerusalem and the Temple) and upon the presence of a descendant of David sitting upon David's throne, he shows that Zedekiah and his subjects could not expect deliverance, because they were the rejected refuse of the nation (*ch.* 24), of which the best had been removed with Jehoiachin 'for its good.' God will cast away (*ch.* 24. 8-10) Zedekiah and the remnant of Judah. He declares, further, God's purpose to abolish the visible kingdom of David, with all its accessories, and to fulfil in another way the promise to David of an everlasting Kingdom. The heirs of the Promise and the germ of the future Kingdom will be found amongst the exiles in Babylon. Thence a converted remnant shall return, in the fulness of time, and reoccupy the Holy Land (*ch.* 24. 4-7; comp. Ezek. 20. 1 (*note*), 32-44).—Some commentators suppose that Jeremiah's reply (*vs.* 3-14) caused Zedekiah to imprison Jeremiah in the 9th year of his reign (*ch.* 32. 3).

J. XXI.—1. *Pashur and Zephaniah.*] Zedekiah's envoys were priests of eminent families, and occupied high official positions. Both were leaders of the party of resistance to the Chaldæans. Pashur 'son (*i.e.* heir or representative) of Melchiah' must be distinguished from Pashur 'son of Immer' (*ch.* 20. 1). Meichiah was the ancestor of the 'fathers' house' (a subdivision of the 'family') of the 5th Course of Aaron's 'sons.' Immer of the 16th (1 Chr. 24. 9, 14). This Pashur was one of the 'princes' who, toward the end of the siege, urged Zedekiah to put Jeremiah to death, because his prophecies weakened 'the hands of the men of war.' Zephaniah 'son of Maaseiah' (see *ch.* 29. 25), the ancestor of the 'fathers' house' of the 24th Course (1 Chr. 24. 18), was the Sagan or deputy high priest ('second priest'). In this capacity, he had been called upon by Shemaiah, a (false) prophet among the exiles in Babylonia, to punish Jeremiah as a false prophet; but he seems then to have acted justly towards Jeremiah. He was again sent to the prophet by Zedekiah (*ch.* 37. 3), when the Egyptian army of relief was advancing, to entreat Jeremiah's intercession. After the fall of Jerusalem, he was one of the five chiefs of the priesthood selected to pay with their lives the penalty of having been ringleaders in the rebellion and prolonged resistance to

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priest, saying, [2] [c] Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

The message to Zedekiah.

[3] Then said Jeremiah unto them, Thus shall ye say to Zedekiah: [4] Thus saith the LORD God of Israel;

Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and [d] I will assemble them into the midst of this city. [5] And I myself will fight against you with an [e] outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. [6] And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

[7] And afterward, saith the LORD, *I* will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; [f] he shall not spare them, neither have pity, nor have mercy.

The message to the people.

[8] And unto this people thou shalt say, Thus saith the LORD;

Behold, [h] I set before you the way of life, and the way of death. [9] He that [i] abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and [k] his life shall be unto him for a prey. [10] For I have [l] set my face against this city for evil, and not for good, saith the LORD: [m] it shall be given into the hand of the king of Babylon, and he shall [n] burn it with fire.

[c] ch. 37. 3, 7. [d] Isa. 13. 4. [e] Ex. 6. 6.
[f] ch. 37. 17 & 39. 5 & 52. 9.
[g] Deut. 28. 50; 2 Chr. 36. 17. [h] Deut. 30. 19.
[i] ch. 38. 2, 17, 18.
[k] ch. 39. 18 & 45. 5.
[l] Lev. 17. 10; ch. 44. 11; Amos 9. 4.
[m] ch. 38. 3.
[n] ch. 34. 2, 22 & 37. 10 & 38. 18, 23 & 52. 13.

Nebuchadnezzar (*ch.* 52. 24, 27). **2.** *Enquire . . . for us.*] A presumptuous appeal, for the prophet had consistently urged submission to the Chaldæans, as a religious duty, since the 4th year of Jehoiakim. Contrast Ezekiel's (14. 1-5) rebuke of the self-willed and unsubmissive 'elders' who came to enquire of him.—*Maketh war.*] A comparison of this passage with *ch.* 34. 7 shows that the Chaldæan advance upon Jerusalem was now imminent. The fenced cities of Judah had been gradually falling into Nebuchadnezzar's hands, and preparations for the investment of Jerusalem were in view ('besiege you, *vs.* 3, 9; comp. *ch.* 34. 1, *fought against Jerusalem and all the cities thereof*). The siege of the strong places of S. Judah (see *ch.* 13. 19, *note*) was the usual and necessary preliminary to an advance upon Jerusalem itself. But Zedekiah's army still kept the field (*v.* 4), and, as Azekah and Lachish still held out, his communications with Egypt were still open. —*If so be.*] R.V. *peradventure.*—*Go up.*] Apparently, the envoys were to enquire whether JEHOVAH would not again, as when Sennacherib threatened Jerusalem, encourage the defenders by a promise to interpose and save the city. But Jeremiah replies that Judah is fighting against God—God will 'turn back,' not the invader (see Isa. 37. 29) but the weapons of the kingdom, so that the army shall be blockaded in the capital, there to perish, together with the inhabitants (compare the parable of the caldron, Ezek. 24). The city shall be captured, and the few survivors shall not escape the sword of Nebuchadnezzar's vengeance. **4.** *Without the walls.*] These words should be read with the words, 'wherewith ye fight' (so R.V.).—*Assemble.*] Or, *gather*; 'them,' *i.e.* the weapons. **5.** *I myself . . . against you.*] Comp. Ezek. 30. 22 and *ch.* 27. 5, *note.* **7.** *And.*] Or, *Even.* **9.** *Falleth to.*] Cf. p. 643. The kingdom is doomed, but individuals, by timely submission, may save their lives, and nothing else (cp. *ch.* 45. 5).—*His life.*] See marg. refs., and Ezek. 14. 14, 16, 22. The overwhelming judgment will admit of no greater boon.

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262.—Jeremiah Reviews the Reigns of Josiah's Successors, and Declares the End of David's Kingdom.

The conditions of the permanence of David's dynasty.

JEREMIAH XXI. 11—XXIII. 8.

11 AND touching the house of the king of Judah, *say*,
Hear ye the word of the LORD; 12 O house of David, thus saith the LORD; [a] Execute judgment [b] in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, [c] I *am* against thee, O inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, [d] Who shall come down against us? or who shall enter into our habitations? 14 But I will punish you according to the [e] fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and [f] it shall devour all things round about it.

[J. xxii.] 1 Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word, 2 and say,

[g] Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: 3 Thus saith the LORD; [h] Execute ye judgment and righteousness, and deliver the spoiled out of the

[a] ch. 22. 3; Zech. 7. 9.
[b] Ps. 101. 8.
[c] Ezek. 13. 8.
[d] ch. 49. 4.
[e] Prov. 1. 31; Isa. 3. 10, 11.
[f] 2 Chr. 36. 19; ch. 52. 13.
[g] ch. 17. 20.
[h] ch. 21. 12.

J. xxi. 11-xxiv. 8.—In the earlier half of the Book at least, Jeremiah's prophecies, probably delivered orally, have been collected or summarised and republished in groups—sometimes, as here, in a fresh connection. Jeremiah is described as committing prophecies to 'a roll of a book' (*ch.* 36. 2, 28 & 30. 2 & 51. 60 & 25. 13); comp. Isa. 30. 8, 'note it (R.V. *inscribe it*) in a book, that it may be for the time to come' (R.V. marg. *for a witness for ever*).—Here, two general appeals to the Davidic dynasty, to be true to its trust and to the general conditions upon which the promise of its permanence rested (*vs.* 11-14 and *ch.* 22. 1-9), introduce prophetic utterances in which the policy and practices of Josiah's successors are described; they illustrate 'the strong backward current that had set in both in morality and religion.' **11.** *Say.*] Omit. **12.**] Jeremiah, believing that the fate of Judah was sealed in Josiah's reign, and confirmed in this belief by the failure of the final appeal to Jehoiakim in his 5th year, had devoted himself to mitigating the circumstances of the inevitable calamity by preaching whatever conduct would, in his inspired view, have that effect. His warnings to the 'princely order' (cp. Isa. 7. 13) and to the kings are summarised here.——*In the morning.*] Necessarily, the time for public business. During 'the heat of the day' a *siesta* was customary; cp. 2 Sam. 4. 5 (Ishbosheth) & 11. 2 (David). On the public administration of justice (*execute judgment and justice*) see *ch.* 26. 10-19 & 23. 5, *note*, and cp. 2 Sam. 15. 3, 4.——*Oppressor.*] Cp. Ps. 35. 10 and *ch.* 22. 3 (*note*) & 5. 1-5, 26-28.——*Your.*] R.V. marg. quotes another reading, *their.* **13.** *I.*] Emphatic; as if Jeremiah used the answer of *vs.* 4-6 to attack the false confidence of the party of resistance.——*Inhabitant.*] Lit., as marg. (A.V. and R.V.), *inhabitress.*——*Valley. and rock.*] R.V. *and of the rock*; but marg. as A.V. 'The inhabitants of the city are described as occupying the fortress which crowned the height and the valleys enclosed within the walls.'—*Tristram.* The ancient inhabitants of Jerusalem similarly vaunted its impregnability (2 Sam. 5. 6), and its capture by David was perhaps his greatest exploit (comp. 2 Sam. 12. 28); of late, successive kings had strengthened or added to its fortifications.

J. xxii.—**1.**] This and the next general appeal had probably been delivered at the outset of Jehoiakim's reign, while his policy was yet undecided and open to influence.——*Go down.*] Cf. *ch.* 26. 10, *note.* **2.** *Gates.*] The open space at the city gates, where the kings sat in public to administer justice, 1 Kin. 22. 10 (*Tristram* and *Streane*), or perhaps (*v.* 4) the palace gates. Even in Josiah's time, the corruption of Judah (see *ch.* 5) exceeded the influence of the reformers. But Josiah's successors, instead of continuing his efforts, either went with the stream or, like Jehoiakim, gave active support to the party opposed

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hand of the oppressor: and [d] do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, [e] then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. 5 But if ye will not hear these words, [f] I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities which are not inhabited. 7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down [m] thy choice cedars, [n] and cast *them* into the fire. 8 And many nations shall pass by this city, and they shall say every man to his neighbour, [o] Wherefore hath the LORD done thus unto this great city? 9 Then they shall answer, [p] Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

The 'evil' reign of Jehoahaz.—His fate.

10 Weep ye not for [q] the dead, neither bemoan him:
But weep sore for him [r] that goeth away:
For he shall return no more,
Nor see his native country.

[d] See ver. 17.
[e] ch. 17. 25.
[f] Isa. 57. 24.
[l] Heb. 6. 13, 17.
[m] ch. 21. 14.
[n] Deut. 29. 24, 25; 1 Kin. 9. 8, 9.
[o] 2 Kin. 22. 17; 2 Chr. 34. 25.
[p] 2 Kin. 22. 20.
[q] ver. 11.

to Jeremiah and the reformers. **3.** *Violence.*] R.V. inserts here a comma. Jeremiah was ever protesting against the lawlessness and injustice of the times (*ch.* 20. 8). —— *Innocent blood.*] Whether martyrs (see *v.* 17, *note*) or the victims of judicial murder (see *v.* 15). **4.** *If.*] Promise overflows from God's lips, but it is conditional; comp. *ch.* 17. 25. —— *Upon the throne, &c.*] Lit. *for David upon his throne.* **5.** *Desolation.*] By fire (*ch.* 17. 27 & 21. 14). **6.** *Unto, &c.*] R.V. *concerning* (but marg. as A.V.) *the house of the king.*—*Gilead, &c.*] *Rather,* a Gilead, a summit of Lebanon. The two suggest the chief beauties of the land of Israel. The 'excellency' of these wooded mountains, in a comparatively featureless and treeless land, is the type of earthly glory (Isa. 35. 2). Here it is used to show the dignity of the family of David as that chosen by God to inherit the Promises. See Jer. 8. 22; Cant. 4. 1 & 6. 5; Deut. 32. 14; Ps. 22. 12; Isa. 33. 9 & 2. 13; Nah. 1. 4; Zech. 11. 2; and Jer. 18. 14; Isa. 37. 24; Ps. 72. 16; Cant. 4. 11, 15; Hos. 14. 6, 7. *Prepare.*] Lit. *sanctify, i.e.* set apart, appoint; the same word is used of *war* which is sent by God in *ch.* 6. 4, and of enemies sent by God in *ch.* 51. 27 and Isa. 13. 3. **9.** *Because.*] So the cause of the rejection of the Ten Tribes by God was their own rejection of God.—*Have forsaken.*] R.V. *forsook.* **10.** *Weep . . . him.*] Lamentation for Josiah, slain at Megiddo, had become a custom (2 Chr. 35. 25; see Judg. 11. 39, 40). This mourning Jeremiah himself had led. But, like every true patriot, he would have chosen for Jehoahaz even the tragic end of Josiah rather than the degradation of captivity and a death in the 'house of bondage' far from the tombs of his ancestors (*Cheyne*). And both Josiah and Jehoahaz, so far as they had the same foreign policy, would have Jeremiah's pity; for Jeremiah's mission involved opposition to the Egypt-party in Judah.—But a brief reign of three months sufficed to condemn Jehoahaz, as Jehoiachin afterwards. Both are said in Kings and Chron. to have followed the 'evil' example of their predecessors, and Ezekiel (19. 4-7) describes both their reigns in like terms, as characterised by violence and idolatry. —— *Weep sore.*] This sentence, to this day, forms part of the wailing of the Jews over one dying childless, who cannot 'return' to life 'in a posterity,' nor possibly become father of their Messiah. —— *Goeth.*] *Rather,* is gone. The prophecy concerning Jehoahaz was probably first delivered soon after his deportation, or when Jehoiakim's rule had quickened the desire for the restoration of Jehoahaz. Evidently Jehoahaz survived, in captivity in Egypt, during a portion of Jehoiakim's reign. —*Native country.*] This is as the first note of those strains which the 'mourner of exile' made peculiarly his own. The yearning to return (*v.* 27) must have been stronger in Jews than in any other nation. Father-land, mother-country, are heart-touching words; but the thought of being shut out from the 'heritage of the Lord' could not but awaken keener feeling still. So David, when driven to seek refuge from Saul beyond the pale of the kingdom, speaks of his exclusion from God's land as a temptation to apostacy and

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11 For thus saith the LORD touching [e] Shallum the son of Josiah king of Judah,
which reigned instead of Josiah his father, [f] which went forth out of this place; He shall
not return thither any more: 12 but he shall die in the place whither they have led him
captive, and shall see this land no more.

The 'evil' reign of Jehoiakim.—His doom.

13 [g] Woe unto him that buildeth his
house by unrighteousness,
And his chambers by wrong;
[h] *That* useth his neighbour's service without wages,
And giveth him not for his work;
14 That saith, I will build me a wide house
and large chambers,
And cutteth him out windows;
And *it is* cieled with cedar, and painted
with vermilion.
15 Shalt thou reign, because thou closest
thyself in cedar?
[i] Did not thy father eat and drink,
And do judgment and justice,
And then [k] *it was* well with him?
16 He judged the cause of the poor and
needy; then *it was* well *with him:*
Was not this to know me? saith the
LORD.
17 [l] But thine eyes and thine heart *are* not
but for thy covetousness,
And for to shed innocent blood,
And for oppression, and for violence, to
do *it*.

[e] See 1 Chr. 3. 15 with 2 Kin. 23. 30.
[f] 2 Kin. 23. 34.
[g] 2 Kin. 23. 35; ver. 18.
[h] Lev. 19. 13; Deut. 24. 14, 15; Mic. 3. 10; Hab. 2. 9; James 5. 4.
[i] 2 Kin. 23. 25.
[k] Ps. 128. 2; Isa. 3. 10.
[l] Ezek. 19. 6.

idolatry (2 Sam. 26, 19; comp. Ps. 84). Vulg. *terram nativitatis suæ* is literal; comp. *in terram alienam in qua nati non estis* (v. 26). **11.** *Shallum.*] Either the Johanan, who may also have been named Shallum (*Payne Smith*), or the Shallum, Josiah's 'fourth' son (*Hervey*), of 1 Chr. 3, 15; otherwise nothing is known of either of these sons of Josiah. The difficulties which arise from a comparison of the histories and of the genealogies are variously but not satisfactorily explained. It is recorded that Eliakim was two years older (2 Chr. 36, 11 with 2 Kin. 23, 36) and Zedekiah about 14 years younger (2 Kin. 23, 31 with 24, 18) than Jehoahaz; Zedekiah and Jehoahaz being both the sons of Hamutal, the daughter of Jeremiah of Libnah (not the prophet).——*King.*] See 2 Kin. 23, 30. Jehoahaz succeeded his father by the people's choice. The word 'king' does not belong to Josiah, here or in v. 18 (Vulg. *filium Josiæ regem*). **13-19.**] Another prophecy, against Jehoiakim, probably first delivered shortly after the destruction of Baruch's roll (*ch.* 36, 33), while Jeremiah was 'hid' from the vengeance of the tyrant. **13.** *That buildeth, &c.*] Descriptive of Jehoiakim's luxurious and oppressive ways; forced labour had been a part of Solomon's heavy yoke.——*Wrong.*] Or, *injustice.* —— *For his work.*] R.V. *his hire.* The root-verb means *to work, i.e.* do real, meritorious work, and so a noun only slightly differing from that used here means the *wages* which such work merits (Lev. 19, 13). **14.** *Large.*] Lit. *through-aired, i.e.* spacious (so R.V.); the root-verb means *to breathe.*—— *Cutteth him out.*] *Rather*, widens; the word is used (*ch.* 4, 30) of the broadening effect of painting the eyelids (cf. 2 Kin. 9, 30, *note*). ——*Vermilion.*] 'Red lead, oxide of lead. Both lead and copper mines were worked by the Egyptians for centuries in Arabia Petræa and elsewhere. Vermilion is the predominant colour in the decorative art both of Egypt and Assyria.'—*Tristram.* **15.** *Closest.*] The verb means rival (rendered *contend* in *ch.* 12, 5); Sept. A. *viest with Ahab* (Sept. B, *Ahaz*); Vulg. *quoniam confers te cedro;* R.V. *strivest to excel in cedar* (*i.e.* cedar-work); marg. *viest with the cedar.* There is no direct connection with v. 14, which is a digression or parenthetic illustration (*Cheyne*). But if Jehoiakim's love of building be still the subject (cp. 1 Kin. 22, 39), the charge is that the king not only indulged it through forced labour, but at the expense of owners expropriated by forfeitures on false charges (v. 17), thus imitating Ahab's treatment of Naboth. ——*Eat and drink.*] Frequently used for prosperity and enjoyment of life; with Josiah neither desires nor practices went beyond what became a royal lot. 'Josiah's model was David' (2 Kin. 22, 2). Jeremiah contrasts mentally throughout this section the good government of Josiah with the misrule of his successors. ——*Justice, and then . . . him?*] R.V. *justice? then . . . him.* **16.** *Then . . . him: was.*] R.V. *then it was well. Was, &c.*——*Know me.*] *i.e.* show true acquaintance with, admiration for, My character by aiming to imitate it; cf. 1 John 4, 20. **17.** *Thy covetousness.*] R.V. marg. *dishonest gain.*——*Shed innocent blood*

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18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah;

[b] They shall not lament for him, *saying*,
[c] Ah my brother! or, Ah sister!
They shall not lament for him, *saying*,
Ah lord! or, Ah his glory!

19 [d] He shall be buried with the burial of an ass,
Drawn and cast forth beyond the gates of Jerusalem.

The 'evil' reign of Jehoiachin.—The rejection of Jehoiachin and his seed.

20 Go up to Lebanon, and cry; and lift up thy voice in Bashan,
And cry from the passages:
For all thy lovers are destroyed.
21 I spake unto thee in thy prosperity;
But thou saidst, I will not hear.
[e] This *hath been* thy manner from thy youth,
That thou obeyedst not my voice.

22 The wind shall eat up all [f] thy pastors,
And [g] thy lovers shall go into captivity:
Surely then shalt thou be ashamed and confounded for all thy wickedness.
23 O inhabitant of Lebanon, that makest thy nest in the cedars,
How gracious shalt thou be when pangs come upon thee,
[h] The pain as of a woman in travail!

24 *As* I live, saith the LORD, [i] though Coniah the son of Jehoiakim king of Judah [k] were the signet upon my right hand, yet would I pluck thee thence; 25 [l] and I will

[b] ch. 16. 4, 6. [c] See 1 Kin. 13. 30.
[d] 2 Chr. 36. 6; ch. 36. 30.
[e] ch. 3. 25 & 7. 23, &c.
[f] ch. 23. 1. [g] ver. 29. [h] ch. 6. 24.
[i] See 2 Kin. 24. 6, 8; 1 Chr. 3. 16; ch. 37. 1.
[k] Cant. 8. 6; Hag. 2. 23. [l] ch. 34. 20.

. . . *violence.*] See *v.* 3, *note.* Cp. Manasseh (2 Kin. 24. 4). **18.** *Sister.*] He is speaking generally of funereal wailings, and especially of the lamentation of near relatives, of subjects ('lord'), of friends ('glory'). **19.** *Burial.*] We have no record of this twice-foretold burial. The phrase *slept with his fathers* (2 Kin. 24. 6) merely means *died*, being used of Ahab's death in battle, of David's in his bed. See 2 Kin. 24. 2, 6, *notes.* Cheyne thinks that the LXX. statement (see 2 Chr. 36. 8, *note*) 'must be founded on tradition,' because it runs directly counter to the prophecies here and in ch. 36. 30, and he regards this view, viz. that Jehoiakim died in peace, as 'at any rate much the easier.' **20.** *Go up.*] A third example of a throne which could not stand; see the *note* on the reign of Jehoahaz (*v.* 10). This prophecy must have been first delivered when the Chaldæans were advancing on Judah, about nine years before. Jehoiachin then surrendered Jerusalem to Nebuchadnezzar, thus saving it from the fate which Zedekiah was now about to bring upon it by resisting Jeremiah's inspired advice. Jehoiachin, though deposed and imprisoned 37 years, was *Judah's last* (legitimate) *king of the house of David.* His uncle Zedekiah would have long predeceased him.—Jeremiah bids the inhabitants of the valleys (fem. as at ch. 21. 13) ascend those heights, whence a foe approaching from the Euphrates valley by the north and east might be discerned; *i.e.* the far Lebanon, the nearer Bashan, and Abarim visible from Jerusalem.—*The passages.*] *Rather* (*Variorum*; so R.V.), Abarim (Num. 33. 47): the line of highlands running parallel with the east shore of the Dead Sea.—*Lovers.*] *i.e.* allies against the new Chaldæan power (see *ch.* 25), especially defeated Egypt which had set him on the throne. **22.** *Eat up.*] *Rather*, feed on (*Variorum*, and so R.V. marg.); R.V. *feed*; Streane uses the technically correct word *depasture*; Vulg. (preserving the play of words) *pastores tuos pascet ventus*; *Sept.* τοὺς ποιμένας σου ποιμανεῖ ἄνεμος.—*Pastors.*] *i.e.* kings and civil rulers. 'Pastor' in the O.T. is always the translation of the Heb. *rá'ah*, one who feeds, and means *civil* rulers (*ch.* 23. 1, 4, *notes*). *Shepherd* is a primæval conception of a ruler; the title occurs in the oldest cuneiform inscriptions. **23.**] Compare Ezek. 17 3, 22, 23. Here Jeremiah addresses Jerusalem, the 'Lebanon' (*i.e.* the glory) of the land, a title which her cedar palaces made specially appropriate.—*Inhabitant.*] Marg. inhabitress, with *Sept.*, *Vulg.*; so R.V. marg.—*Gracious.*] *Sept.* (probably more correctly) κατοικτειρήσεις; Vulg. *quomodo congemuisti*; R.V. (after Gesenius) *greatly to be pitied*; marg. *how wilt thou groan.* **24.** *Coniah.*] *i.e.* Jehoiachin.—*Were . . . would.*] *Rather*, be . . will (*Var.*).—*Signet.*] So precious, so honoured, and so closely united to the owner, the seal being his *alter ego*, or representative. Zerubbabel, *i.e. born at Babylon*, the heir of Shealtiel (Gk. Salathiel) and so of David, the prince of the Restoration (as head of the tribe of Judah), is termed the

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give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. 26 [m]And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. 27 But to the land whereunto they desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* [n]a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 [o]O earth, earth, earth, hear the word of the LORD. 30 Thus saith the LORD, Write ye this man [p]childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, [q]sitting upon the throne of David, and ruling any more in Judah.

[m] 2 Kin. 24. 15; 2 Chr. 36. 10.
[n] Ps. 31. 12; ch. 48. 38; Hos. 8. 8.
[o] Deut. 32. 1; Isa. 1. 2 & 34. 1; Mic. 1. 2.
[p] See 1 Chr. 3. 16, 17; Matt. 1. 12.
[q] ch. 36. 30.

signet of Jehovah in Hag. 2. 23 and Exodus. 49. 11; cf. 1 Kin. 21. 8, *note*. **26.** *Cast thee out . . . into.*] Or, *hurl thee into* (Variorum); so 'cast' in *v.* 28.—*Mother.*] Nehushta; *ch.* 13. 18 *queen-mother*; see 2 Kin. 24. 8, *note*. The allusions to her indicate that her's was 'probably the master-mind of the policy of the Court.'—*There shall ye die.*] In many cases this was the captives' chief distress after the horrors of the siege and the hardships of the journey were over; occasionally princes were subjected to torture, to imprisonment, to great indignities, but the nobility and commonalty in general were placed in positions where they were free to prosper, free to rise, only not free to return. If 'eunuchs' in 2 Kin. 20. 18 is to be taken literally, this infliction would befall only a few, chiefly those of high family. **27.** *Desire.*] Lit. *lift up their mind*; R.V. *their soul longeth*. **28-30.**] These three verses may not be part of the preceding prophecy. **28.** *Idol.*] Lit. *piece of workmanship* (so *Var.*), here in potter's work. Is he, the sole survivor of his race, to be cast away like a vessel which the potter rejects? R.V. *vessel*, marg. *pot* (which is preferable, as marking a difference between it and the word that follows); Vulg. *vas fictile atque contritum*; *Sept.* ὡς σκεῦος οὗ οὐκ ἔστι χρεία αὐτοῦ; Fr. *vase . . meuble.*—*Seed.*] This may, or may not, imply (for there is no certainty either way; see *v.* 30, *note*) that Jehoiachin had children before his captivity. But *childless* in *v.* 30 means without issue *to succeed him* and sit on David's throne; and it is a fact that no descendant of his ever sat on the throne. Indeed, none of David's family ever became in any way eminent, after Zerubbabel. From a humble carpenter's home in the despised Galilean borderland came forth the spiritual King, 'the Son of David,' the unacknowledged, rejected Messiah. In Domitian's day two simple peasants alone represented the royal family of David (*Euseb. Ec. Hist.* iii. 20).—*A land.*] Or, *the land.* **29.** *Earth.*] R.V. marg. *land*; *i.e.* David's kingdom, the land of Promise and Possession. 'The ancient promise made to David in 2 Sam. 7. 12-16 is revoked' (according to the conditions there, *vs.* 14, 15), as to its secular development, in these two last verses. **30.** *Write.*] *i.e.* ye record keepers. 'This cardinal passage, however obscure and uncertain in detail, is clear and definite in its results. (1) Whether Jehoiachin, when placed on the throne by Nebuchadnezzar, was eight (2 Chr. 36. 9) or eighteen (2 Kin. 24. 8) years of age, the anti-Chaldean policy of his father Jehoiakim was clearly maintained (2 Kin. 24. 9), and caused his deposition after a reign of 100 days. (2) Whether Jehoiachin was even married, and actually or virtually (Isa. 39. 7) childless—*or* whether he had 8 sons, 1 Chr. 3. 17 (or seven, if *Assir* be, as it may be, translated and the name stand *Jeconiah the Captive*; so R.V.; comp. Matt. 1. 12)—it is clear that his deportation to Babylon with all the best of his people (the *good* figs of *ch.* 24, 1, 2) put a final end to the *temporal* kingdom of David. (3) Whether Zerubbabel (Gk. Zorobabel) the son of Shealtiel (Salathiel, 1 Chr. 3. 17 only, O.T.) was Jeconiah's grandson or his 16th or 17th cousin—*i.e.* whether the line of Solomon absolutely died out with Jeconiah, and the heirship reverted to the line of Nathan, Solomon's own brother, at his death or somewhat later—it is clear that the "sure mercies" of David held good as regards the continuity of his line of which by promise the Redeemer, the Seed of the woman, should come. But the line of Nathan (cp. *Zech.* 12. 12) seems to have taken the place of the line of Solomon, and its genealogy, after Zerubbabel, splits into two branches, the one (St. Luke's) carried down to Heli, Joseph's actual father; the other (St. Matthew's) to Jacob, whose son Joseph became by adoption, perhaps by marriage. According to both N.T. genealogies Zerubbabel was our Lord's paternal ancestor, and Haggai (2. 23) announced his choice by God—when head of the house of Judah and viceroy of Cyrus in restored Judæa—"*to be a signet*," as if choosing the words of this curse in which to reconfirm the promise.—*The Queen's Printers' Commentary.*

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The rulers condemned.—New rulers over a restored remnant.

[J. xxiii.] [1] Woe [r] be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. [2] Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: [s] behold, I will visit upon you the evil of your doings, saith the LORD.

[3] And [t] I will gather the remnant of my flock out of all countries whither I have

[r] ch. 10. 21 & 22. 22; Ezek. 34. 2. [s] Ex. 32. 34. [t] ch. 32. 37; Ezek. 34. 13, &c.

J. xxiii.—The reign of Zedekiah is passed over in contemptuous silence, and—as if to give a final blow to the delusive expectations connected with Zedekiah's elevation, *e.g.* Lam. 4. 20 (see 2 Kin. 24. 17, *note* 'Mattaniah')—in his place we have Jehovah tsiddkênû, *i.e. the Lord our righteousness.* Now, in general language, Jeremiah, like Ezekiel (marg. refs.), lays the ruin and exile of the nation at the door of its leaders—the civil rulers (*chs.* 21. 11-23. 4; comp. Ezek. 34. 1-10) and the spiritual teachers and guides (*vs.* 9-40). 'All the old evils had, under their utterly selfish rule, suddenly gathered to a head.'—1. *Pastors.*] Or, *shepherds* (so in v. 2). The leading men of the state, all in civil authority, the ruling class, are here distinguished from the ecclesiastics, the priests and prophets (see *vs.* 9-14), as in *ch.* 2. 8. They too, 'accessory institutions' of David's monarchy, shall be abolished (see v. 4) as faithless to their trust by neglect and abuse of their power and influence. Ezekiel's prophecies (especially Ezek. 34, dated about the end of the 12th year) serve as a commentary here. The 'shepherds,' Ezekiel says, had lived upon the flock, and yet had *ruled* it *with force and with cruelty* (or *rigour*, Variorum, quoting Lev. 25. 43), *i.e.* the rulers had sought their own advantage only (Ezek. 33. 31; comp. Isa. 56. 10-12), and had oppressed the weak, doubtless in order to indulge in personal luxury and in display, after the example of the kings. Both Jeremiah and Ezekiel show, under the same figure of selfish and wicked shepherds, 'what the rulers should have been, what they have been, and what in the coming times they shall be when the True King shall reign in the True Kingdom;' and so both prophets are led to contrast Messiah's work, describing it according to the light of inspiration vouchsafed to them as the rule of a 'perfect' king over Israel (see on v. 5). Thus the revelation is made that the general promise to David of 'an everlasting kingdom' involved also the specific promise that the Great Deliverer should be a personal king of David's lineage. Comp. Acts 2. 30. — *Mp.*] Emphatic. — *Pasture.*] *i.e.* my flock. Heb. *mar'ith* (Ezek. 34. 31) = the sheep who are fed; *mir'eh* (Ezek. 34. 14, 18) = that wherein they feed; both from *rā'āh*, to feed. 2. *Against.*] *Either*, as regards; *Sept. ἐπί*, c. acc.; Vulg. *ad.* 'Behold, I am against the shepherds' (Ezek. 34. 10).—*Scattered.*] *i.e.* dispersed, (1) literally by misrule of every kind, and especially by the foreign invasions which their policy had brought upon Judah; doubtless also (*ch.* 26. 21 & 36. 26) (2) spiritually as well, by persecution, by beguiling or even coercing Judah into idolatry. See 2 Chr. 29. 30, *note*, 'princes.'—*Driven away.*] Instrumentally; have been the cause of my (v. 3) driving them away into captivity.—*Visited.*] *i.e.* given heed to (*Variorum*); comp. Ezek. 34. 4-8. The play on the word *visit* is in the Hebrew, for *pāqad*, lit. to *strike upon, light upon*, has the double meaning, to visit for good or for evil, in sympathy or in judgment (Luke 19. 44; *ch.* 46. 21). 3. *I.*] Ezek. 34. 11, *Behold, I, even I.* Jehovah Himself will interpose, and will be the Good Shepherd of the faithful. —*The remnant.*] To be gathered after a period of probation, *i.e.* the Captivity; see Ezek. 20. 33, 34. Ezekiel (34. 16) writes, *I will destroy the fat and the strong, I will feed them* (the flock) *with judgment*; *i.e.* God will discern and reject the proud, He will *purge out the rebels and them that transgress* (Ezek. 20. 38), but He will accept and give grace to the humble and contrite (cp. Ezek. 36. 20-36). Forgiveness will follow upon repentance (*ch.* 31. 19, 34), and the penitents shall *pass under the rod* of the shepherd and be reckoned among the flock (Ezek. 20. 37) in and through which these promises shall be fulfilled.—The permission to return accorded to all Hebrews (2 Chr. 36. 22) by Cyrus operated as a test of faith. Notwithstanding all the recorded prophecies of comfort and encouragement, and this marvellous realization of the first stage in their fulfilment, which was a foretaste and pledge of the fulfilment of the further mysterious stages also, only a small proportion of the exiles and their descendants availed themselves of the permission. The mass of the Hebrews shrank from the hardships and uncertainty attending the resettlement of Canaan, and preferred such prosperity as had fallen to their lot in the land of their exile to a share in the rebuilding of the Temple and in the re-establishment of the worship of Jehovah in Jerusalem, although accompanied by the inheritance of the Promises that was prophetically connected with the re-establishment of the Covenant-Nation within the borders of the Holy Land.—

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driven them, and will bring them again to their folds; and they shall be fruitful and increase. [4] And I will set up [u] shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

The future scion and kingdom of David.—The 'Branch.'

[5] Behold, [v] the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, [w] and shall execute judgment and

[u] ch. 3. 15; Ezek. 34. 23, &c.
[v] Isa. 4. 2 & 11. 1 & 40. 10, 11; ch. 33. 14, 15, 16; Dam. 9. 24; Zech. 3. 8 & 6. 12; John 1. 45.
[w] Ps. 72. 2; Isa. 9. 7 & 32. 1, 18.

Folds.] Heb. *nâveh* (Ezek. 34. 14); lit. *habitation* (*ch.* 25. 30, second); Vulg. *rura sua* is perhaps preferable to *Sept. νομή*, as giving prominence rather to the notion of a resting, than of a feeding, place.——*They . . increase.*] The promise is expanded in *chs.* 30. 18–20 & 31. 4–5, 12–14, 27, 28 & 33. 10–13. **4.** *I will set up shepherds.*] See *ch.* 22. 29, *note.* Men should be raised up to give the blessings of good government to a restored and reunited nation. But these interpositions would be but types of and steps towards the more glorious Messianic deliverance of the future. Jeremiah's prophecy was partly verified in the days of Zerubbabel and Joshua, of Ezra and Nehemiah, and of the Maccabees; it is completely fulfilled in the Christian church. See *ch.* 30. 21 and Ezek. 34. 23, *I will set up one shepherd over them, and he shall feed them, even my servant David . . . I the Lord will be their God, and my servant David a prince among them*; where the reunion of the two kingdoms after the Return prefigures the union of all mankind in 'one fold' under 'one shepherd,' the 'Lord' and also 'Son' of David.——*They.*] *i.e. any.*——*Lacking.*] *i.e.* missing. **5.** *The days come.*] See *v.* 20, *note* on 'in the latter days,' and compare *ch.* 33. 6–26. 'The national restoration after the Captivity is here connected with undefined Messianic hopes. Even with the temporal kingship abolished, David's *mercies* are still *sure.*'—The light of the Gospel reveals what the prophets vainly sought to understand (1 Pet. 1. 10–12; Matt. 13. 17). 'David's family is to be dethroned (temporarily) that it may reign gloriously (spiritually). A shoot of it which shall sprout and grow up shall reign and prosper (Isa. 52. 13). It was of an uncrowned lineage that Christ came; from a family become utterly insignificant—from so dead a stump, in such dry ground, came forth the spiritual King, *Jehovah our righteousness.*'—*Sp. Com.*——*Raise.*] The Hebrew word used when Moses foretold his greater Successor in mediation, 'a prophet from among their brethren' in whom the order of prophets should culminate (Deut. 18. 15–18; comp. John 5. 45–47), and used of the deliverers in the times of the Judges. Primarily such a 'saviour' of the Hebrews, ultimately the Saviour, Redeemer of mankind, is meant.——*Righteous.*] In *ch.* 33. 15 *of righteousness*, which is identical in meaning; cf. pp. 10 and 435, *notes.*——*Branch.*] Heb. *tsemach* = germ or sprout; R.V. marg. *shoot* or *bud*; Vulg. *germen justum*; *Sept. ἀνατολή* (= an upspringing); cp. Isa. 61. 11, 'the earth bringeth forth her bud' (Variorum, *sprouting*). As distinguished from *netzer* (Isa. 11. 1) it denotes, not the branch, but the sucker, drawing its life direct from the root, and in its turn maintaining life in the root. 'The sprout is that in which the root springs up and grows, and which if it be destroyed makes the root perish also.' The primary application of Zech. 3. 8, *my servant the Branch*, & 6. 12, *the man whose name is the Branch* (*tsemach*), may be to Zerubbabel and Joshua (comp. the allusion to the royal and priestly offices in *ch.* 33. 17, 18), the ultimate can only be to Christ. The Hebrew word *mattâ'* in Ezek. 34. 29, A.V. '*plant* of renown,' is a different word, elsewhere rendered *planting*, and more probably refers to a land (lit. *plantation*) than, as A.V. and the marg. refs. suggest, to 'the Branch.' See Ezek. 17. 1, 22, *notes.* Jeremiah adopts Isaiah's imagery and language (esp. Isa. 4. 2 (*tsemach*) & 11. 1 & 53. 2) to foretell, like Isaiah, the birth of the Messiah from the stock of 'Jesse's son' (see 1 Kin. 12. 16), and to indicate that the inheritance of the Promises would be maintained in David's family in spite of all appearances to the contrary.——*A King, &c.*] It is more literal, and accords better with what follows, to render, as *Sept.* and *Vulg.*, he (the germ) shall reign as king and deal wisely (and so R.V.); *sâkhal* is opposed to 'become brutish' in *ch.* 10. 21. Royalty is to be 'the organ of God's future government of His people.' But this ideal King will serve the Covenant God of the Hebrews 'with a perfect heart;' so did Christ (Matt. 3. 15; John 4. 34 & 5. 30 & 6. 38).——*Execute, &c.*] Compare 'David executed judgment and justice unto all' (2 Sam. 8. 15). 'The highest duty of kings is the administration of justice, and as this was performed of old time in person, the weal of the people depended in a great degree upon the personal qualities of the king.' Compare Solomon's prayer for a discerning mind (1 Kin. 3. 7–9); the recorded illustration of Solomon's God-given wisdom is his decision in a very difficult case brought

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justice in the earth. 6 [a] In his days Judah shall be saved, and Israel [b] shall dwell safely: and [b] this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. 7 Therefore, behold, [c] the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; 8 but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, [d] and from all countries whither I had driven them; and they shall dwell in their own land.

263.—The Priesthood and Prophethood Condemned.

JEREMIAH XXIII. 9-40.

9 MINE heart within me is broken because of the prophets; [a] all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness. 10 For [b] the land is full of

[a] Deut. 33. 28; Zech. 14. 11.
[b] ch. 32. 37.
[c] ch. 33. 16; 1 Cor. 1. 30.
[d] ver. 3; Isa. 43. 5, 6.
[a] See Hab. 3. 16.
[b] ch. 5. 7, 8 & 9. 2.

before him in court (*ib.* 16-28). —— *The earth.*] Or, *the land, i.e.*, primarily, of Israel. There is but one word in Hebrew for 'earth' and for 'land.' 6. *And Israel.*] The promise to Judah through David is extended to the relics of the ten tribes of the N. kingdom, which, in renouncing David (1 Kin. 12. 16), had renounced also whatever promises were assured to his heir. The circumstances of the Restoration involved a reunion of all the other tribes under Judah. Compare also Ezek. 37. 22.—*His name . . . shall be called.*] Equivalent to *he shall be*; comp. the Greek κέκλημαι, *I am called* = I am. 'An obvious reference to Zedekiah, whose name means *Righteousness of the Lord*' (*Deane*); *i.e.* the two extremes, *viz.* the 'doomed wicked prince of Israel' (Ezek. 21. 25), now seated on David's throne (the 'miserable failure' of whose reign Jeremiah and Ezekiel expose), and the Messiah, the future King of David's lineage, are contrasted. Vulg. *Dominus justus noster; Sept.* ὃ καλέσει αὐτὸν Κύριος Ἰωσεδὲκ ἐν τοῖς προφήταις.—*Our righteousness.*] Heb. *tsidkénú*; Var. and R.V. (*not* marg.) insert is.—*Righteousness.*] It is He by whom (or, in *ch.* 33. 16, it is she, *i.e.* restored Jerusalem, through whom instrumentally) righteousness, the reputation and benefit of being righteous, is imparted to God's people. This name is one of an instructive series. From the beginning the knowledge of God has been progressive. His changing names indicate this. 7. *Therefore*, &c.] This declaration (omitted here in *Sept.*) occurs also in *ch.* 16. 14, 15, in a different connexion. A greater deliverance in the future shall so eclipse the memory of the great deliverance of the past that the title of God of the Exodus, which had to some extent come into use in solemn asseverations and oaths in lieu of 'God of Abraham, Isaac, and Jacob,' should itself give place to a new one, recording new tokens of favour. 8. *But*, &c.] The restoration of a Jewish nation 'with its feelings of nationality and patriotism deepened, although the armies of Nineveh and Babylon ground other nations into a confused mass—much more so the advent of the Messiah would involve a greater manifestation of the power of God than the Exodus.'—*The Lord liveth.*] *i.e. As the*, &c. (so *v.* 7); a solemn oath and appeal to God (Deut. 6. 13).

J. xxiii.—The priesthood and prophethood are denounced in even stronger terms by Ezekiel (22. 25, 26, 28). 'Jeremiah lived at that age at which both of those great institutions seemed to have reached the utmost point of degradation and corruption.'—*Stanley.* But the uninspired or 'false' prophets were ever Jeremiah's great trial; they were believed, and he was not; cp. *ch.* 26. 7. Here, Jeremiah, overpowered by his feelings, dwells upon the influence of the prophethood, which, after largely promoting the national degeneracy, was now bringing destruction upon Judah by opposing the truth and misleading Zedekiah. *Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment* (Lam. 2. 14). 9. *Because of.*] *Rather*, 'Of (*i.e. concerning*) the Prophets.' The heading to be prefixed (as in the Hebrew) to the next prophecy (*vs.* 9-40). *Var.* The text follows as in A.V.; 'Mine . . . is broken, all,' &c.—*The . . holiness.*] *i.e.* his holy words. The prophet is staggered at the contrast between Jehovah and the two classes of His ministers—between the true and the false oracles. 'Prophet and priest' supported each the other (*ch.* 5. 31), both indulged in the crying sins of the age, which they should have denounced, and even confirmed the people in evil by encouraging all their agreeable illusions (*ch.* 6. 13, 14). The prophethood—always a fairly lucrative profession (cp. 1 Sam. 9. 7-9; Amos 7. 12)—had, in the luxurious ness of the later regal period, more and more laid itself out for gain apart from conscience (cp. Mic. 3. 11).

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adulterers; for [c] because of swearing the land mourneth; [d] the pleasant places
of the wilderness are dried up, and their course is evil, and their force *is* not right.
11 For [e] both prophet and priest are profane; yea, [f] in my house have I found their
wickedness, saith the LORD. 12 [g] Wherefore their way shall be unto them as slippery
ways in the darkness: they shall be driven on, and fall therein: for I [h] will bring evil
upon them, *even* the year of their visitation, saith the LORD. 13 And I have seen
folly in the prophets of Samaria; [i] they prophesied in Baal, and [k] caused my people
Israel to err. 14 I have seen also in the prophets of Jerusalem an horrible thing: [l] they
commit adultery, and [m] walk in lies: they [n] strengthen also the hands of evildoers, that
none doth return from his wickedness: they are all of them unto me as [o] Sodom, and
the inhabitants thereof as Gomorrah. 15 Therefore thus saith the LORD of hosts con-
cerning the prophets; Behold, I will feed them with [p] wormwood, and make them drink
the water of gall: for from the prophets of Jerusalem is profaneness gone forth
into all the land.

Warning against false prophets. Some tests of their utterances.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that
prophesy unto you: they make you vain: [q] they speak a vision of their own heart,
and not out of the mouth of the LORD. 17 They say still unto them that despise me,
The LORD hath said, [r] Ye shall have peace; and they say unto every one that walketh
after the imagination of his own heart, [s] No evil shall come upon you. 18 For [t] who

[c] Hos. 4. 2, 3. [d] ch. 9. 10 & 12. 4.
[e] ch. 6. 13 & 8. 10; Zeph. 3. 4.
[f] ch. 7. 30 & 11. 15 & 32. 34; Ezek. 8. 11 & 23. 39.
[g] Ps. 35. 6; Prov. 4. 19; ch. 13. 16.
[h] ch. 11. 23. [i] ch. 2. 8. [k] Isa. 9. 16.
[l] ch. 29. 23. [m] ver. 26. [n] Ezek. 13. 22.
[o] Deut. 32. 32; Isa. 1. 9, 10.
[p] ch. 8. 14 & 9. 15. [q] ch. 14. 14; ver. 21.
[r] ch. 6. 14 & 8. 11; Ezek. 13. 10; Zech. 10. 2.
[s] Mic. 3. 11. [t] Job 15. 8; 1 Cor. 2. 16.

10. *Adulterers.*] Literally and metaphorically, see *ch.* 5, 7, 8 & 29, 23—as in the time of our Lord (Matt. 12, 39; Mark 8, 38). This and like terms frequently denote unfaithfulness to the national covenant with Jehovah, especially by idolatry. —— *Swearing.*] *Rather*, a (R.V. marg. *the*) curse (*Varnorum*). Apparently, a reference to a drought regarded as a punishment for national sinfulness. —— *Pleasant places.*] Or, *homesteads* (Var.); R.V. *pastures.* —— *Wilderness.*] *i.e.* prairie (*Var.*).——*Is . . . not right.*] *Rather*, is become evil, and their might (or *heroism*, *i.e.* that whereon they pride themselves as mighty men; cp. Isa. 5, 22, 23) untruth. They abuse their power. The A.V. *not right*, means *utterly wrong.* 'Course' (lit. *running*)=way of living; the alternative of A.V. marg. is incorrect. 11. *Prophet and priest are profane.*] *i.e.* desecrated. The priests had desecrated the Temple, either literally, as Eli's sons profaned the Tabernacle at Shiloh, or by spiritual adultery, *i.e.* idolatrous unfaithfulness, which included unchaste ceremonies of the religions of their Syrian neighbours, *e.g.* those of the Phœnician Tammuz (Ezek. 8, 14, as explained by classical writers). 12. *Even . . . visitation.*] Or, (R.V. marg.), *in the year, &c. i.e.* the time in which God would visit them with those consequences of their conduct ('course,' v. 10) of which they were now as heedless as was Jerusalem in the time of our Lord (Luke 19, 44). The capture and destruction of Jerusalem is the catastrophe referred to at both epochs. 13. *In Baal.*] *Rather*, through, or *by*, Baal. They preferred their prophets of Baal to those of Jehovah (cp. 1 Kin. 18, 19 & 22, 6, 7). But the prophets of Judah are worse than Ahab's Baal-prophets; both led their countrymen astray, and estranged them from Jehovah; yet the former were at any rate avowed idolaters, while the latter, though professing the true religion, have encouraged the evildoers to whom they should have preached repentance; nay, they have even corrupted the whole people by their personal example (v. 15). 14. *I . . . also.*] Or, *But* I have seen (*Var.*).——*Are all, &c.*] R.V. *are all . . . become*; 'they,' *i.e.* the whole population of Jerusalem ('thereof'). 15. *The water of gall.*] *Rather*, poisonous water (*Var.*); poison. 'Gall' is in Hebrew *rôsh*, a poisonful herb (Deut. 29. 18, A.V. and R.V. marg.). Both 'wormwood' and 'gall' describe the bitter effects of sin.——*Profaneness.*] *i.e.* desecration by hypocrisy (marg.). 16. *Make you vain.*] R.V. *teach you vanity*; *i.e.* deceive you with their own inventions, as sketched in v. 17. They prophesy peace to despisers of Jehovah, impunity to the obdurate sinner. The prophecy convicts itself of falseness. Compare the 'false prophets' of the N.T. (Matt. 7. 15, 20). 17. *Still.*] *i.e.* continually.——*After the imagination.*] *Rather*, in the stubbornness, as A.V. marg. (*Var.*, and so R.V.). Compare Deut. 29, 19, 'I shall have peace, though I walk in the

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hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?* 19 Behold, a [u] whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. 20 The [x] anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: [y] in the latter days ye shall consider it perfectly. 21 [z] I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. 22 But if they had [a] stood in my counsel, and had caused my people to hear my words, then they should have [b] turned them from their evil way, and from the evil of their doings. 23 *Am* I a God at hand, saith the LORD, and not a God afar off? 24 Can any [c] hide himself in secret places that I shall not see him? saith the LORD. [d] Do not I fill heaven and earth? saith the LORD. 25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart; 27 which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, [e] as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD. 29 *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

[u] ch. 25. 32 & 30. 23. [x] ch. 30. 24. [y] Gen. 49. 1. [z] ch. 14. 14 & 27. 15 & 29. 9. [a] ver. 18. [b] ch. 25. 5. [c] Ps. 139. 7, &c.; Amos 9. 2, 3. [d] 1 Kin. 8. 27; Ps. 139. 7. [e] Judg. 3. 7 & 8. 33, 34.

imagination (stubbornness) of my heart.' 'It is well with me, for I am living in the self-will of my mind; *i.e.* my highest good is in following my own will and way. I follow my own devices, and prosper, so I shall remain undetected and unpunished.'—*Cook.* **18.** *For . . . counsel . . . and hath . . . heard.*] *Rather,* Yea, who . . . council (and so in v. 22) of the Lord, let him see and hear (*Var.*), or, *that he should perceive and hear* (R.V.). If they had received God's commission, their conduct would be exactly the opposite; instead of estranging the people from God, they would be turning them back to Him, so as to avert the storm of God's fury (v. 19), the Chaldean advance. See marg. refs., Job 15. 8, 'Wert thou listening in the council (*Var.*) of God?' Cp. 1 Kin. 22. 19-25, and *Var.* on v. 21.—*His.*] So R.V. marg.; R.V. *my.* **19.** *A whirlwind . . . grievous whirlwind . . . fall grievously.*] *Rather* (*Variorum*), a storm . . . a whirling storm . . . whirl. R.V. *the tempest of the Lord, even his fury, is gone forth, yea, a whirling tempest, it shall burst,* &c. Jeremiah declares the truth, in contradiction of the prophets of peace (v. 17). **20.** *Thoughts.*] Or, *intents.* —*In the latter days.*] *i.e.* in the fulness of time. 'The proper and final development of any event or series of events.'—*P. Smith.*—*Consider.*] So R.V. marg., but R.V. *understand.* Experience will explain the facts, and suffering, by producing conviction of sin, will explain the reasons. 'When Jerusalem is destroyed, the relics of the nation in captivity shall recognise that it was sin which brought ruin upon their country, and thereupon will repent, and return a regenerated people.'—*Sp. Com.* **21.** *Yet . . . ran.*] Note the parallelism, *yet . . . prophesied.*—With eager presumption they claimed to be inspired. **22.** *Counsel.*] See v. 18, *note.*—*And had caused . . . then they should have turned.*] *Rather* (*Var.*), then they should be causing . . . and turning: R.V. *then had they caused . . . and had turned.* **23.**] The God of power unlimited by space, omnipresent and omniscient, Jehovah hears all these false utterances; He detests and will punish these timeserving hypocrites, who will only injure (not profit, v. 32) their nation. **25.** *Dreamed.*] On this less direct method of revelation, see Num. 12. 6; Deut. 13. 1-5. Obviously, it was very open to abuse. **26. 27.** *How long . . . which think.*] Some authorities render, *How long* (shall this last)? *Is it in the hearts of the prophets that prophesy lies, and the prophets of the deceit of their own heart; Are they thinking* (I say) to cause . . . , &c.? (*Variorum*).—Do they think to supplant My Word by their dreams and lying inventions? **28.** *Yea, they are.*] R.V. *even.* **27.** *Have forgotten.*] *Rather,* forgat (*Var.*; so R.V.). False claims to prophecy are as bad as open idolatry. Comp. 1 Sam. 15. 23. **28.** *What is the chaff to.*] *Rather* (*Var.*), What hath the straw to do with —R.V. *What is the straw to*—the wheat, *i.e.* grain. These empty, useless utterances, if compared with God's word, will prove to be like stubble before the flames or a rock beneath the hammer. **29.** *Fire.*] Jeremiah [J. xxiii. 19—29.]

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Jeremiah denounces the false prophets. The characteristics of their prophecies.

30 Therefore, behold, *I am* against the prophets, saith the LORD, that steal my
words every one from his neighbour. 31 Behold, I *am* against the prophets, saith the
LORD, that use their tongues, and say, He saith. 32 Behold, I *am* against them that
prophesy false dreams, saith the LORD, and do tell them, and cause my people to err
by their lies, and by [g] their lightness; yet I sent them not, nor commanded them:
therefore they shall not profit this people at all, saith the LORD.
33 And when this people, or the prophet, or a priest, shall ask thee, saying, What *is*
[h] the burden of the LORD? thou shalt then say unto them, What burden? [i] I will
even forsake you, saith the LORD. 34 And *as for* the prophet, and the priest, and the
people, that shall say, The burden of the LORD, I will even punish that man and his
house.
35 Thus shall ye say every one to his neighbour, and every one to his brother, What
hath the LORD answered? and, What hath the LORD spoken? 36 And the burden of
the LORD shall ye mention no more: for every man's word shall be his burden;
for ye have perverted the words of the living God, of the LORD of hosts our God.
37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What
hath the LORD spoken?
38 But since ye say, The burden of the LORD; therefore thus saith the LORD;
Because ye say this word, The burden of the LORD, and I have sent unto you, saying,
Ye shall not say, The burden of the LORD; 39 therefore, behold, I, even I, [k] will utterly
forget you, and [l] I will forsake you, and the city that I gave you and your fathers,
and cast you out of my presence: 40 and I will bring [m] an everlasting reproach
upon you, and a perpetual shame, which shall not be forgotten.

[f] Deut. 18. 20; ch. 14. 14, 15.
[g] Zeph. 3. 4.
[h] Mal. 1. 1.
[i] ver. 39.
[k] Hos. 4. 6.
[l] ver. 33.
[m] ch. 20. 11.

found the true message irrepressible (*ch.* 20. 9), and the word of Jehovah in his mouth was to be a fire to consume his countrymen (*ch.* 5. 14; see 1 Cor. 3. 12, 13; 2 Cor. 10. 4). **30.** *Steal.*] Having no message from God, some uttered what was popular, or, possibly, even adopted and perverted utterances of previous true prophets, *e.g.* Isaiah's promises of help to Hezekiah in a like crisis. **31.** *Say, He saith.*] *Rather,* oracle oracles, *i.e.* say oracularly, This is an oracle. Having no message, others supported their schemes by inventions to which they prefixed the sacred formula, 'Thus saith the LORD.' **32.** *False . . . lightness . . . therefore.*] R.V. *lying . . . vain boasting . . . neither.* A third class had recourse to the vagueness and attractiveness of alleged dreams. **33.** *The prophet.*] *Rather,* some prophet (*Var.*). 'The prophets have sunk to so low a level that the word of Jehovah has become the object of their ridicule.' — *Burden.*] Or, *utterance;* Heb. *massâ.* There is a play upon the word, which means both *load* or *burden* and *utterance,* throughout the remainder of the chapter (*Variorum*). The prophetic term for a message from Jehovah, 'a burden,' is desecrated by the scoffers who pretend to enquire of the prophet. Comp. *ch.* 20. 7–11. Jeremiah replies that the nation is *a burden* of which Jehovah is about to *disburden* himself.—*Say . . . burden.*] Or, *tell them what the burden is, i.e.* I will, &c. The *Sept.* and *Vulg.* have *Ye are the burden* (*Var.;* so R.V. marg.).—*I will even forsake you.*] *Rather,* I will cast you off (so in *v.* 39), *Var.;* so R.V. This is the *utterance,* and Israel, which Jehovah had carried as on eagle's wings (Ex. 19. 4; Isa. 63. 9–14), is to be cast off as a *burden.* **34.** *Say,* &c.] The word *massâ* or 'burden' seems to have been a word identified with the prophet Isaiah (who uses it most frequently) and to have been adopted by these pretenders, as if they were attempting now to play the part of Isaiah in the time of Sennacherib's invasion.—The practice of so perverting the word 'burden' shall be punished, and the terms 'answer' or 'word' alone are to be used when men enquire of the prophet or receive an inspired message unasked. **36.** *Every man's word . . . burden.*] *i.e.* the misuse of the term *massâ* shall be a 'burden' of guilt (*Variorum*) on crush the speaker; R.V. *every man's own word* (R.V. marg. continues) *is his burden, and ye pervert the words,* &c. — *For ye have perverted.*] *Rather,* neither pervert ye (*Variorum*). **38.** *But since.*] Or, But (*f.* **39.** *Utterly forget you.*] Or, *take you up;* so *Sept., Vulg.,* &c. (*Var.*).—*Forsake . . . and cast you . . . presence.*] *Rather,* cast you off . . . from . . . before me (*Var.*).

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264.—The True Nature of Zedekiah's Kingdom.

Parable of the two baskets of figs.—The captives removed in kindness.—Zedekiah and the residue left to its fate.

JEREMIAH XXIV.

1 THE [a] LORD shewed me, and, behold, two baskets of figs *were* set before the
temple of the LORD, after that Nebuchadrezzar [b] king of Babylon had carried away
captive [c] Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with
the carpenters and smiths, from Jerusalem, and had brought them to Babylon.
2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other
basket *had* very naughty figs, which could not be eaten, they were so bad.
3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the
good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.
4 Again the word of the LORD came unto me, saying, 5 Thus saith the LORD, the God
of Israel; Like these good figs, so will I acknowledge them that are carried away

[a] Amos 7. 1, 4 & 8. 1. [b] 2 Kin. 24. 12, &c.; 2 Chr. 36. 10. [c] See ch. 22. 24, &c. & 29. 2.

J. xxiv.—As if to show that there is no prospect of any interposition on behalf of Zedekiah and his subjects, Jeremiah adds here the parable which conveys the lesson that the portion of the nation left in Judah and Jerusalem is not the portion destined to be preserved. All that was best and worthiest had gone with Jehoiachin; there was no wisdom and no strength left, and no moral principle among the governors or governed. This vision may or may not have been published before; it had been previously in Jeremiah's mind (comp. the allusions in *ch.* 29. 10, 17, 18, with *vs.* 6, 7, 8, 9); but probably it is here delivered to the king for the first time. No monarch would endure the repetition of such a parable. 1. *Two baskets . . . set.*] Omit *were*. By a vision of 'a basket of summer fruit,' *i.e.* fruit of the end of the agricultural year, the end of the N. kingdom was foretold to Amos (8. 1–3), and Isaiah described its rapid fall by the eager consumption of the first ripe fig; see *v.* 2; *note.*—These baskets stood 'in the appointed place for offerings of firstfruits in the forecourt of the Temple.' One held selected fruit, the other the decaying refuse of fruit. Compare the parallel revelation to Ezekiel (11. 15–21) in the 6th year of the Captivity, whence we learn that the remnant left in Jerusalem, in the superstitious confidence engendered by the possession of the Holy Land, and esp. of David's capital, Solomon's Temple and its services, was ready to pass judgment on those gone into captivity (although a Daniel and an Ezekiel were among them) as being outcasts from the land of Jehovah (Ezek. 11. 15), and therefore 'sinners above all men that dwelt in Jerusalem' (Luke 13. 4). This symbol is to show that the truth was exactly otherwise; indeed their case was worse than that of the self-righteous ones who addressed Christ; for it was now too late to say to them 'except ye repent;' their growing, maturing, time was past; the future should show that they were the true outcasts, they the 'bastards, not sons' (Heb. 12. 8). 'The new life of the Hebrew nation is to be the work only of the exiles in Babylonia.'—*Sp. Com.*—*Figs.*] Cf. 1 Sam. 25. 18, *note.*—*Carpenters.*] *Var.* and R.V. *craftsmen*; but see 2 Kin. 24. 14, *note.* 2. *Figs . . . first ripe.*] The scanty and precious first crop of three (see Mic. 7. 1, reading *fig* for *fruit* with R.V.). Comp. Isa. 28. 4, 'as the hasty fruit' [R.V. *the first ripe fig*] 'before the summer.' —— *Naughty.*] Or, *bad* (for 'evil' also in *vs.* 3, 8); 'naughty' has now ceased to mean *good-for-nothing*; cf. 2 Kin. 2. 19. 4. *Again.*] Or, *And.* 5–7.] A summary of the revelations connected with the Restoration (see marg. refs.). In *v.* 6, the vision at Jeremiah's call is referred to, and the commencement of the constructive part of Jeremiah's mission is announced. 5. *Acknowledge.*] *Rather*, own, by distinguishing marks of favour, as explained in *vs.* 6, 7. Others render, *look upon*, *i.e.* with pleasure, as upon good fruit; R.V. *regard.* *Varnorum*, placing a comma after *Chaldæans*, connects this verb with *for good* (so *Ex.*, *Ital.*, *Germ.*, and R.V.). The A.V. contrasts the past removal of these exiles *for their good* with the future removal of the remnant of Judah *for their hurt* (*v.* 9); the *purpose* of their banishment was the bringing of a remnant of the Chosen People back to Jehovah and the blessing them with a repentant heart (*v.* 7). Ezekiel had further revealed, to the exiles, that during the prescribed period of the Captivity God would be present with them spiritually, although they now seemed to be outcasts, and although shortly the Temple, the seat of His visible Presence upon earth, should be ruined and desolate: *Yet will I be to them a sanctuary for a little while in the countries where they are come*, &c. Both Daniel and

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captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good. 6 For I will set mine eyes upon them for good, and [d] I will bring them again to this land: and [e] I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up. 7 And I will give them [f] an heart to know me, that I *am* the LORD: and they shall be [g] my people, and I will be their God: for they shall return unto me [h] with their whole heart.

8 And as the evil [i] figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and [k] them that dwell in the land of Egypt: 9 and I will deliver them to [l] be removed into all the kingdoms of the earth for *their* hurt, [m] *to be* a reproach and a proverb, a taunt [n] and a curse, in all places whither I shall drive them. 10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

265.—Jeremiah Warns Zedekiah against Resistance to Nebuchadnezzar.

Jeremiah foretells the fall and burning of Jerusalem, and Zedekiah's captivity in Babylon.

JEREMIAH XXXIV. 1-7.

1 THE word which came unto Jeremiah from the LORD, [a] when Nebuchadnezzar king of Babylon, and all his army, and [b] all the kingdoms of the earth of his dominion, and

[d] ch. 12. 15 & 29. 10.
[e] ch. 32. 41 & 33. 7 & 42. 10.
[f] Deut. 30. 6; ch. 32. 39; Ezek. 11. 19 & 36. 26, 27.
[g] ch. 30. 22 & 31. 33 & 32. 38.
[h] ch. 29. 13.
[i] ch. 29. 17.
[k] See ch. 43 & 44.
[l] Deut. 28. 25, 37; 1 Kin. 9. 7; 2 Chr. 7. 20; ch. 15. 4 & 29. 18 & 34. 17.
[m] Ps. 44. 13, 14.
[n] ch. 29. 18, 22.
[a] 2 Kin. 25. 1, &c.; ch. 39. 1 & 52. 4.
[b] ch. 1. 15.

Ezekiel were missionaries, by example, by precept, and by revelations, to their countrymen in exile.—*Them . . . captive.*] Lit. the *captivity*, as marg.; *gâlûth* sometimes means 'captive state,' but usually 'captive-band'; it is frequently rendered *αἰχμαλωσία*, which always in *Sept.* means captive-band; cf. Num. 21. 1; Judg. 5. 12; 2 Chr. 28. 17; Ps. 68. 18; Eph. 4. 8. 6. *Set . . . good.*] Compare Amos 9. 4; *ch.* 21. 10. *Vs.* 6, 7 are explained by Ezekiel's prophecies of the 6th and 7th years (Ezek. 11. 17-20 & 20. 33-44) to these exiles. The Captivity is to be a probation; in it God will *purge out the rebels* and prepare a converted remnant for restoration to Canaan. The full revelation is recorded later (*chs.* 30-33). 7. *With . . heart.*] Idolatry, their 'besetting sin,' was eradicated by the Captivity. 8. *Give.*] *Var.* make; R.V. *give up.*—*Dwell . . . Egypt.*] Specially those who, notwithstanding Jeremiah's warnings, had taken refuge in Egypt from Nebuchadnezzar; Jehoahaz and his companions in exile (2 Kin. 23. 34) would have formed the nucleus of a Jewish colony there. Egypt was included in the area of Nebuchadnezzar's conquests; *ch.* 25. 19; compare *ch.* 43. 10-13 & 46. 13-26 and Ezek. 30-32. 9. *Deliver . . . into.*] Or, *make them a shuddering unto* (*Variorum*, comparing *ch.* 15. 4, and omitting *to be* below); R.V. *give them up to be tossed to and fro among.* Deut. 28. 25, 37 must have been in the prophet's mind; see *ch.* 34. 17.—*For their hurt.*] *Sept.* omits, and so Ewald; R.V. *for evil.*

J. XXXIV.—Jeremiah seems to have followed up the delivery of the roll contained in *chs.* 21-24 by a personal visit to Zedekiah shortly afterwards, while the assembled hosts of Nebuchadnezzar's empire were reducing the last cities of Judah (see on v. 7) and were closing upon Jerusalem.—Probably the promise of *vs.* 4, 5 is conditional, a promise that if Zedekiah listened to the prophet and made submission to Nebuchadnezzar, he should finish his reign without forfeiting the respect of his subjects by any great national catastrophe, and should die, as Nebuchadnezzar's vassal, in peace and honour. Compare *ch.* 38. 17-23. There was yet time for submission, such as Hezekiah had made (2 Kin. 18. 14); Nebuchadnezzar's army was still detained besieging Lachish and Azekah, strongholds of Judah which no doubt were stoutly defended in order to keep open the communication with Egypt; when they fell, the siege of Jerusalem would not be delayed.—Or, perhaps, Zedekiah is promised his life and a peaceful death, with honour from his fellow-exiles; this seems unlikely, for though some of them might still own him as king, they would regard him (*ch.* 38. 23, *note* 'thou') as the cause

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all the people, fought against Jerusalem, and against all the cities thereof, saying,
[2] Thus saith the LORD, the God of Israel;

Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold,
[c] I will give this city into the hand of the king of Babylon, and [d] he shall burn it with fire: [3] and [e] thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

[4] Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword: [5] *but* thou shalt die in peace: and with [f] the burnings of thy fathers, the former kings which were before thee, [g] so shall they burn *odours* for thee; and [h] they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.

[6] Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, [7] when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for [i] these defenced cities remained of the cities of Judah.

266.—The Beginning of the Siege.—Ezekiel Reveals it to the Exiles, and Foretells the Issue.

2 KINGS XXV. 1 (Jeremiah lii. 4).

[1] AND it came to pass [a] in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

JEREMIAH XXXIX. 1.

[1] In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

[a] ch. 21. 10 & 32. 3, 28. [b] See ch. 22. 18.
[c] ch. 32. 29; ver. 22. [d] ch. 32. 4. [e] 2 Kin. 18. 13 & 19. 8; 2 Chr. 11. 5, 9.
[f] See 2 Chr. 16. 14 & 21. 19. [g] Dan. 2. 46. [h] 2 Chr. 36. 17; Jer. 34. 2 & 52. 5; Ezek. 24. 1.

of the greatest calamity that had befallen their nation. Josephus says that Nebuchadnezzar buried Zedekiah magnificently; but this too seems unlikely, for Zedekiah had been a perjured and rebellious vassal.——**1.** *Earth.*] *father*, land (*Variorum*).——*Of his dominion.*] *i.e.* owning his sovereignty; lit. *ruled by his hand;* so *Vulg.* Compare Ezek. 26. 7, 'Nebuchadrezzar . . . a king of kings . . . with horses . . . chariots . . . horsemen, and companies, and much people,' and the description of the siege of Tyre following.——*Fought.*] Apparently the main army had not yet approached Jerusalem.——*People.*] *father*, peoples (*Var.*); *i.e.* vassal nations; so an inscription describes Sargon's as an 'empire of nations.' **3.** *Eyes, &c.*] Repeated in *ch.* 32. 4. This occurred at Riblah (*ch.* 52. 10) when Nebuchadnezzar 'gave judgment upon him,' and then blinded Zedekiah; so Ezek. 12. 13 is reconcilable with this prophecy. **4.** *Yet hear.*] This appeal seems to imply that Zedekiah might yet, by obeying the voice of the Lord, modify or avert the doom just pronounced on Jerusalem and on himself. Comp. *chs.* 21. 8, 9 & 38. 2, where Jeremiah promises their lives to those who surrender to the Chaldeans, and *ch.* 38. 17, 18, where, towards the end of the siege, Jeremiah assures Zedekiah that by surrendering the city he shall save his life and the city from burning. **5.** *Burn odours.*] *Or* (as Heb.), *make a burning, i.e.* of aromatic woods and spices. Asa received special honour in this way, Jehoram none (2 Chr. 16. 14 & 21. 19). The custom may have had some connection with that deification of the honoured dead which has prevailed widely (cp. G. Smith, *Assyr. Discov.*, p. 394, and Dan. 2. 46).——*Lament.*] A complete contrast to the doom on Jehoiakim (*ch.* 22. 18). **7.** *Lachish . . . Azekah.*] In the S.W. lowlands of Judah, fortified towns commanding valleys by which Jerusalem was approached, and flanking or even commanding the road to Egypt along the plain of the sea coast.——*These, &c.*] *i.e.* these outworks, so to speak, of Jerusalem still held out.—Although Sennacherib captured Lachish, and, as he boasts, shut up the king of Judah in Jerusalem 'like a bird in a cage,' after capturing 46 fenced cities of Judah—he was not permitted to capture the Holy City. The similarity of Zedekiah's present situation to that of Hezekiah would give false prophets an opportunity to encourage the king and people with delusive hopes, and this they doubtless used to the full, as Josephus intimates.

2 K. XXV.—**1.** *Tenth month.*] Tebeth, midwinter, corresponding to our Dec.-Jan. The siege lasted till the 9th day of the 4th month

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EZEKIEL XXIV.

1 Again in the ninth year, in the tenth month, in the tenth *day* of the month, the
word of the LORD came unto me, saying,
2 Son of man, write thee the name of the day, *even* [b] this same day: the king of
Babylon set himself against Jerusalem this same day.

The parable of the boiling caldron.

3 [c] And utter a parable unto the rebellious house, and say unto them, Thus saith
the Lord GOD;
[d] Set on a pot, set *it* on, and also pour water into it: 4 gather the pieces thereof
into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.
5 Take the choice of the flock, and burn also the bones under it, *and* make it boil
well, and let them seethe the bones of it therein.

[b] 2 Kin. 25. 1; Jer. 39. 1 & 52. 4. [c] ch. 17. 12. [d] See Jer. 1. 13; ch. 11. 3.

(Tammuz = June-July; cf. Matt. 24. 20) in the next year but one, *i.e.* a year and a half all but one day.——*Tenth day.*] The investment of Jerusalem was an event worthy of commemoration by a solemn fast-day after the Return (Zech. 8. 19). ——*Pitched.*] R.V. *encamped* (so Jer.); lit. = straitened.——*Forts.*] *Either* 'siege-lines,' *i.e.* blockading works with forts at intervals and a tower or towers to overlook the walls; *or* (so Currey, quoting Gosse's *Assyria*, pp. 301, 304) wooden towers for wheeling up to the walls, whence soldiers, themselves in safety, might discharge missiles into the city, or might batter the walls, or even scale them (but this last was rather the object of the 'mounts,' Jer. 32. 24). Cp. Jer. 6. 6 and Ezek. 4. 2 & 26. 7-14.

E. xxiv.—1. *Again.*] After an interval of uncertain length. On the very day of Jerusalem's investment (vs. 2 with 18), Ezekiel, about 400 miles away, is inspired to announce that the sentence pronounced on Jerusalem in one of his prophecies of the 7th year (*ch.* 22. 19-22) is actually put in execution—*I will gather you into the midst of Jerusalem . . . and I will leave you there, and melt you . . . in the fire of my wrath.* He is charged to foreshow, by parable and by acted sign, the burning of the Holy City with all its most precious contents, the Temple included.—Micah's (3. 12) prophecy, 'Jerusalem shall become heaps, and the mountain of the House as the high places of the forest'—the extreme penalties foretold by Moses in Lev. 26 and Deut. 28 & 29—begin to be accomplished (see especially Lev. 26. 27-39; Deut. 28. 47-57, 62-68 & 29. 22-28). 2. *Same day.*] Or, *selfsame day.* It was a signal authentication of Ezekiel's inspiration. He records the day (cp. Isa. 30. 8) for evidence hereafter. ——*Set, &c.*] *Rather,* pressed hard upon; Heb. *leaned upon;* R.V. *drew close unto.* The completion of the blockading works seems to be meant. 3. *Parable.*] The caldron, for boiling or soaking food (seethe = boil), is the familiar metal vessel of Oriental life. It is used for the daily meals of every family, crew, &c. Cp. 1 Sam. 2. 14; 2 Kin. 4. 38; Ps. 60. 8. In Jeremiah's vision (1. 13), the caldron had represented local struggles destined to end in an outpouring of conquerors from the north over Judah and her neighbours. The opponents of Jeremiah at Jerusalem had quoted the figure, but interpreted it as an emblem of the security of Jerusalem—war might rage around the Holy City as flames surround a caldron, but they, the Chosen People, should be protected by the walls as the meat by the pot. Cp. *ch.* 11. 3, and *v.* 7, where Ezekiel retorts their saying—here, he adopts it, and founds a parable upon it to foreshow the issue of the siege. The Chaldean armies have surrounded Jerusalem; but they are God's executioners, the all-consuming unquenchable flames foretold in *ch.* 20. 45-48. The relics of Judah gathered within the walls for security (cp. Jer. 35. 11) shall all be removed piecemeal or perish therein—nay, the walls themselves in which they trusted shall be destroyed (fulfilled 2 Kin. 25. 10). Previous punishments of Judah have been partial, tempered by mercy (*e.g.* the captivities under Jehoiakim and Jehoiachin), some being taken, others left, as if by *lot* (v. 6), but all in vain (v. 13). This shall be complete. ——*The rebellious house.*] The exiles clung to the hope of an early restoration, and so long as Jerusalem and the Temple stood, they, obdurate and influenced by false prophets (*ch.* 13), would not believe Ezekiel, nor begin to learn the lesson of their captivity. ——*A pot.*] *Rather,* the *pot, Variorum, i.e.* that of which you speak, or the *caldron,* as in *ch.* 11. 3 (Heb. *sir*). 4. *Thereof.*] *i.e.* the pieces and bones usually cooked. 5. *The choice of the flock.*] Ironical. The superstitious feelings associated with the possession of Jerusalem and 'the holy places' (*i.e. the sanctuaries,* the Temple and its various parts, *ch.* 21. 2 & 11. 15) were so powerful that the refuse-figs with Zedekiah had come to regard themselves, and, by a strange inversion of the fact, to be regarded by the exiles, as the elect of the nation. ——*Burn.*] *Rather,* heap, as marg.: Vulg *strues*; *Sept.* ἐπίκαυε; R.V. *pile.* The rest of the bones (as is usual

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6 Wherefore thus saith the Lord GOD;
Woe to [a] the bloody city, to the pot whose scum *is* therein, and whose scum is not
gone out of it! bring it out piece by piece; let no [b] lot fall upon it. 7 For her
blood is in the midst of her; she set it upon the top of a rock; [c] she poured it not
upon the ground, to cover it with dust; 8 that it might cause fury to come up to take
vengeance; [d] I have set her blood upon the top of a rock, that it should not be covered.
9 Therefore thus saith the Lord GOD;
[e] Woe to the bloody city! I will even make the pile for fire great. 10 Heap on
wood, kindle the fire, consume the flesh, and spice it well, and let the bones be
burned. 11 Then set it empty upon the coals thereof, that the brass of it may be hot,
and may burn, and *that* [h] the filthiness of it may be molten in it, *that* the scum of it
may be consumed.
12 She hath wearied *herself* with lies, and her great scum went not forth out of
her: her scum *shall be* in the fire. 13 In thy filthiness *is* lewdness: because I have
purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness
any more, [i] till I have caused my fury to rest upon thee.

[a] ch. 22. 3 & 23. 37; ver. 9.
[b] See 2 Sam. 8. 2; Joel 3. 3; Obad. 11; Nah. 3. 10.
[c] Lev. 17. 13; Deut. 12. 16, 24.
[d] Matt. 7. 2.
[e] ver. 6; Nah. 3. 1; Hab. 2. 12.
[h] ch. 5. 13 & 8. 18 & 16. 42.
[i] ch. 22. 15.

in countries where fuel is scarce) are to help the fire. **6, 7.**] Compare *ch.* 22. Blood-guilty Jerusalem shall be unpeopled. Only the buried shall remain in her, including notably the victims of her 'violence' *i.e.* injustice and oppression, and the martyrs and saints, victims of persecution (especially under Manasseh, *ch.* 11. 6–11), and the hapless victims of her idolatrous superstitions, her children sacrificed to Moloch (*ch.* 16. 20, 21). **6.** *Scum.*] A Hebrew word found only here (3 times). 'Scum' would mean the foulness of the metal; if of brass (*v.* 11) or copper, verdigris, a deadly poison. Or, render rust, *Variorum* (with *Sept., Vulg.*; so R.V., but marg. *scum*), and so throughout; cf. Jas. 5. 3. The sides of the caldron—if corroded by rust, would represent Jerusalem as eaten out by wickedness—if hopelessly covered with verdigris, 'scum,' after repeated cleansings, they would represent Jerusalem as an inveterate source of moral poison. Whichever interpretation be adopted, the meaning is plain, *viz.* that Jerusalem must perish; she is therefore only a trap for those who are now trusting to her for protection.—*Therein.*] Var. *thereon*; not R.V., *Vulg.*, or *Sept.*—*Bring . . . piece.*] Empty it gradually, piecemeal, by death or captivity.—*Let no lot fall.*] Or, *no lot is fallen*, *i.e.* to select some for mercy and some for vengeance, some to go into captivity and some to remain; Vulg. *cecidit*; *Sept.* ἔπεσεν; see 2 Sam. 8. 2. There is only one fate for all survivors—removal. **7.** *Blood.*] *i.e.* the bloodguiltiness which earth could not 'cover' (Job 16. 18). Cp. Gen. 4. 10. —*Top of.*] Var. *naked*; R.V. *bare*;—in *v.* 8 also. Vulg. *limpidissimam*; *Sept.* λειοτέρειαν (=λείαν νέτραν). Jerusalem did not even conceal her bloodshed. 'Moloch-worshipping Jerusalem recklessly poured out even human blood under the open sky.'—*Kay.* So, retributively, God will *do unto her as she hath done* (Jer. 50. 15, 29). He will make her crimes conspicuous as the cause of her punishment: her blood shall be ruthlessly poured out 'before the eyes of the world.'—*Dual.*] An allusion to the law which prescribed that all blood should be poured upon the ground for absorption (Lev. 17. 13). **8.**] R.V., by putting a comma after 'vengeance,' makes the first clause depend on the second. An act of retributive justice is meant. **9–13.**] After all the people gathered into Jerusalem have suffered the appointed punishment, the city must be burned. Jerusalem has refused to purge herself, and will perish from wilful neglect of all warnings to amend and live. Compare *ch.* 22. 17–22, and Jer. 6. 28, &c. **9.** *I will even.*] Variorum, *I also will*, with *Sept.*—*For fire.*] R.V. omits. **10.** *Kindle.*] Or, *make . . . burn*, or, *hot*; Vulg. *quæ igne succendam.*—*Consume.*] *Rather*, dress (*Variorum*); the word, however, is the same as in *v.* 11; lit. *complete*, arrive at the end of; Fr. *fais cuire entièrement*; R.V. *boil well.*—*Spice it well.*] *Vulg.* reads, *et confectur universa compositio*; Currey, referring to Job 41. 31, would render *make it froth and bubble*; Ewald, &c., *boil well the broth* (*Variorum*); R.V. *make thick the broth.* **11.** *The brass of it.*] Moses directed the purgation by fire of whatever would endure the fire (Num. 31. 23). But fire will not purge Jerusalem (*v.* 12, *note*; cp. Jer. 6. 28–30); she must be destroyed. **12.** *Wearied . . . and.*] *Rather*, exhausted her labours, yet (*Var.*); Vulg. *multo labore sudatum est.*—*Herself.*] R.V. marg. *me.*—*With lies.*] *Rather*, in vain; R.V. with *toil.*—*Shall be in.*] R.V. *goeth not forth by* (but marg. *is in*); *Sept.* οὐ μὴ ἐξέλθῃ. **13.** *In thy*, &c.] Or, *Because thy filthy lewdness* (*Var.*; so R.V. marg.), Vulg. *immunditia tua execrabilis.*—*Purged.*] *Rather*, cleansed.—(*Caused to rest.*] *Rather*, exhausted.—(*Caused to rest.*] *Ra-*

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14 [m] I the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will not go
back, [n] neither will I spare, neither will I repent; according to thy ways, and according
to thy doings, shall they judge thee, saith the Lord GOD.

The sign of Ezekiel's bereavement and abstention from mourning.

15 Also the word of the LORD came unto me, saying,
16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke:
yet neither shalt thou mourn nor weep, neither shall thy tears run down. 17 Forbear
to cry, [o] make no mourning for the dead, [p] bind the tire of thine head upon thee, and
[q] put on thy shoes upon thy feet, and [r] cover not *thy* lips, and eat not the bread of
men. .
18 So I spake unto the people in the morning: and at even my wife died; and I did
in the morning as I was commanded.
19 And the people said unto me, [s] Wilt thou not tell us what these *things are* to us,
that thou doest *so?*
20 Then I answered them, The word of the LORD came unto me, saying, 21 Speak unto
the house of Israel, Thus saith the Lord GOD;
Behold, [t] I will profane my sanctuary, the excellency of your strength, [u] the
desire of your eyes, and that which your soul pitieth; [x] and your sons and your
daughters whom ye have left shall fall by the sword.
22 And ye shall do as I have done: [y] ye shall not cover *your* lips, nor eat the bread of
men. 23 And your tires *shall be* upon your heads, and your shoes upon your feet: [z] ye

[m] 1 Sam. 15. 29. [n] ch. 5. 11. [o] Jer. 16. 5, 6, 7. [p] See Lev. 10. 6 & 21. 10. [q] 2 Sam. 15. 30. [r] Mic. 3. 7. [s] ch. 12. 9 & 37. 18. [t] Jer. 7. 14; ch. 7. 20, 21, 22. [u] Ps. 27. 4. [x] ch. 23. 47. [y] Jer. 16. 6, 7; ver. 17. [z] Job 27. 15; Ps. 78. 64.

ther, satiated; *Variorum,* brought *to rest* (so R.V. marg.); R.V. *satisfied;* compare *ch.* 5. 13 & 16. 42; *Sept.* ἐμπλήσω. 15. *Also.*] On this fateful day, Ezekiel uttered the two prophecies (*vs.* 1–17); in the evening his wife died suddenly ('stroke' = 'plague,' 2 Sam. 24. 21, 25). Ezekiel's conduct on the next day (like that of Jeremiah in Josiah's reign, marg. refs.) typifies the engrossing sufferings of the siege and the extraordinary sorrows of its issue. Death should soon be busy in Jerusalem; all objects of the heart's devotion should be taken thence; but the besieged, in their extremity, would neglect funeral ceremonies and even forget to mourn. 16. *Desire of thine eyes.*] This phrase, repeated twice (*vs.* 21, 25), is the burden of the 'sign.' 17. *Forbear to cry.*] Vulg. *ingemisce tacens,* which is literal; so R.V. *Sigh, but not aloud.* Cf. Jer. 22. 18, 'Ah my brother,' &c. ——*Mourning.*] Three different expressions for it are used; here '*ebel* = wailing; *vs.* 16, 23 (1st) *sôphad* = beating on the breast; v. 23 (2nd) *nôham* = groaning. Other outward signs of mourning follow—covering the head (*Jer.* 14. 3) with some covering beyond the ordinary turban (2 Sam. 19. 4; Esth. 6. 12; the turban would be first removed or even dashed on the ground, ashes being sprinkled or a well worn on the head); walking barefoot (2 Sam. 15. 30); covering the face from chin to nose (Mic. 3. 7). ——*Lips.*] Var. *upper lip* (Lev. 13. 45), and so R.V. marg., also in v. 22. ——*Eat . . . men.*] See Jer 16. 5–7; Hos. 9. 4. *Bread of men* means funeral meats, *viz.* either bread of mourners (so Vulg. *lugentium*), or bread of other men (so Fr. *des autres*) *i.e.* contributed by other men 'to comfort them (the mourners) for the dead,' the origin of funeral feasts. Tobit (4. 17) mentions a distribution of bread at funerals, and Jeremiah (16. 7; cf. Prov. 31. 6) the 'cup of consolation' then passed round. 19. *The people said.*] Again (see *ch.* 12. 9) the curiosity of these outwardly respectful but inwardly incredulous exiles prevails over their pertinacious resistance of the truth (Acts 7. 51). And they recognise that in some way the prophet's abstention is a message to them ('to us'). 21.] The Temple, Judah's talisman and pride (Amos 6. 8), Judah's children, including probably relatives and friends of the exiles, shall perish; but the agony and despair of the time shall be too great for tears and mourning: it will be crushing.——*Profane.*] By the entry of the Chaldæans even into the Holy of Holies (marg. refs.; *ch.* 7. 22, 24; Lam. 1. 10).——*Excellency,* &c.] Lit. *increase, height;* Variorum, *pomp* (*ch.* 30. 18); *Sept.* φρύαγμα (= snorting, hauteur); Vulg. *superbiam imperii vestri:* R.V. *pride of your power* (from Lev. 26. 19; see Ps. 47. 4).——*Pitieth.*] Vulg. *super quo pavet; Sept.* φείδονται; there seems to be a play on the words *machmâd* = object of pity, and so of sympathy, love, delight, and *machmâd* = object of desire. ——*Left.*] R.V. *left behind.* 23. *Mourn . . . mourn.*] *Vulg.,* rightly, *plangetis . . . gemetis,*

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shall not mourn nor weep; but [a] ye shall pine away for your iniquities, and mourn one toward another. [24] Thus [b] Ezekiel is unto you a sign: according to all that he hath done shall ye do: [c] and when this cometh, [d] ye shall know that I *am* the Lord GOD.

[25] Also, thou son of man, *shall it* not *be* in the day when I take from them [e] their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, [26] *that* [f] he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

Suspension of revelation through Ezekiel.

[27] [g] In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and [h] thou shalt be a sign unto them; and they shall know that I *am* the LORD.

267.—The Siege Raised.—The Slaves Re-enslaved.—The Chaldæans' Return and Success Foretold.

JEREMIAH XXXIV. 8-22.

[8] *THIS is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to

[a] Lev. 26. 39; ch. 33. 10.
[b] Isa. 20. 3; ch. 4. 3 & 12. 6, 11.
[c] Jer. 17. 15; John 13. 19 & 14. 29.
[d] ch. 6. 7 & 25. 5.
[e] ver. 21.
[f] ch. 33. 21, 22.
[g] ch. 3. 26, 27 & 29. 21 & 33. 22.
[h] ver. 24.

beat upon your breasts ... groan (Var. *moan;* so R.V.).——*Pine away.*] A strong expression; lit. *putrefy;* cf. *ch.* 33. 10. This had been long foretold (Lev. 26. 39). The grief that is beyond relief by outward expression is the most consuming inwardly. 'Behold, and see if there be any sorrow like unto my sorrow' is the language which Jeremiah puts into the mouth of his people (Lam. 1. 12) when reflecting on their loss of country and of the Divine favour, *and* its cause, their own sin. **24.** *Is ... sign.*] *Vulg.*, rightly, *erit vobis in portentum; môphêth,* 'the prodigy,' is distinguished from '*ôth,* 'the sign,' in that it is not a mere witness or token, but (whatever its object) a something that arrests the attention. Variorum, *shall be to you a portent* (*ch.* 12. 6). **25.** *Also.*] Or, *And.*——*Whereupon ... minds.*] Var. *wherewunto they lift up their soul,* or *heart.*——*Strength ... glory.*] Or, R.V. marg., *stronghold ... beauty.* **26.** *He that,* &c.] *Rather,* in that day he that escapeth (so *Sept.*, *Vulg.*, and R.V.). Exactly fulfilled; a fugitive brought the news to Ezekiel (33. 21) in the 5th day of the 10th month of the 12th year. **27.** *Dumb.*] As regards his nation; in the interval he prophesies as to its neighbours and enemies. The utterances of *chs.* 25–32 not only repeat and enforce Jeremiah's revelation of the scope of Nebuchadnezzar's conquests uttered about seventeen years before (see Jer. 37. 17, *note* 'secretly'), but they form a suitable transition from the declaration of God's wrath to that of His mercy towards His people, because the punishment of their enemies is a part of their deliverance.——*And.*] *i.e.* And so. The cessation of Ezekiel's prophecies to his countrymen during the progress of the siege, like the judicial blindness of Isa. 6. 9 (comp. Matt. 13. 14), is a retributive punishment on them, because they remained uninfluenced by his words and signs (*ch.* 3. 25, 26).—When the final blow had fallen, his humbled countrymen would be more disposed to listen, and Ezekiel's utterances assume a consolatory tone. Meanwhile, Ezekiel's silence signifies the finality of the doom just pronounced, and the abandonment of Jerusalem and Judah to their fate.

J. XXXIV.—8.] It appears that the national danger had incited Zedekiah and his subjects early in the siege to some national recognition of the law, and to solemnly covenant, before Jehovah in the Temple (v. 15), to emancipate those Hebrews who had become the bondmen of their brethren, probably through abuse of the law of debt. (For a similar abuse and covenant during Nehemiah's governorship, after the Return, see Neh. 5. 1–13.) This national action may have seemed to the actors to resemble one of the historical reformations, *e.g.* Asa's or Hezekiah's, and likely to propitiate Jehovah and enlist His support; but policy probably, as often in history, had more to do with this covenant than conscience ('to increase their fighting strength,' *Ewald*). On Pharaoh's advance, they repented of their penitence, and broke their covenant (v. 11). God proclaims (v. 17) that he will soon set *them,* the covenant breakers, free, in no happy sense, free from His Covenant, abandoned to sword, pestilence, and famine, and to captivity. They had refused the obedience that was freedom; they should have the liberty which

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proclaim [a] liberty unto them; [9] [b] that every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; [c] that none should serve himself of them, *to wit*, of a Jew his brother.

[10] Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

[11] But [d] afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

Jeremiah denounces the breach of covenant.

[12] Therefore the word of the LORD came to Jeremiah from the LORD, saying, [13] Thus saith the LORD, the God of Israel;

I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, [14] At the end of [e] seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

[15] And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had [f] made a covenant before me [g] in the house which is called by my name: [16] but ye turned and [h] polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

[a] ver. 14; Ex. 21. 2; Lev. 25. 10.
[b] Neh. 5. 11.
[c] See ver. 21; ch. 37. 5.
[d] Ex. 21. 2 & 23. 10; Deut. 15. 12.
[e] So 2 Kin. 23. 3; Neh. 10. 29.
[f] Ex. 20. 7; Lev. 19. 12.
[g] ch. 7. 10.

they desired and which led to national effacement.—This episode illustrates forcibly the demoralization of Zedekiah and his subjects, and the oppression of the poor in Judah which prophets and psalmists had so long and so constantly rebuked. This heartless, shameless, and profane breach of covenant, so soon as the peril of Jerusalem was lessened, is consistent with the sanguine and presumptuous expectations of success, either by the aid of Egypt or even through a miraculous interposition in their favour, in which the party of resistance to Nebuchadnezzar indulged. ——*All . . Jerusalem.*] The city would be now full of refugees, especially the wealthier, who had brought their households within the walls of the well-nigh impregnable capital. —— *Proclaim liberty.*] This expression is used of the jubilee year (Lev. 25. 10), and being prominent in connection with the law broken is here used with 'indignant irony.' A Hebrew might become a slave, *either* to a resident alien (subject to the right of redemption by relatives at an earlier period or of freedom at the jubile, Lev. 25. 47, 54), *or* to a Hebrew (with right to liberty and a bounty at the end of six years, Deut. 15. 12. 13, or at the jubile if it occurred during the six years), for two causes—debt (Lev. 25. 39) and theft (Ex. 22. 3). Some think that the 7th-year freedom was the right of domestic slaves only, and the 50th-year freedom of agricultural. 'The law of Ex. 21. 2, Deut. 15. 12-18 was extended (but under the form of serfage rather than of slavery) in the later regulations of Lev. 25. 39, 40 to the interval (if any) between the date of purchase and the next year of jubile.'—*Plumptre.* Only by the bondsman's deliberate desire could his slavery become permanent (Ex. 21. 5, 6). **9.** *Serve.*] Cf. *ch.* 30. 8. **10.** *Now when.*] Variorum, *Then.* ——*Heard . . . obeyed.*] 'To hear is to obey' is an Oriental phrase, and the two words are one in Hebrew (*Vulg.* has *audiernnt* and R. V. *obeyed* for both).——*Let them go.*] Probably domestic slaves, and possibly *all* of these, whether legally entitled or not, for fear and conscience were at work; the fear was presently temporarily removed (v. 21; *ch.* 37. 5). **13.** *I brought*, &c.] In the law of Deut. 15. 15 the same reason is given, *viz.* Because Jehovah so redeemed you from slavery, *a fortiori* should you have pity on your brethren who from stress of circumstances have become slaves to you. Comp. the parable, Matt. 18. 23-35. —— *Bondmen.*] *Sept.* and *Vulg.* have *slavery* (Deut. 7. 8 also).—The house of bondmen is no mere generalization. It means the miserable prison-house in which the hard-worked slaves were locked up at night (*Payne Smith*). The memory should have been a touching and effectual one, a motive not only for yielding ready service to God, but for mere sympathy (Deut. 5. 6, 15). The prophet quotes the broken law (Ex. 21. 2). **14.** *End of seven.*] Hebraicé (Lev. 25. 10); *Sept. when six years have been fulfilled.*——*Been sold.*] *Rather*, sold himself (as marg., so Germ. and R.V. marg.); cf. v. 8, *note.* —— *Hearkened.*] Better, obeyed me not, as v. 10. **15.** *Turned.*] Same word as vs. 11, 16; when coupled with another verb, its

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17 Therefore thus saith the LORD;
Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: [a] behold, I proclaim a liberty for you, saith the LORD, [b] to the sword, to the pestilence, and to the famine; and I will make you to be [c] removed into all the kingdoms of the earth.
18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when [m] they cut the calf in twain, and passed between the parts thereof, 19 the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; 20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their [n] dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.
21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, [o] which are gone up from you. 22 [p] Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, [q] and take it, and burn it with fire: and [r] I will make the cities of Judah a desolation without an inhabitant.

268.—Zedekiah's Second Appeal.—The Answer through Jeremiah; Resistance is Hopeless.—Jeremiah Imprisoned.

Zedekiah requests Jeremiah's intercession.

JEREMIAH XXXVII. 3-15.

3 AND Zedekiah the king sent Jehucal the son of Shelemiah and [s] Zephaniah the son of Maasciah the priest to the prophet Jeremiah, saying, Pray now unto the

[a] Matt. 7. 2; Gal. 6. 7; James 2. 13.
[b] ch. 32. 24, 36.
[c] See Gen. 15. 10, 17.
[m] ch. 7. 33 & 16. 4 & 19. 7.
[n] Deut. 28. 25, 64; ch. 29. 18.
[o] See ch. 37. 5, 11.
[p] ch. 37. 8, 10.
[q] ch. 38. 3 & 39. 1, 2, 8 & 52. 7, 13.
[r] ch. 9. 11 & 44. 2, 6.
[s] ch. 21. 1, 2 & 29. 25 & 52. 24.

sense would generally best be given by *again* (*ch.* 12. 15), or (as here) *on the contrary.* **16.** *Polluted.*] R.V. *profaned.* **17.** *I proclaim a liberty for you.*] Comp. *ch.* 2. 14, 'Is Israel . . . a homeborn slave? why is he spoiled?' The slave born and brought up in the household of Jehovah has despised his prospects and privileges there (Gen. 14. 14, 15), and has forsaken his Master, who will now set him free (comp. 'let him (Ephraim) alone,' Hos. 4. 17) to reap what he has sown. ——*To be removed into,* &c.] Lit. (as marg.) *for a removing;* Var. *a shuddering unto;* Vulg. *dabo in commotionem; Sept.* εἰς διασπορὰν; R.V. *to be tossed to and fro* (marg. *a terror unto*); see on *ch.* 24. 9 and cf. *ch.* 15. 4, where Manasseh's evil-doing is alleged as the final reason. **18.** *When they . . . calf.*] Lit. (*Vulg., Sept.,* and R.V. marg.) *will give the calf;* in A.V. the sentence runs on to v. 20. Germ. gives a better sense, *so machen wie das kalb.*—The custom of ratifying a covenant by such a ceremony was a survival of one of the oldest rites of Patriarchal times. See Gen. 15. 10-17, where Abram halves the animals of the sacrifice, and places the several halves opposite each other so that the fire which represented the Lord God, as one of the two parties to the covenant, could 'pass between the pieces.' Plumptre explains that 'the implied thought' (based on the old association of exact retribution with strict justice, *e.g.* Matt. 5. 38) 'was that the parties to the contract prayed, as in the analogous case of 1 Sam. 11. 7, that they might be torn limb from limb, like the victims, if they broke the covenant.' The expression to 'cut a covenant' is found in Hebrew, Latin, and Greek (cf. ὅρκια πιστὰ ταμόντες, *Hom. Il.* ii. 124). **19.** *Eunuchs.*] Generally, like Ebedmelech (*ch.* 38. 7), foreign proselytes. Compare the advancement of Daniel and his companions in Nebuchadnezzar's court, and 2 Kin. 20. 18. A class of high officials in Oriental courts; here placed below 'the princes' and above 'the priests.' **21.** *Gone up.*] The raising of the siege, which preceded Jeremiah's imprisonment, was occasioned by the advance of Pharaoh-Hophra (*ch.* 37. 4-12).

J. xxxvii.—**3.** *Jehucal.*] One of the princes who demand Jeremiah's execution later (*ch.* 38. 1-4).——*Zephaniah.*] The 'second priest' (*ch.* 52. 24), or deputy H.P. He had been Zedekiah's commissioner when he first ap-

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LORD our God for us. [4] Now Jeremiah came in and went out among the people: for they had not put him into prison.

[5] Then [b] Pharaoh's army was come forth out of Egypt: [c] and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

Jeremiah foretells the retreat of the Egyptians and the resumption of the siege.

[6] Then came the word of the LORD unto the prophet Jeremiah, saying, [7] Thus saith the LORD, the God of Israel;

Thus shall ye say to the king of Judah, [d] that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. [8] [e] And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. [9] Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. [10] [f] For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

Jeremiah is imprisoned as a deserter.

[11] [g] And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, [12] then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

[13] And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took

[b] See 2 Kin. 24. 7; Ezek. 17. 15.
[c] ver. 11; ch. 34. 21.
[d] ch. 21. 2.
[e] ch. 34. 22.
[f] ch. 21. 4, 5.
[g] ver. 5.

pealed to Jeremiah, before the siege began. See his history in *ch.* 21. 1, *note.*——*Prap.*] Probably hoping that an appeal through Jeremiah (cp. Gen. 20. 7) would either win over the prophet (*Plumptre*), or procure such a prophetic announcement that God would save Jerusalem as had been vouchsafed through Isaiah in the case of Sennacherib under somewhat similar circumstances (Isa. 37. 4-7). But Jeremiah quenches hope. The army of Pharaoh-Hophra will retire; but even if Zedekiah should, with Egypt's aid, defeat the Chaldean army, so that only a handful of wounded were left, yet even they should suffice to destroy Jerusalem, because such was God's will. **4.** *Came, &c.*] *i.e.* enjoyed unrestrained liberty. **5.** *Then.*] *Rather,* And (so *Sept.*).——*Departed.*] Or, *brake up* (as v. 11); went up is nearer the Hebrew (= ascend). **7.** *Return.*] See Ezek. 30. 20, *note.* **9.** *Yourselves.*] Literally, *your souls;* cf. 1 Sam. 26. 21, *note.* Payne Smith suggests that the false prophets were urging an attack upon the Chaldeans—(in aid of Pharaoh's diversion). According to Josephus (*Ant.* x. 7. 3), Jeremiah (in vs. 6-10) was contradicting the false prophets who were deluding Zedekiah, and the bulk of the people believed Jeremiah, but the rulers treated him as distraught. **10.** *Wounded.*] Lit. *thrust through;* Isaiah (33. 23) uses a similar expression—'The lame take the prey'—to show that the weakest instruments may be 'strong in the strength which God supplies.' **12.** *To separate . . . the midst . . . people.*] Marg. *to ship away from thence* (from the verb *to be smooth*); lit. *to cause to divide, &c.* as A.V.; Targ. *to divide an inheritance which he had there with the people;* R.V. *to receive his portion* (claim his share, *Ewald*) *there* (from thence, *marg.*) *with the people;* Vulg. *divideret ibi possessionem in conspectu civium; Sept.* τοῦ ἀγορᾶσαι ἐκεῖθεν ἐν μέσῳ τοῦ λαοῦ. The sense is doubtful (*Variorum*). Jeremiah would have a right to a share in the produce of the priests' lands at Anathoth. He would naturally seize the opportunity, which he had declared to be transitory, either to escape (fearing the effects of his answer to the king), or to go and transact any necessary business in connection with those lands, perhaps to seek in company with others (if *people* may mean other priests) to obtain his share as provision against the renewal of the siege. **13.** *Gate of Benjamin.*] *i.e.* the N. gate. Anathoth was in Benjamin (Josh. 21. 17, 18). Zedekiah was 'sitting' in the gate of Benjamin when Ebedmelech interceded for Jeremiah (*ch.* 38. 7).——*Captain, &c.*] Lit. *master of oversight* (*Fay.*), *i.e.* of the watch; Vulg. *custos porte per vices.*——*Ward.*] *Rather,* watch; ward = guard (comp. warranty = guarantee). Appearances were against Jeremiah; all

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Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. [14] Then said Jeremiah, *It is* false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes. [15] Wherefore the princes were wroth with Jeremiah, and smote him, [h] and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

269.—Ezekiel Denounces Egypt, and Foretells her Conquest by Nebuchadnezzar.

'Egypt is like a very fair heifer, but destruction cometh . . . out of the north.'
Jer. xlvi. 20.

EZEKIEL XXIX. 1-16 & XXX. 20-26.

[1] IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying, [2] Son of man, [a] set thy face against Pharaoh king of Egypt, and prophesy against him, and [b] against all Egypt: [3] speak, and say, Thus saith the Lord GOD;

[c] Behold, I *am* against thee, Pharaoh king of Egypt, the great [d] dragon that lieth in

[a] ch. 28. 26. [b] Isa. 19. 1; Jer. 25. 19 & 46. 2, 25. [c] ch. 28. 21. [c] Jer. 44. 30; ch. 28. 22; ver. 10. [d] Ps. 74. 13, 14; Isa. 27. 1 & 51. 9; ch. 32. 2.

knew that he urged submission to Nebuchadnezzar. Last year, he had even (by the word of the Lord) advised desertion as the only 'way of life' (*ch.* 21. 9).——*Took.*] *Rather*, seized (*v.* 14 also); Vulg. *apprehendit, comprehendit*; *Sept.* συνέλαβε; *i.e.* put under arrest.——*Fallest away.*] This can have no meaning, as used in Jer. and 2 Kin. 25, 11, except *desert* or *surrender*. Compare *fall unto* in *ch.* 21. 9; 1 Sam. 29. 3; 2 Kin. 7. 4; 1 Chr. 12. 19 for *go over to* (the same Hebrew), and Shakespeare's '*fall over* to my foes.'—It was assumed that the prophet was going to the Chaldeans' encampment to incite them to return, and so work out the fulfilment of his own prediction (*Plumptre*). **15.** *Wherefore.*] *Rather*, And (so *Sept.*).——*The princes.*] The body mentioned in *ch.* 26. 16 & 36. 19; but Jeremiah's supporters had probably gone into captivity with Jehoiachin. The party of resistance was paramount, and the king did its bidding; it would not forgive Jeremiah's parable of the figs (*ch.* 24. 8). Jeremiah's present act was not the real ground of his imprisonment (*v.* 18; *ch.* 32. 3-5), but Zedekiah's disappointment at his utterances, coupled with fear of the clamour of the princes. After 'many days,' Zedekiah repented his harshness (*vs.* 17, 21), albeit that Jeremiah had in no wise (cp. 1 Kin. 22. 14) changed the tenor of his utterances.——*Smote.*] Jeremiah's second scourging for righteousness' sake; see *ch.* 20. 2.——*Scribe.*] This Secretary of State probably 'exercised functions like those of a minister of police; his official residence, being perhaps built to serve for a prison, had now been fixed upon as the prison for political offenders.' Jeremiah's sufferings in this prison made him fear for his life (*v.* 20); his enemies were probably not unwilling to let him perish slowly by confinement and neglect, though they as yet feared to seek his life openly.

E. XXIX.—Ezekiel's prophecies against Egypt probably began during the first year of Pharaoh-Hophra (Apries, *Hdt.*). The earlier prophecies of the group are associated by their dates and allusions with the last stages of the siege of Jerusalem, and they contradict those false hopes, based upon the renewed aggressiveness of Egypt and the seeming revival of its power, with which the exiles in Babylon as well as Zedekiah and the anti-Chaldæan party in Jerusalem had encouraged themselves (for at least 3½ years past, *ch.* 17. 15) to believe that the progress of Nebuchadnezzar's conquests could be successfully resisted. The first prophecy perhaps closely followed the receipt of news that Pharaoh was advancing to the relief of Jerusalem.—The period was one of a temporary revival of Egypt amid its general course of decadence. Hophra seems to have attempted, immediately after his accession, to recover the supremacy in Syria which his grandfather Necho had won and lost. And evidently, at first, he disputed energetically and, to human sight, hopefully the control of Syria with Nebuchadnezzar. But Ezekiel declares the hollowness of this display of military power.——**1.** *Tenth.*] A year and two days after the siege began (Jer. 39. 1), and six months less three days before its end. **3.** *Dragon.*] *i.e.* the crocodile, the emblem of Egypt (and so even on Roman coins). See Isa. 51. 9 (where *Rahab* means 'Egypt') and Isa. 30. 7, *note*, and cp. Job 41.——*Lieth . . . rivers.*] The capital of the present, the 26th, dynasty, was Sais 'in the very midst of the various branches and streams of the Nile;' and its kings from Psammitichus onwards had encouraged commerce, especially by sea with Greece, and

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the midst of his rivers, [e] which hath said, My river *is* mine own, and I have made *it* for myself. [4] But *I* will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. [5] And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; [g] thou shalt not be brought together, nor gathered: [h] I have given thee for meat to the beasts of the field and to the fowls of the heaven.

[6] And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a [i] staff of reed to the house of Israel. [7] [k] When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

[8] Therefore thus saith the Lord GOD; Behold, I will bring [l] a sword upon thee, and cut off man and beast out of thee. [9] And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*. [10] Behold, therefore I *am* against thee, and against thy rivers, [m] and I will make the land of Egypt utterly waste *and* desolate, [n] from the tower of Syene even unto the border of Ethiopia. [11] [o] No foot of man shall pass through it, nor

[e] See ch. 28. 2. [f] Isa. 37. 29; ch. 38. 4.
[g] Jer. 8. 2 & 16. 4 & 25. 33.
[h] Jer. 7. 33 & 34. 29. [i] 2 Kin. 18. 21; Isa. 36. 6.
[k] Jer. 37. 5, 7, 11; ch. 17. 17.
[l] ch. 14. 17 & 32. 11, 12, 13.
[m] ch. 30. 12.
[n] ch. 30. 6. [o] ch. 32. 13.

they had accumulated great wealth in consequence.—*Rivers.*] *Rather*, Nile-canals. Compare Ex. 7. 17–19, where 'river' should be 'Nile' throughout (as here in vs. 3, 9), and 'rivers' in v. 19 should be 'canals' (*Variorum*, and so in vs. 4, 5, 10).—*My river . . . I have made it.*] Herodotus says, 'Egypt is the gift of the Nile.' Egypt consists (1) of a rock-bound valley overspread by the alluvial deposits of the Nile, and (2) of a great Delta beyond; the annual inundation maintains the fertility of both, supplemented by irrigation as the Nile falls; rain is almost unknown. Pharaoh boasts as if he were the creator of the Nile, God Himself.—*Hath said.*] Herodotus (ii. 109) records a corresponding boast of Apries (Hophra), *viz.* that he commonly boasted that not even a god could dispossess him of power. Pusey points out that both boasts imply strength in *defence* only, and that in Ezekiel a strength against attack, derived from the situation of Egypt. Psammitichus (*Hist.* ii. 30) had protected the three approaches to Egypt by land by three permanent camps, at Pelusian Daphne, Syene, and Marea. Herodotus (ii. 163) adds that under Apries, the Greek mercenaries reached 30,000. But a foreign mercenary army is always a sure sign of national weakness and of decay. **4.** *Fish of thy rivers.*] Egypt's allies and dependents.—*And . . shall.*] R.V. *with . . which.* **6.** *Staff of reed.*] *i.e.* the cane of warm countries, plentiful in Egypt. See marg. refs. **7.** *Took,* &c.] *Var.* takest . . . dost break . . . lean . . . breakest . . . makest. — *By thy hand.*] *Or*, as Heb. marg., *with thy hand*, see *Variorum*; or, *by the handle* (R.V. marg.).—*Loins . . . stand.*] 'The sudden pain' of the splintered cane piercing the shoulder or hand 'contracts the muscles' (*Ang*); when those who trusted Egypt leaned upon its aid, it was found wanting, and they were paralysed. But see next note.—*To be at a stand.*] Or, according to another reading, *totter* (Variorum); *shake* (R.V. marg., referring to Ps. 60. 23). **10.** *The tower of Syene.*] *Rather*, Migdol to Syene. *Variorum*; so A.V. marg. (quoting Ex. 14. 2; Jer. 44. 1); and *ch.* 30. 6, marg; and so R.V. marg. The Septuagint translation, which was made in Egypt, renders *from Magdolum and Syene.* In the Hebrew, 'tower' is *Migdol* and 'Syene' is *Seveneh* (A.V. marg.). The A.V. follows the Vulgate. The R.V. renders *from the tower of Seveneh.* But the ancient notoriety of Syene (as a place within the tropics on the S. border of Egypt) seems to be fatal to this translation, and the LXX. identification of Syene should be conclusive. The 'Magdolum' of the LXX. is the *Migdol* of Ex. 14. 2, a well known place on the E. frontier of Egypt (see Jer. 44. 1, *note* 'Migdol'); from *Migdol to Syene* would therefore be a perfect description of the land of Egypt as regarded by a native of Canaan. According to this view, *Seveneh* should be rendered *to* or *towards Seven* (*i.e.* the Greek Syene; comp. *Assran*, the old Egyptian name which survives in the modern Assouan), the *eh* being the Hebrew affix which usually has such a meaning. *The tower of Seveneh* would describe some place, otherwise unknown, denoting the northern boundary of Egypt.—*The border of Ethiopia.*] Herodotus (ii. 29), who visited Egypt and wrote of it about a century later than the date of this prophecy, describes the boundary between Egypt and Ethiopia as passing through the middle of the Island of Tachompso (Philæ), just above the first cataract. The modern Assouan, at the foot of the first cataract, is a little S.W. of the ancient Syene. Ethiopia here

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foot of beast shall pass through it, neither shall it be inhabited forty years. 12 [p] And
I will make the land of Egypt desolate in the midst of the countries *that are* desolate,
and her cities among the cities *that are* laid waste shall be desolate forty years: and
I will scatter the Egyptians among the nations, and will disperse them through the
countries.

13 Yet thus saith the Lord GOD; At the [q] end of forty years will I gather the
Egyptians from the people whither they were scattered: 14 and I will bring again
the captivity of Egypt, and will cause them to return *into* the land of Pathros, into
the land of their habitation; and they shall be there a [r] base kingdom. 15 It shall
be the basest of the kingdoms; neither shall it exalt itself any more above the nations:
for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more [s] the confidence of the house of Israel, which bringeth
their iniquity to remembrance, when they shall look after them: but they shall
know that I *am* the Lord GOD.

[p] ch. 30. 7, 26. [q] Isa. 19. 23; Jer. 46. 26. [r] ch. 17. 6, 14. [s] Isa. 30. 2, 3 & 36. 4, 6.

represents the southern border of Egypt. **11.** *Forty years.*] Probably a general statement that Egypt will for a long time be in 'a state of collapse.' But some interpret the passage as a reference to Israel's forty years' wandering (comp. *ch.* 4. 6), *i.e.* the people of Egypt will pass into a condition like Israel's then. Pusey, however, interprets the 'forty years' literally; he points out (*Daniel*, p. 276) that the difficulty of fixing the period arises from the fact that the systematic accounts of Egypt at that time, those in Herodotus, are from Egyptian priests, who are known (then and at other times) to have cast a veil over the dishonour of their country. They tell us of Necho's fleets and of his circumnavigation of Africa; they tell us of his victory at Megiddo and his capture of Cadytis; but they say nothing of his defeat at Carchemish, and they make no mention whatever of Nebuchadnezzar. Indeed, Egyptian history is remarkably silent as to the reigns of Necho, Psammis, and Apries; and Pusey, referring to these and other indications of weakness from the foundation of the dynasty, argues that it is not improbable that Egypt was tributary to the Chaldæans even before the reign of Necho, and that either Hophra was deposed by Nebuchadnezzar, or Amasis, his conqueror, was confirmed on the throne as a tributary of Nebuchadnezzar, who had taken advantage of the civil war. Pusey concludes that thus there would be 'ample room' for the forty years of subjection of Egypt before the death of Hophra. Cp. *ch.* 30. 21 and *note.* **12.** *Desolate.*] In the sense of being plundered and deprived of independence by a conqueror. **13.** *Yet . . . people.*] *Rather*, For . . peoples, *Variorum*; so R.V. **14.** *Bring again.*] So Jer. 46. 26.—*The land of Pathros.*] Upper Egypt, of which No, *i.e.* Thebes (No-Ammon, Nahum 3. 8, Heb.), situate on the Nile in an exceptionally wide plain, was the capital. See Isa. 11. 11 and *ch.* 30. 14–16.—*Habitation.*] Marg. *birth*; so R.V., but marg. *origin.* There is ground for believing that the Thebaid was the original seat of Egyptian power.—*Base kingdom.*] Marg. *low* (so R.V. marg.). In enfeebled vassalage, like Zedekiah's kingdom (*ch.* 17. 14). The later insignificance of Egypt forms a strong contrast with its ancient glory, dignity, and power. But the internal energy of its people was not exhausted, nor could the natural advantages of the country be neutralized by the loss of its military power or even of independence. The material prosperity of Egypt under Amasis is contrasted by Herodotus (ii. 177) with its condition under Hophra; the historian, says Pusey, records 'a restoration of internal prosperity without any restoration of external power, just as Ezekiel had foretold.' Nebuchadnezzar's occupation of Egypt must have been of no long duration, and his ravages, though severe, must have been partial; but this was destined to be the beginning of the end, and Cambyses so ravaged the country that when the Ptolemies established the Græco-Egyptian kingdom (Dan. 2. 32, *note*) 'old Egypt had become a riddle for the antiquary.' Even under the Ptolemies Egypt did not recover her ancient eminence. **16.** *Iniquity to remembrance.*] Egypt indirectly brought into notice Israel's unfaithfulness to God and man; (1) generally, by tempting God's people to trust in foreign alliances and aid, and (2) recently, by conducing to Zedekiah's perjury (*ch.* 17. 15).—*When . . . look.*] *Rather* (*Variorum*), in that they do turn.—A prophecy of the 27th year (Ezekiel's last prophecy) follows, as if to supplement the preceding (*vs.* 17–21). It reveals that Nebuchadnezzar will be permitted to conquer Egypt as his reward for doing God's work, and (*v.* 21) that the overthrow of this temper of God's people is a step towards the establishment of Messiah's kingdom, because the temporal revival of the Covenant-people should coincide with the destruction of its trust in earthly aid, and because Egypt's fall is part of the general overthrow of whatever exalts itself and opposes itself to God.

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God is against Pharaoh and on the side of Nebuchadnezzar.

[E. XXX.] 20 And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,
21 Son of man, I have [t]broken the arm of Pharaoh king of Egypt; and, lo, [u]it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.
22 Therefore thus saith the Lord GOD;
Behold, I *am* against Pharaoh king of Egypt, and will [x]break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.
23 [y]And I will scatter the Egyptians among the nations, and will disperse them through the countries.
24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*. 25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and [z]they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. 26 [a]And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

270.—Zedekiah's Secret Enquiry of Jeremiah.

JEREMIAH XXXVII. 16-21.

16 WHEN Jeremiah was entered into [b]the dungeon, and into the cabins, and Jeremiah had remained there many days; 17 then Zedekiah the king sent, and took

[t] Jer. 48. 25 [u] Jer. 46. 11. [x] ver. 26; ch. 29. 12. [y] Ps. 9. 16.
[z] Ps. 37. 17. [a] ver. 23; ch. 29. 12. [b] ch. 38. 6.

E. XXX. 20-26.] No date is given for the resumption of the siege by the Chaldæans; the period of its suspension remains unknown. But this prophecy (esp. *v.* 22) suggests not only the failure of Hophra's diversion, but that the Chaldæans inflicted on the Egyptians a crushing defeat, and perhaps—Josephus says (*Ant.* x. 7. 3), 'beat . . . pursued them, and drove them out of all Syria'—that the siege was suspended during a somewhat prolonged campaign against Hophra. 21. *I have broken . . . Pharaoh.*] *i.e.* Necho and Hophra, by means of Nebuchadnezzar.—*To be healed.*] R.V. *to apply healing medicines.*—*A roller.*] A bandage. So Jeremiah (46. 11) foretold, twenty years before, that Egypt's defeat at Carchemish would be irremediable. 22. *The strong . . . broken.*] Such military power as Egypt still retained, and the supremacy in Syria broken aforetime in the case of Necho. 25. *Strengthen.*] Hitzig renders *hold up*, which R.V. adopts.

A further prophecy, dated a month and eight days before the fall of Jerusalem, in the form of a parable of Assyria (*ch.* 31) enforces the lessons of the two preceding prophecies. The example of Assyria, the instrument in God's hand for the punishment of the N. kingdom, as Nebuchadnezzar was now for the punishment of Judah (compare Jer. 50. 17, 18), is used to convey a special warning. Assyria's greatness could not save it; its arrogant self-exaltation only brought about its humiliation. Egypt, overweeningly self-reliant and infatuated by her internal prosperity, shall experience, like Assyria, the overruling power and judgments of the true God. And God's people shall experience yet once more the folly of trust in Egypt.

J. XXXVII.—16. *The dungeon . . . cabins.*] Or, *the dungeon-house* (lit. house of the pit) . . . *cells* (so A.V. marg.); perhaps *vaults* (*Var.*). The prison was apparently an excavation ('pit') under the house of Jonathan the secretary (*v.* 15). 'It had not only the subterranean dungeon and pit common to all Eastern prisons, but separate "cabins" or cells (Hebrew here only) for individual prisoners.'—*Plumptre.*—*Many days.*] Probably several months. The siege had been resumed during Jeremiah's imprisonment (see Ezek. 30. 20, *note*); and the diminishing stock of 'bread' (*v.* 21) indicates an advanced stage in the resumed blockade. 17. *Sent.*] The verification of the prophecy (*v.* 19), with despair added, would induce Zedekiah to send for Jeremiah to the palace to consult him.—*Secretly.*] Through lack of

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him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

Jeremiah's appeal.—He is transferred to the guard-house of the palace.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? 19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. 21 Then Zedekiah the king commanded that they should commit Jeremiah [b] into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, [c] until all the bread in the city were spent.

Thus Jeremiah remained in the court of the prison.

[b] ch. 32. 2 & 38. 13, 28. [c] ch. 38. 9 & 52. 6.

moral courage, and fear of the princes; the no-surrender party retained its influence and virulence to the last, with a stubbornness that may have seemed to be patriotism, but was really the reckless or superstitious fanaticism of unbelievers. If the undivided nation under Jehoiakim could not resist Nebuchadnezzar, nothing less than a miraculous interposition could enable the remnant under Zedekiah to save Jerusalem (but this, it seems, Zedekiah hoped for to the very last, *ch.* 38. 14). And yet the repeated enquiries through Jeremiah had elicited but one message, throughout Nebuchadnezzar's reign, confirming his prophecy of 17 years ago (4th Jehoiakim, *ch.* 25. 9).——*There is.*] Note the unflinching courage of the prophet. His only 'offence' was his faithfulness to his message and his true patriotism. ——*Thou.*] Jeremiah begins his special appeals to Zedekiah personally, appealing to his fears as a man and to his responsibility as king. He repeats (see *ch.* 21. 7; Ezek. 17. 20) more emphatically his prophecy as to Zedekiah's capture. **18.** *What.*] Jeremiah complains that he was imprisoned uncontested; comp. St. Paul's defence (Acts 25. 8). **19.** *Where.*] No more seeking prominence; convicted by events. Or, the prophet asks, What of those prophecies contradicting mine (*e.g. ch.* 28. 3), with which you were so willingly deluded? Does not their failure accredit my message now? discredit like prophecies, like encouragements, now? Josephus states that whilst the siege was raised, Zedekiah was completely under the influence of the false prophets (*Ant.* x. 7. 3). **20.** *Be accepted.*] Lit. *fall* (*ch.* 36. 7, 'will present;' lit. *shall fall*), *Var.* **21.** *Prison.*] *Rather*, watch (*Var.*), or guard; see *v.* 13, *note*. The guard-house of the palace (*ch.* 32. 2); not the word used in *v.* 18; this word calls attention to the *surveillance*, that to the *restraint*. It was part of the palace, situate by 'the upper tower' which projected from the palace in the city wall; see Neh. 3. 25.——*Piece.*] *Rather*, cake; Hit. *circle*. Three were reckoned a meal (Luke 11. 5); one would be barely sufficient to sustain life, the 'morsel' of 1 Sam. 2. 36, the 'bread of affliction' of 1 Kin. 22. 27 (*Bevan*). It seems to have been the soldier's ration at this time, and Jeremiah's receipt of it seems to have depended on his being in the custody of the guard (*ch.* 38. 9, 13, 28).——*Street.*] *Rather*, quarter (lying probably on the W. side; cf. Neh. 3. 11, where 'furnaces' = *ovens*). Each trade commonly has in Eastern cities its separate bazaar. Cp. Bread-st., Milk-st., Wood-st., &c., in the City of London. ——*Bread.*] *Rather*, cakes, or loaves; a collect. noun in Heb.; pl. in *Sept.* and *Vulg.*——*Spent.*] Scarcity had therefore begun (see *v.* 16, *note*).——*Remained.*] In custody (with the brief intermission of *ch.* 38. 6-13). Somewhat like the custody of St. Paul at Rome (Acts 28. 16; A.V. 'palace,' Phil. 1. 13). Jeremiah could not leave the palace, but he could *go and speak to* Ebedmelech (*ch.* 39. 16); his friends could visit him, and he could repeat his prophecies practically in public (*ch.* 38. 1, 4, 'all the people'). It seems (see *ch.* 30. 4, *note*) that while the prophet was thus a prisoner, he collected and dictated to Baruch the chapters (30-33) which have been sometimes called the Roll of Israel's hope, and include 'the great utterance (*ch.* 31. 31-37) of the promise of a New Covenant, which, from one point of view, makes Jeremiah more the prophet of the Gospel even than Isaiah.'

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271.—Jeremiah Collects his Prophecies of the Restoration.

"For I know the thoughts that I think toward you . . . thoughts of peace . . . to give you an expected end."—Jer. xxix. 11.

"The house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."—Jer. iii. 18.

JEREMIAH XXX. & XXXI.

[1] THE word that came to Jeremiah from the LORD, saying, [2] Thus speaketh the LORD God of Israel, saying,

Write these all the words that I have spoken unto thee in a book. [3] For, lo,

J. xxx.—xxxiii.—The siege, after its resumption, was vigorously pressed. Josephus states that the Chaldæans erected towers upon great banks of earth ('mounts,' *ch.* 32. 24), and from these attacked with missiles the defenders of the walls; and that they raised also a great number of such banks round about the whole city, whose height was equal to the walls. The garrison, undismayed, contrived still different engines to oppose those of the Chaldæans, persevering in such inventions until the contest seemed to be one of sagacity and skill (see *Jos. Ant.* x. 8. 1, compare 2 Chr. 26. 15).—But the end was in view unless the Chaldæans abandoned the siege. It appears that, up to the very last, the military commanders at least clung to the hope of aid from Egypt (Lam. 4. 17); yet all reasonable expectation of relief must have ended with the retreat of Pharaoh's army. Little could have been done to revictual the city during the suspension of the siege, for the surrounding country was a waste, and soon (*ch.* 32. 24), as described in the Lamentations, famine and disease prevailed among the crowded and hopeless inhabitants (comp. *e.g.* Lam. 1. 19, 20, *at home there is as death*, & 4. 8, 9, &c.). Although, according to Josephus, the multitude believed Jeremiah, and would have taken his advice to surrender the city, the fanatic and superstitious leaders of the party of resistance prevailed with the king, and Zedekiah apparently hoped to the very last for a miraculous deliverance.—It is now Jeremiah's task to provide for the revulsion of feeling and the despair that would follow the destruction of Jerusalem. The shock of change would be the greatest that had befallen the adopted people of God. The extinction of the kingdom of Samaria must be set aside in the comparison; because whilst David's kingdom survived the Hebrew nationality was still maintained (Lam. 4. 20) with its inheritance of the Promises and the Covenant. But when David's throne and Dynasty (with which that inheritance was bound up, Isa. 9. 7) should have been overthrown, when the Temple, the one place of God's presence and worship upon earth, should have been pillaged and burnt (2 Chr. 36. 18, 19), when David's city and realm should have become utterly desolate and waste, and when the children of Israel should no longer be reckoned among the nations because dispersed to the four winds in heathen lands, there would seem to be an end of all. Where were God's promises? where the hopes of His People? Would not the Divine purpose of blessing all nations by means of the Chosen Nation have visibly failed? would not the one lamp of Divine truth have been quenched in the darkness of heathenism? will not impiety reign over the whole world, and the empire of evil have been finally consolidated?—Now, during the death-agony of Jerusalem, God in his mercy provides against this despair of the continuance of God's election of the children of Israel, and 'commits their hopes to the custody of prophecy' (see Ezek. 37. 11).

J. xxx.—2. *Write . . . book.*] See *ch.* 21. 11, *intro. note.* The connexion of *chs.* 30 and 31 (the two well termed 'The triumphal hymn of Israel's salvation') with *chs.* 32 & 33, by their subject as well as by their place in the Book, suggests that the two former chapters also, at whatever time the several revelations may have been vouchsafed, were compiled during Jeremiah's confinement in the royal guard-house (so Deane on Jer. 37. 21, *S.P.C.K.*), and that the two revelations undoubtedly vouchsafed to him there (*chs.* 32, 33) were appended to complete the Roll of 'Israel's Hope' (see v. 4, *note*). The instruction to collect the prophecies of the Restoration in a Roll ('book') supports this view, for the object of Jeremiah's imprisonment was that he should be silenced, or at least be prevented from uttering in public (*ch.* 32. 3) any more prophecies which foretold or assumed the destruction of Jerusalem and the removal of the nation from Canaan by the Chaldæans. It is possible, however, that the contents of *chs.* 30 and

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the days come, saith the LORD, that [a] I will bring again the captivity of my people Israel and Judah, saith the LORD: [b] and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

[4] And these *are* the words that the LORD spake concerning Israel and concerning Judah.

Deliverance and restoration promised to all Israel.

[5] For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. [6] Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, [c] as a woman in travail, and all faces

[a] ver. 18; ch. 32. 44; Ezek. 39. 25; Amos 9. 14, 15. [b] ch. 16. 15. [c] ch. 4. 31 & 6. 24.

31, and of *ch.* 33, were uttered, or dictated to the scribe, in the hearing of other prisoners, or of visitors (or even of 'a congregation of disciples,' *Plumptre*), and, if so, that these utterances, as well as the semi-public proceedings recorded in *ch.* 32, may have contributed to the renewed attempt on Jeremiah's life recorded in *ch.* 38. 4.—*All the words,*] *i.e.* as to the Restoration (*v.* 3); some of these revelations seem to have been vouchsafed as early as the reign of Josiah (comp. *ch.* 3. 12–22).—As regards the effect of such prophecies upon the Exiles and the restored Jews, the post-Captivity Psalms, the greater part of the Books of Ezra and Nehemiah, and the writings of the post-Captivity prophets, Haggai, Zechariah, and Malachi, show that the Deliverance from Babylon and the restoration of the Temple and city of Jerusalem had, in the minds of the faithful, become blended with a far more blessed Deliverance and Restoration, which indeed they but vaguely comprehended, for they could not foresee that it would be inaugurated and accomplished by Christ's advent into the world, by His life there, by His sending of the Holy Ghost, and by the foundation of the Church Universal (*Wordsworth*). Jeremiah's prediction of a Restoration after 70 years became gradually the hope and comfort of the faithful in Babylon, many of whom had been already influenced by his long ministry. They dwelt upon and gradually accepted the revelation that Jehovah had chosen them, even before the fall of Jerusalem, to be the nucleus of the future nation, and that the inheritance of the Promises was no longer bound up with places and things, but rather with true and believing hearts. Thus gradually the great change began which our Lord and His apostles developed; the seed of the Universal Church was already being scattered by means of Jeremiah. 3. *Bring again,*] R.V. *turn again*; but R.V. marg. *return to*; and so in *v.* 18.—*Israel and Judah.*] A summary of the prophecies following, in which both divisions of the Hebrew nation are contemplated; the promise of *ch.* 29. 10–14 to repentant Exiles being expressly extended to exiles of the N. kingdom, as the promise of Isa. 11. 11–16 and of *ch.* 23. 6 had indicated. 4. *And these,* &c.] *i.e.* what follows, to *ch.* 31. 40 *at least,* or to the end of *ch.* 33, if, according to the almost unanimous opinion of critics, the four chapters form one Roll of prophecy. So regarded, they place on record, for the instruction and encouragement of the exiles during the Captivity, a summary of the revelations made through Jeremiah (1) as to the future of religion when the Temple and its services should be no more, and (2) as to the character of the Restoration and the future of the restored nation—combined with some of those germinant and ever developing prophetic promises which, having partial though real accomplishments from age to age, formed, in fuller and fuller degree, from the very first, the hope of the future, awaiting in the Messiah their crowning fulfilment. 5–7.] These verses and *vs.* 23, 24, seem to introduce the prophecies which follow them by an intimation that a great political or military crisis will precede the deliverance of which they speak, the crisis being regarded in the former case historically, and, in the latter, rather from a religious and moral point of view (see *note* on *vs.* 23, 24). 5. *For.*] *Rather,* Surely (*Var.*).—*Trembling.*] The Exiles, notwithstanding the prophecies, would be very apprehensive of the consequences to them of the siege of Babylon (comp. *ch.* 51. 28, 29). They needed to recall such assurances as Isaiah's (44. 1–8 & 2. 12). Payne Smith interprets the phrase of 'the war cry of the advancing host of Cyrus' (comp. 'the alarm of war,' *ch.* 4. 19).—*Of fear . . . peace.*] *Or,* A.V. marg., 'There is fear, and not peace;' the words may be those of the panic-stricken.—Probably the contemporary state of feeling in Jerusalem (*vs.* 5–7; comp. Lam. 2. 19–22, *thou hast called . . . my* [predicted] *terrors round about*) serves to illustrate poetically the panic in Babylon before its capture by Cyrus, the preliminary to the Restoration. Cp. Isa. 21. 3, which foretells the panic in Babylon when the Persians and Medes enter it. 6.] Strong men are giving way to their anguish (*ch.* 6. 24) like a woman in her pangs (marg. refs.); but their's too is pain which precedes deliverance (*v.* 7). The Captivity, contrary to the judgment of the nations around and of the Hebrews themselves, was to be but the travail pangs of the restoration which was to follow (*Pusey*).

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are turned into paleness? [7] [d] Alas! for that day *is* great, [e] so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

[8] For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: [9] but they shall serve the LORD their God, and [f] David their king, whom I will [g] raise up unto them.

[10] Therefore [h] fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed [i] from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. [11] For I *am* with thee, saith the LORD, to save thee: [k] though I make a full end of all nations whither I have scattered thee, [l] yet will I not make a full end of thee: but I will correct thee [m] in measure, and will not leave thee altogether unpunished.

[d] Joel 2. 11, 31; Amos 5. 18; Zeph. 1. 14, &c.
[e] Dan. 12. 1.
[f] Isa. 55. 3, 4; Ezek. 34. 23 & 37. 24; Hos. 3. 5.
[g] Luke 1. 69; Acts 2. 30 & 13. 23.
[h] Isa. 41. 13 & 43. 5 & 44. 2; ch. 46. 27, 28.
[i] ch. 3. 18. [k] Amos 9. 8.
[l] ch. 4. 27.
[m] Ps. 6. 1; Isa. 27. 8; ch. 10. 24 & 46. 28.

7. *That day.*] It is also the day of God's judgment on Babylon for its cruelty and pride.——*None like it.*] A superlative. See *v.* 5, *note.* Man's extremity is God's opportunity. The day of deliverance shall dawn amid 'great tribulation,' amid the shock of empires. ——*Jacob's.*] *i.e.* of Israel, in its widest sense. See *v.* 5, *note.*——*Trouble.*] *i.e.* anxiety.——*Saved.*] Note the repetition of the word 'save' in *vs.* 10, 11. Comp. *ch.* 14. 8, 9. **8.** *That day.*] *i.e.* of the fall of the Chaldæan empire, to which Jeremiah would direct the eyes of the faithful (*ch.* 29. 10).——*His.*] *i.e.* Nebuchadnezzar's yoke, whether the pronoun refer to the king of Babylon or to Jacob; in the latter case, 'his' would be but one more instance of the sudden changes of person so common in Jeremiah, and of which *vs.* 8, 9 are a notable example.——*Yoke.*] See *chs.* 27 & 28.——*Serve themselves.*] See *ch.* 25. 14.——*Him.*] Jacob is meant. **9.** *They.*] *i.e.* Jacob. The Restoration shall bring about the political and religious reunion of all the Tribes under Judah. Cp. *ch.* 33. 7. Jeremiah seems to quote Hosea 3. 5 (cp. Isa. 55. 3, 4).——*Serve the Lord their God.*] After the Restoration, the Ten Tribes also shall worship Jehovah in pureness and simplicity at His one authorised sanctuary. See *ch.* 31. 6, 12.—— *David their King.*] There is to be a second David for the tribes who had rejected the first (1 Kin. 12. 16), *i.e.* the royal heir of David predicted in *ch.* 23. 6. Compare *ch.* 33. 15-17 and Ezek. 37. 24, 25. Perhaps, primarily, a prince of Judah to be born in Babylon is contemplated, under whom the Return should take place, *viz.* Sheshbazzar or Zerubbabel, who was the ancestor of Jesus the Messiah (see Hag. 2. 21-23, & *ch.* 22. 24, *note* 'signet'); *i.e.* all returning exiles shall accept the supremacy of Judah and the leadership of the house of David. But ultimately the Scion of David foretold in *ch.* 23. 5-8 & 33. 14-17 is meant, who should realize the Ideal of a King of all Israel, and rule everlastingly over all nations; 'Christ in respect of His kingdom is often called David,' *e.g.* Ezek. 34. 23, 24 & 37. 24. The Messianic fulfilment of these prophecies has been made manifest by the Gospel; it is probable that even Jeremiah himself either associated the promises of the great Deliverer with the promised Restoration or saw only as through a glass darkly the spiritual intention of the reign of the ideal King of whom he prophesied.——*Raise up.*] See *ch.* 23. 5 & *v.* 21, *notes.* Cp. Luke 1. 69 (*hath raised up salvation . . . in the house of his servant David*), 79, and marg. refs. **10. 11.**] An apparent repetition of *ch.* 46. 27, 28, and by some (see *Variorum*) regarded as an interpolation in one of the two places. Yet this passage, being an appropriate conclusion to either context, might have been used twice by the prophet (who often repeats himself). **10.** *From afar.*] See *ch.* 31. 3, *note.*——*Rest . . . quiet.*] The 'rest' of David's reign and the 'peace' of Solomon's shall return. **11.**] This verse, which expands the promise of *v.* 7, *he shall be saved out of it*, is explained in *vs.* 12-17. ——*Though I make, &c.*] *i.e. for I will* make . . *but* I will not.——*A full end, &c.*] This contrast is frequently dwelt upon by Jeremiah; and Ezekiel, in his contemporary prophecies against 'the nations' (*chs.* 25-32), also reveals that of all the nations which pass under Nebuchadnezzar's 'yoke' the Hebrew nation alone shall have a national restoration; see *ch.* 23. 8, *note.* The punishment of Israel is remedial, and will be effectual.——*In measure, and will not, &c.*] *Rather* (*Var.*), according to justice, for I cannot—(or, as R.V., *with judgment, and will in no wise*)—leave thee unpunished (R.V. marg. *hold thee guiltless*), 'In measure' is (in the Heb.) the 'with judgment' of *ch.* 10. 24, where also mere avenging punishment is distinguished from reformatory: the prophet praying that God's punishment may fall 'not in anger,' which would mean annihilation, but according to the demands of justice, and yet for the reformation of the criminal. To be left

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12 For thus saith the LORD, [n] Thy bruise *is* incurable, *and* thy wound *is* grievous.
13 *There is* none to plead thy cause, that thou mayest be bound up: [o] thou hast no
healing medicines. 14 [p] All thy lovers have forgotten thee; they seek thee not; for
I have wounded thee with the wound [q] of an enemy, with the chastisement [r] of a cruel
one, for the multitude of thine iniquity; [s] *because* thy sins were increased. 15 Why
[t] criest thou for thine affliction? thy sorrow *is* incurable for the multitude of
thine iniquity: *because* thy sins were increased, I have done these things unto thee.
16 Therefore all they that devour thee [u] shall be devoured; and all thine adversaries,
every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and
all that prey upon thee will I give for a prey. 17 [x] For I will restore health unto

[n] 2 Chr. 36. 16; ch. 15. 18.
[o] ch. 8. 22.
[p] Lam. 1. 2.
[q] Job 13. 24 & 16. 9 & 19. 11.
[r] Job 30. 21.
[s] ch. 5. 6.
[t] ch. 15. 18.
[u] Ex. 23. 22; Isa. 33. 1 & 41. 11; ch. 10. 25.
[x] ch. 33. 6.

unpunished would be the most terrible of all punishments.—God's judicial visitations will be tempered with mercy, and will be made ministerial to the clearer manifestation of the glory of the Lord God of Israel and to the final overthrow of His enemies and to the spiritual edification of all who turn to Him with faith and repentance.'—*Wordsworth.* **12-17.** Judah's present condition—her land overrun by 'strangers' and her capital left to its fate, to the sword, to famine, and to pestilence, without any prospect of relief from neighbour or ally—is next described under the figure of a warrior desperately wounded and bleeding to death for want of a friend (*vs.* 12-14). The prophet urges that her condition is the natural consequence of her own deeds, and that her abject state is the measure of her sins. The lesson must be learned by the whole nation (indeed, some apply the pronouns throughout to all Israel). Jehovah has not forsaken His people; but He ever suffers the way of the wicked to bring about its own punishment. And, in the fulness of time and upon the repentance of the faithful (see *ch.* 29. 12-14), He who is now permitting Israel and Judah to be trodden under foot by heathen nations will interpose to save and to restore His Chosen Nation, after the overthrow of its adversaries and the retributive punishment of its oppressors. He Himself will be to it the Good Physician, and will show that 'Zion,' now scorned as 'outcast,' whom none 'seeketh after' (or *careth for*, R.V. marg.), is not abandoned by her national God. Comp. Isa. 62. 12, *thou shalt be called, Sought out, A city not forsaken.* **12.** *Thy.*] The pronouns, being feminine in the Hebrew, refer to *the nation* (*Streane*).—*Bruise.*] Or, *hurt.* Compare Lam. 2. 13.—*Incurable.*] The Hebrew word, thus rendered also in *v.* 15, is translated *desperately wicked* in *ch.* 17. 9. **13.** *Plead thy cause.*] An additional metaphor: Judah being pictured as a criminal who can find no advocate to defend her.—*That . . . medicines.*] These two clauses should be read together. Graf renders, *thou hast no medicines for* (*thy*) *sore* (Hebrew for *closing up*, or *pressing to*, *i.e.* together, the sides of the wound) *nor any plaster* (*Var.*). The Hebrew rendered in A.V. 'medicines' means, literally, *that which goes up*, *i.e.* on the wound, *a plaster.* **14.** *Lovers.*] *i.e.* allies and vassals. So Lam. 1. 2; cp. *ch.* 27. 3.—*I.*] Emphatic, as in the following verses; see *v.* 16, *note.*—*For.*] *Rather*, because of, to show the parallelism with the next line; and so in *v.* 15, where the same two clauses are repeated.—*Multitude.*] R.V. *greatness*, but marg. as A.V.; and so in *v.* 15. **15.** *Why criest thou for, &c.*] *i.e.* Why dost thou complain of that which is the natural consequence of thy own wilfulness and sins?—*Thine affliction?*] *Rather*, thy breach (*Variorum*); compare Lam. 2. 13, *thy breach is great like the sea; who can heal thee?* Or (R.V. marg.), *thy hurt, because thy wound is incurable?* *i.e.* Is it because, &c. 'The fault is in thyself, and the remedy is in thine own hands. Turn to Me by repentance, and thou shalt be healed.'—*Wordsworth.* Comp. *ch.* 24. 7, *for they shall return unto me with their whole heart.*—*Sorrow.*] *Rather*, hurt, or *pain*, *i.e.* of body (see preceding *note*). **16.** *Therefore.*] Because the Chosen Nation is in the hand of its God, the Almighty Jehovah, who purposes to make its chastisement the means of its preservation—He it is who *hath torn*, and he it is who *will heal; hath smitten, and will bind up* (comp. Hos. 6. 1, 2 and Lam. 4. 22, *The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity*). And also, because Jehovah will manifest His justice, which Judah is now experiencing, by the overthrow of the wicked, Judah's adversaries and oppressors, and especially by the overthrow of Nebuchadnezzar's supremacy (*ch.* 25. 12-14, 29-31); 'in accepting the law of retribution, as seen in her own sufferings, she might find hope for the future. Her oppressors also would come under that law' (*Plumptre*).—*All, &c.*] Compare *ch.* 25. 14 (the prophecy of Nebuchadnezzar's 'first year'), *For many nations and great kings shall serve themselves of them* (*i.e.* the inhabitants of Judah) . . . *and I will recompense them* (*i.e.* the nations, &c.) *according to their deeds.* **17.** *Restore health.*] *Rather*, apply a bandage (*Variorum*); the word rendered 'cure' in *ch.* 33. 6,

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thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying,* This *is* Zion, whom no man seeketh after.

18 Thus saith the LORD; Behold, [a] I will bring again the captivity of Jacob's tents, and [b] have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. 19 And [c] out of them shall proceed thanksgiving and the voice of them that make merry: [d] and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. 20 Their children also shall be [e] as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. 21 And their nobles shall be of themselves, [f] and their governor shall proceed from the midst of them; and I will [g] cause him to draw near, and he shall approach unto me: for who is

[a] ver. 3; ch. 33. 7, 11.
[b] Ps. 102. 13.
[c] Isa. 35. 10 & 51. 11; ch. 31. 4, 12, 13 & 33. 10, 11.
[d] Zech. 10. 8.
[e] Gen. 49. 10.
[f] Isa. 1. 26.
[g] Num. 16. 5.

R.V. refers to *ch.* 8. 22, *why then is not the health* (or, *healing,* marg. of A.V. and R.V.) *of the daughter of my people recovered* (Heb. *gone up;* R.V. marg. *perfected*). — *Called.*] *Rather,* call (*Variorum*), 'they,' *i.e.* men, or specifically, 'thy lovers' of *v.* 14. — *This.*] Comp. Lam. 2. 15, 16. **18.**] Jehovah will restore the Hebrew nation to prosperity and independence, *i.e.* when its chastisement has produced hearty repentance. — *Bring again.*] See *v.* 3, *note.* — *Heap.*] *Rather,* mound (*Variorum*), *i.e.* city after city shall be restored upon its original site. A.V. marg. *little hill;* Heb. *tel;* a frequent prefix to names of sites in Palestine and the neighbouring countries; ancient cities were usually built on an eminence, for defence, &c. — *Remain.*] *Rather,* be inhabited, *Variorum* (so R.V. marg.; R.V. as A.V.). — *After . . . thereof.*] *i.e.* suitably. **19.** *Few . . . small.*] *Rather,* diminished . . . lightly regarded (*Variorum*). The increase of population is constantly spoken of in Scripture as a sign of God's blessing on a people. Cp. Ps. 127. 3-5. The restored nation shall become as numerous, and therefore as strong and as respected ('glorify'), as undivided Israel was in the golden age of David and Solomon (1 Kin. 4. 20). **20.** *Their . . . their . . . them.*] Heb. *his* and *him, i.e.* Jacob's. — *Congregation.*] The Hebrew refers to the population, to the people collectively. **21.**] A description of *David their king* (*v.* 9); his origin, character, and spiritual privileges. — *Their.*] Heb. *his, i.e.* Jacob's. — *Nobles.*] *Rather* (*Var.*), most noble; R.V. *prince.* The Hebrew is in the singular. Comp. Ezek. 37. 22, *one king shall be king to them all.* — *Of themselves.*] He shall be a native national ruler, and independent, no viceroy or foreign satrap. See *ch.* 23. 5, *note* 'The days come,' *ad fin.* — *From the midst.*] This glorious ruler is to spring from the midst of the people themselves, *i.e.* from a family on a level with the ordinary mass of the people; the descendants of David are no longer to be the earthly rulers of the nation (*Payne Smith*), but men like Ezra and Nehemiah, the High priests and the Maccabees. — *Cause . . . to draw near.*] The expression used of the appointment of Aaron and the Aaronic priesthood (Num. 16. 5, 9, 10). — *Him,* &c.] Hitzig interprets this of *the nation,* and as a realization of Exod. 19. 6, *i.e.* 'This nation is a kingdom of Priests, and in its priestly character shall draw near to God,' because God, by the sanctifying power of the Holy Ghost, will bring it near to Himself. But the promise is usually referred to the *most noble* One of *v.* 21. — *Who is this.*] The oracles appeal to the curiosity of posterity; compare Isa. 63. 1. — *Engaged his heart . . . me?*] Hitzig renders, *pledgeth his courage to* (so R.V. marg., *hath been surety for his heart to*)—R.V. *hath had boldness to;* Streane (with Payne Smith), *hath staked his life to*—approach unto me? If any one not of the Aaronic priesthood approached the Presence of God, the penalty was death (Num. 18. 7, comp. 8. 19). This then (compare the fate of king Uzziah, 2 Chr. 26. 16-21), would be no ordinary Davidic king. This 'prince' shall be no successor of the degenerate heirs of Josiah (reviewed in *ch.* 22), but one who would pledge himself, heart and soul, to the service of Jehovah. He shall, in consequence, enjoy, like a second Moses, a special privilege of access to Jehovah and of intimacy with Him. —Jeremiah's readers, no doubt, understood this oracle of the Messiah, even if vaguely; and it may have become associated in their minds with the mediation of Moses, where he was the means of saving the people from annihilation and of procuring a renewal of the Covenant forfeited by the worship of the Golden Calf at Horeb (Exod. 32. 11, 32 & 33. 9, 10, 17). But Christians can see that the words 'to approach unto me' contained the germ of the thought, that the true King would also be a priest, and would enter as a greater Moses (but as, under the covenant of Horeb, others could not enter, except the High Priest once a year, into the Holy Place) into the very Presence of Jehovah, to be an unceasing mediator between all mankind and God;—a priest such as Ps. 110. 4 had spoken of, "after the order of Melchisedek" (*Plumptre*); 'a priest of humanity, and not of a chosen race only' (*Westcott*); one by whom, as holding untransmittible office (Heb. 7. 24;

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this that engaged his heart to approach unto me? saith the LORD. 22 And ye shall be *f* my people, and I will be your God.

Deliverance and restoration promised to the remnant of the Ten Tribes.

23 Behold, the *g* whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. 24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: *h* in the latter days ye shall consider it.

[J. xxxi.] 1 At *a* the same time, saith the LORD, *b* will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when *c* I went to cause him to rest. 3 The LORD hath appeared

f ch. 24. 7 & 31. 1, 33 & 32. 38; Ezek. 11. 20 & 36. 28 & 37. 27. *g* ch. 23. 19, 20 & 25. 32. *h* Gen. 49. 1. *a* ch. 30. 24. *b* ch. 30. 22. *c* Num. 10. 33; Deut. 1. 33; Ps. 95. 11; Isa. 63. 14.

4. 16), access is ever open. **22.**] This verse is wanting in *Sept.* This sentence or formula summarises the Covenant-relation between Jehovah and the children of Israel. The former clause (*I will be their God*) is the promise attached unconditionally to the everlasting covenant with Abraham and all his seed (Gen. 17. 4-8); the latter clause (*ye shall be my people*) is the promise attached conditionally to the covenant with Israel only (at Sinai, Lev. 26. 3-12), *Kay.* In the advent of such a King this relation (Hos. 1. 10; *ch.* 24. 7) should be re-established. For the Christian application, see preceding *note.* **23. 24.**] Some critics (*Var.*) regard these verses (*v.* 22 also) as an interpolation; and *vs.* 23, 24 occur in a more original form in *ch.* 23. 19, 20, in another connexion; but see *note* on *vs.* 10, 11. Others (see *note* on *vs.* 5-7) regard *vs.* 23, 24 as a transition from the climax of *vs.* 21, 22, and an introduction to *ch.* 31,—for (1) the overthrow of the enemies of God and of His people, especially of Babylon (see *ch.* 25. 12-29, 32, and compare *v.* 16, *note*), was to be a means to the Restoration, and (2) the punishment of the Hebrews, with a view to their reformation and to the thorough sifting and purging of the remnant that should return (see *v.* 11 and Ezek. 20. 33-43), must precede the Restoration. 'The wicked' (*v.* 23) includes both the Gentile nations and the Hebrews; cp. *ch.* 25. 29. **23.** *The whirlwind.*] *Rather*, a storm (*Variorum*).—*Goeth forth with.*] Or, *is gone* forth, *even his* fury. For the judgment of the Gentiles, compare *ch.* 25. 30-33. —— *Continuing.*] *Rather*, sweeping (*Variorum*); R.V. marg. *gathering.*—*Fall with pain.*] *Rather*, whirl (*Variorum*); R.V. *burst.* **24.** *Done.*] i.e. *executed.*—*In the latter days.*] *i.e.* hereafter. Lit. *in the end of the days* (Gen. 49. 1; see *ch.* 23. 20, *note*). Under the Messianic teaching of the prophets, the phrases *in those days* and *in the latter days* had become a formula for the time when all the nation's hopes should be fulfilled.—— *Consider.*] *Rather*, understand; so R.V. The meaning of the prophecy will be understood by its fulfilment.—The words 'spoken bad always a perfect meaning at the time, but the impression conveyed at first was at once the germ and the vehicle of all later lessons' (*Westcott*).

J. xxxi.—**1.** *At the same time.*] *Rather*, At that time, *i.e.* in 'the latter days' of the preceding verse, God will renew His Covenant relation with the whole nation.—In this chapter, the promise of *ch.* 30. 3 is developed, (1) as to the Ten Tribes (*vs.* 2-22), (2) as to Judah (*vs.* 23-26), and (3) as to both kingdoms reunited (*vs.* 27-40); some part is a vision of the prophet (*v.* 26).——*All.*] Cyrus' proclamation was also without exception; see Ezra 1. 3, *Who is there among you* (all Cyrus' kingdom) *of all his people?* But the invitation to return to Canaan was a trial of faith; comparatively few accepted it, of these few, however, members of the Ten Tribes doubtless formed a considerable proportion. 'More than one-fourth of the Exiles who came back with Zerubbabel did not belong to the tribes of Judah and Benjamin, and must have been members of the other tribes' (see Wright's *Bampton Lectures*, p. 279), viz. about 12,000 out of a gross total of 42,360. **2-14.**] The political restoration of the Ten Tribes reunited to Judah (*vs.* 6, 12). **2.**] According to the A.V. rendering (which R.V. adopts), the deliverance of Israel from Egypt and its settlement in Canaan is referred to as an assurance of the promised Restoration; *i.e.* As all Israel was led safely through the Wilderness of the Wanderings to its 'rest' (Heb. *settlement*; comp. Heb. 4. 8, 9) in Canaan, so shall a great company of assembled Exiles of the Ten Tribes be delivered from the lands of their captivity, and be safeguarded on their way back to their own land across the intervening wildernesses. But Hitzig and Graf render, *The people left of the sword shall certainly find grace in the wilderness; I will go to cause him to rest, even Israel;* i.e. a simple and direct promise of a Restoration to Canaan. See *Var.* and R.V. marg. 'Left of the sword' would mean, in the former case, *escaped* from Pharaoh's pursuing army or oppression; in the latter, *survivors*

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of old unto me, *saying*, Yea, [d] I have loved thee with [e] an everlasting love: therefore with lovingkindness have I [f] drawn thee. 4 Again [g] I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [h] tabrets, and shalt go forth in the dances of them that make merry. 5 [i] Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things. 6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, [k] Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; [l] Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. 8 Behold, I will bring them [m] from the north country, and

[d] Mal. 1. 2.
[e] Rom. 11. 28, 29.
[f] Hos. 11. 4.
[g] ch. 33. 7.
[h] Ex. 15. 20; Judg. 11. 34; Ps. 149. 3.
[i] Isa. 65. 21; Amos 9. 14.
[k] Isa. 2. 3; Mic. 4. 2.
[l] Isa. 12. 5, 6.
[m] ch. 8. 12, 18 & 23. 8.

of the Assyrian conquests or captivities. But in *ch.* 51. 49, 50 the phrase is actually applied to the Jews delivered from captivity by Babylon's overthrow. **3.** *Of old.*] *Or*, as A.V. marg., *from afar* (the Hebrew adverb referring more commonly to distance than to time) as in *ch.* 30. 10; so R.V. marg.; comp. *ch.* 51. 50. The exiles speak of Jehovah (comp. Isa. 65. 24) as if He, dwelling in Zion, has heard their cry of repentance from the distant lands of their captivity, and has 'appeared' to them by the prophet, who is charged to assure them of God's unchangeable and inexhaustible love. Cp. *chs.* 3. 12-4. 2. Jeremiah seems in *ch.* 31, as in *ch.* 3, to be influenced by the prophecies of Hosea, in his revelation of God's love for the Ten Tribes and His yearning to have mercy upon them. —— *Me.*] Israel speaks. —— *With . . . thee.*] Or, *I have continued lovingkindness unto thee*, Variorum, Heb. as in Ps. 36. 10 & 109. 12 (so R.V. marg., but R.V. as A.V.). Compare Hos. 11, especially v. 4, *I drew them* (all Israel at the Exodus) *with cords of a man, with bands of love*; *i.e.* 'mightily indeed, but yet as a man, as a father draweth.' See also Hos. 2. 14-23 & 14. **4.** *O virgin of Israel.*] Israel is addressed as if pardoned, as a 'virgin' (= 'as at the first'); the past being blotted out of remembrance (*ch.* 2. 23; Ezek. 16. 60), a new term of prosperity in her own land is promised to her.—— *Tabrets.*] Or, *timbrels* (A.V. marg.). 'A tambourine, probably used to mark the time simultaneously with measured rhythmical movements (A.V. dances).'—*Stainer* in *Variorum Tea. B.*, '*Toph.*' On the women's processions with 'timbrels and dances' see Ex. 15. 20; Judg. 11. 34; 1 Sam. 18. 6; Ps. 68. 11. **5.** *Eat . . . common things.*] R.V. *shall enjoy the fruit thereof*; literally (as A.V. marg. here, and Deut. 20. 6 & 28. 30), *profane*, or, *use as common meat.* According to Lev. 19. 23-25, the planter of a vineyard did not enter into the enjoyment of the fruit until the fifth year, the crop of the fourth year being holy to Jehovah, and the fruit of the first three years being accounted 'uncircumcised' and not eaten. A *similar* expression (Isa. 65. 22) is lit. *enjoy to the full, wear out.* **6.** *For.*] Because there shall be no more civil wars; 'Ephraim shall not envy Judah, and Judah shall not vex Ephraim' (Isa. 11. 13). The ecclesiastical schism which kept the two kingdoms apart shall be replaced by the old 'unity of worship, at once the ground and symbol of national unity.'—*Watchmen.*] Probably those who watched for the new moon's appearance, which was signalled on from watchmen posted on heights about Jerusalem, to proclaim the commencement of the Feasts to be kept at the Holy City. —— *The mount.*] *Rather*, the mountains of (*Var.*).—*Let us go up to Zion.*] Comp. Ps. 122. 4, *Whither the tribes go up . . . to give thanks unto the name of the Lord.* With the exception of Hezekiah's invitation (2 Chr. 30. 1-11), no such summons had probably been heard in the N. kingdom since Jeroboam founded it upon the basis of the rejection of 'the house of David' and of the authorised Sanctuary and priesthood. **7.** *Sing*, &c.] See v. 10. Mankind, which is to be blessed through the nation of Abraham, is to rejoice and magnify the God of Israel and to triumph in the unparalleled event of its Restoration, for it is a pledge of and a necessary stage in the fulfilment of the promise of Gen. 12. 3 & 22. 18.—*Jacob.*] Israel in its largest sense, *i.e.* the whole nation, which is to be reunited by the Restoration of a remnant of the Ten Tribes to Canaan; and so in v. 11.—*Among.*] *Rather*, for, *Var.* (so R.V., but marg. *at the head of*). The Hebrew nation was called to be the first of nations (Deut. 26. 19), and Amos 6. 1 suggests that *the chief*, i.e. first, *of the nations* had been a title arrogated to itself by the kingdom of Jeroboam.—*Publish . . . praise.*] *i.e.* praise aloud.—*O Lord, save.*] Equivalent to *Hosanna* (Matt. 21. 9). The word is more of a thanksgiving than a prayer; Streane calls it 'the expression of a joyful wish or congratulation.'—*The remnant of Israel.*] During two centuries of Exile, the Ten Tribes doubtless dwindled; the semi-idolatrous religion of Jeroboam had predisposed them to adopt the religions of the heathen amongst whom they dwelt, and so to become absorbed into other nationalities; indeed, the present exiles of Judah regarded this as the natural consequence of removal

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[n]gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. 9 [o]They shall come with weeping, and with supplications will I lead them: I will cause them to walk [p]by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my [q]firstborn.

10 Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel [r]will gather him, and keep him, as a shepherd *doth* his flock. 11 For [s]the LORD hath redeemed Jacob, and ransomed him [t]from the hand of *him that was* stronger than he. 12 Therefore they shall come and sing in [u]the height of Zion, and shall flow together to [x]the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a [y]watered garden; [z]and they shall not sorrow any more at all. 13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. 14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

[n] Ezek. 20. 34, 41 & 34. 13.
[o] Ps. 126. 5, 6; ch. 50. 4.
[p] Isa. 35. 8 & 43. 19 & 49. 10, 11.
[q] Ex. 4. 22.
[r] Isa. 40. 11; Ezek. 34. 12, 13, 14.
[s] Isa. 44. 23 & 48. 20.
[t] Isa. 49. 24, 25.
[u] Ezek. 17. 23 & 20. 40.
[x] Hos. 3. 5.
[y] Isa. 58. 11.
[z] Isa. 35. 10 & 65. 19; Rev. 21. 4.

from Canaan (Ezek. 20. 32). **8.** *The north.*] The N. provinces of the Assyrian empire, *i.e.* Assyria and Media.——*Coasts.*] *Rather*, furthest (uttermost) parts. The 'sides of the earth' of *ch.* 6. 22, *i.e.* the horizon.——*Blind*, &c.] None need be left behind (Isa. 35 & 48. 20, 21); the phrase *may* = 'every soul,' here and 2 Sam. 5. 6.——*Company.*] Heb. means 'an organised community'; as such, the exiles returned, under Zerubbabel prince of Judah, and, 80 years later, under Ezra.——*Thither.*] To Canaan. Lit. *hither*; indication that these prophecies were written in Canaan. **9.** *With.*] Weeping and praying as they go. ——*Weeping.*] Tears of joy, such as accompany repentance and a sense of God's great and undeserved goodness. Cp. Ezra 3. 12, 13. See on *vs.* 15–22.——*By the.*] Or, *unto* (*Variorum*).——*Ephraim . . . firstborn.*] *i.e.* the object of My special favour; see *v.* 20.—The allusion is to the birthright 'which was Joseph's' (1 Chr. 5. 1, 2), in respect of which Ephraim, prophetically preferred by Jacob to the elder Manasseh (Gen. 48. 9–20), as the chief of the Ten Tribes, represented the N. kingdom. The meaning is, that in the Restoration the Ten Tribes shall have the fullest recognition; may become, if they will, *as though* Jehovah *had not cast them off* (Zech. 10. 6). Upon their repentance, they shall again enter Canaan; the place of their rejection shall see their restoration to favour (Hos. 1. 10). The promise is of the widest scope, but it was fulfilled in the remnant only which accepted the conditions of the promise (see *v.* 1, *note* 'all'). **10–14.**] The Restoration shall amaze the Gentiles, near and far, and they shall recognise the hand of Israel's God both in her dispersion and restoration (*vs.* 10, 11). Mankind should learn to know the True God through the history of the Hebrew nation, as that nation had failed to impart that knowledge by its example. A picture follows of the future progress of the restored tribes. **10.** *Isles.*] Or, *sea coasts* (Variorum). The Hebrew word is here (as in the later chapters of Isaiah, *e.g.* 40. 15) parallel to 'nations,' and means *distant countries*, especially of the West (*beyond the sea*, *ch.* 25. 22). The two words sum up the Gentiles. Compare Deut. 32. 43. **11.**] In the Hebrew the words rendered 'redeem' and 'ransom' mean respectively to liberate and to avenge (as the *goel* or next of kin). **12.** *Together.*] If this word be omitted (so *P. Smith*, &c.) the worshippers are depicted as returning, streaming back, to abundant harvests at home. The A.V. refers the passage to the religious festival and the abundance of the thank offerings (*v.* 14); for a first fulfilment under Jeshua the High Priest and Zerubbabel, see Ezra 3. 1–6.——*Goodness.*] *Rather*, good things (*Variorum*), and so in *v.* 14, as explained by the words following. The bread and the water, wool and flax, oil and wine, are God's gifts (Hos. 2. 8).——*For . . . for . . . for . . . for the.*] *Rather*, to the, in all four places (*Variorum*).——*Wheat.*] *Rather* (*P. Smith*), corn; not wheat only.——*A watered garden.*] Elsewhere, in Isa. 58. 11 only. The irrigated garden 'of herbs' (like the irrigated delta of Egypt, *sentteredst with thy foot*, Deut. 11. 10; cp. Gen. 13. 10) is a type of unfailing vigour; see Isa. 44. 3, 4.——*Sorrow.*] *Rather*, pine (*Var.*); *languish* (*P. Smith*). Streane refers to *v.* 25, and understands the listlessness and want of heart of an exile to be meant. . *Both.*] *Rather*, and (*Variorum*), the words 'shall rejoice' being understood before 'together.' **14.** *Fatness.*] The thank offerings shall be so numerous that the portion of the priests

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15 Thus saith the LORD; [a] A voice was heard in [b] Ramah, lamentation, *and* bitter
weeping; Rahel weeping for her children refused to be comforted for her children,
because [c] they *were* not. 16 Thus saith the LORD; Refrain thy voice from weeping, and
thine eyes from tears: for thy work shall be rewarded, saith the LORD; and [d] they
shall come again from the land of the enemy. 17 And there is hope in thine end,
saith the LORD, that thy children shall come again to their own border.
18 I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me,
and I was chastised, as a bullock unaccustomed *to the yoke:* [e] turn thou me, and I
shall be turned; for thou *art* the LORD my God. 19 Surely [f] after that I was

[a] Matt. 2. 17. 18. [b] Josh. 18. 25. [d] ver. 4, 5; Ezra 1. 5; Hos. 1. 11.
[c] Gen. 42. 13. [e] Lam. 5. 21. [f] Deut. 30. 2.

shall almost exceed what they can consume. Cp. 2 Chr. 31. 4-12. **15-22.**] The religious aspect of the restoration and its cause—Chastisement will bring about repentance. Ephraim will turn to his God, and Jehovah, who *delighteth in mercy*, will forgive and restore him. The repentant exiles are encouraged to undertake the journey homewards by a 'sign' (*v.* 22), a Messianic promise of God's tender care, which refers also to a new relation between God and man, the new Dispensation of *v.* 31. **15-17.**] A contrast is drawn, as in *ch.* 30. 5-7. Israel's sorrow shall be turned into joy; her desolate condition shall be reversed by a restoration to Canaan. **15.** *Was . . . refused . . . were.*] *Rather*, is . . . refuseth . . . are (*Variorum*). R.V. places a comma after 'weeping,' a semicolon after 'children,' and adds *she* before 'refuseth.'—*In Ramah.*] *Or*, perhaps, *on a mountain-height* (so *Vulg.*), the article which always accompanies the proper name Ramah being absent; compare *ch.* 5. 21, *A voice was heard upon the high places, weeping*, and *ch.* 7. 29. For the custom of making public lamentation on some high place, compare Judg. 11. 37 (Jephthah's daughter) and Isa. 15. 2. Otherwise, Samuel's home in the highlands of Ephraim (1 Sam. 1. 1), not far from Rachel's sepulchre (1 Sam. 10. 2), the border-fortress of the N. kingdom, is meant, as in *ch.* 40. 1 (where see *note*); it is conjectured that this Ramah was associated in some special way with the Assyrian invasions.—*Rahel.*] *Rather*, Rachel. The ancestress of 'the house of Joseph' here represents the kingdom of the Ten tribes (see *v.* 9, *note* 'Ephraim'), and her inconsolable sorrow represents the desolate condition of that kingdom when depopulated by the Assyrians (and perhaps also its present condition; see *ch.* 33. 10, 12). But some regard Rachel as representing the S. kingdom also, because she was the mother of Benjamin.—*Children.*] Compare Jeremiah's address to the king and queen-mother of Judah in *ch.* 13. 18-21, 'where is thy beautiful flock?'—*Were not.*] *i.e.* are dead, nationally; or, simply, are slaughtered. The language of the whole passage being figurative is susceptible of other applications, as in Matt. 2. 18, to describe the grief caused by Herod's massacre. **16.** *Thy work . . . rewarded.*] Apparently a quotation from the message of the prophet Azariah to king Asa (2 Chr. 15. 2), urging Judah to repentance and reformation upon the ground that Jehovah is always *found* when sought, and that He has always proved to be *a rewarder of them that seek* after *him* (Heb. 11. 6). If so, the 'work' is probably the efforts towards amendment to which the exiles of the Ten Tribes are invited, that God may pardon and restore them with Judah. See *v.* 18, *note.*—Some understand by 'work' Rachel's apparently fruitless labour in bearing and bringing up her children, and explain that it is eventually to be recompensed by the restoration of descendants of hers to their own land. There would be an appropriateness in representing Rachel, the wife of Jacob who had most ardently longed for children (Gen. 30. 1), as publicly lamenting the overthrow of 'the children of Israel.' **17.** *In thine end . . . that.*] *Rather*, for thy time to come . . . and (*Variorum*). The notable phrase of *ch.* 29. 11 is here applied to the return of members of the Ten Tribes. **18-20.**] How the Restoration is to be brought about; compare the promise of Lev. 26. 41, 42, 44, 45, . . . *if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant . . . and . . . the land*, &c. Compare the invitation to the Ten Tribes in *chs.* 3. 12-4. 2, Solomon's prayer (1 Kin. 8. 47-49), and the prophecy of Hosea (3. 4, 5, *viz.* after the blank of exile, *shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear* (or, *come with fear unto*) *the Lord . . . in the latter days*). **18.** *I have surely heard.*] Jehovah is represented as listening for a remorseful cry from the exiles.—*Thou . . shall be turned.*] *Or*, Thou *didst correct* me, and I *received correction* as a bullock . . . *will return* (*Var.*). Members of the Ten Tribes are represented as repenting; they 'acknowledge' (*ch.* 3. 13, 14; comp. *ch.* 2. 30) that they had resisted God's sympathetic leading (Hos. 11. 4), as an unbroken or a favoured calf resents the imposition of the yoke. As to the wantonness, wilfulness, and self-pleasing of Ephraim, see Hos. 10. 10, 11, where the consequent severity of God's discipline is foretold.—*Turn thou me*, &c.] *i.e.* towards Thyself: so Lam. 5. 21. A prayer for grace; cp. *ch.* 29. 12-14. **19.** *Was turned.*]

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turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: [g] therefore my bowels are troubled for him; [h] I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps: [i] set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities. 22 How long wilt thou [k] go about, O thou [l] backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

[g] Deut. 32. 36; Isa. 63. 15; Hos. 11. 8.
[h] Isa. 57. 18; Hos. 14. 4.
[i] ch. 50. 5.
[k] ch. 2. 18, 23, 36.
[l] ch. 3. 6, 8, 11, 12, 14, 22.

Rather, had turned (away from thee), *Variorum*: a reference to the apostacy (so *Payne Smith*), because 'repentance must *precede* the return to God.'—*Instructed*.] *i.e.* by punishment (borne already for over 130 years); the Hebrew is that of 'taught' (*i.e.* scourged) in Judg. 8. 16. To this reformation Jeremiah had been inspired to look forward early in his ministry (*ch.* 3. 21–25).—*Smote . . thigh*.] See Ezek. 21. 12, *note*, and Luke 18. 13.—*Reproach . . . youth*.] *i.e.* shame earned in the undisciplined state since the Exodus. The exiles of Judah begin to exhibit this germ of repentance two years after Jerusalem fell (Ezek. 33. 10, as foretold in Ezek. 24. 23); they admit that their sufferings are the consequence of their transgressions. **20.** *My dear son?*] *Or*, a dear son unto me? (*Variorum*). Jehovah is represented as moved by Ephraim's lamentation. —*A pleasant child?*] Lit. *a son of caresses?* (Variorum), *i.e.* a favourite son, as Joseph to Jacob (Gen. 37. 3). Nay (see v. 9), 'the house of Joseph' is more, is as 'the firstborn' also; compare Hos. 11. 3, 4.—The reflection reasserts the 'everlasting love' of Jehovah (v. 3). All the transgressions of the Ten Tribes could not exhaust that love. Even their banishment was the chastisement of love, a discipline of affliction, that they might repent and be saved.—*For since I spake*.] *Or*, that so (*i.e. for as*) often as I speak (*Variorum*).—*Against him*.] *Or*, *to*, with a view to win, *him* (*Plumptre*); or, *concerning* him (*Payne Smith*) according to Jeremiah's general usage; R.V. as A.V.—*Are troubled*.] Heb. *sound*; = my compassion is *stirred*; ('affections,' 2 Cor. 6. 12, R.V.). Jehovah looking down from heaven pities the afflictions of His people (Isa. 63. 15). Compare Hos. 11. 8, where also 'Divine compassion pleads with Divine justice,'—*I . . . mercy*.] As Jeremiah had foretold in *ch.* 3. 19–22, God will treat repentant Israel as his child, He will lead Israel to trust Him as a father. When he calls them, *Return, ye backsliding children*, they will reply, *Behold, we come unto thee, for thou art the Lord our God*. **21, 22.**] The Exiles are encouraged to return, *i.e.* to their God, and so to their own land. **21.** *High heaps*.] *Rather*, posts (*Variorum*); *i.e. guideposts*, stones set upright, 'pillars;' see 2 Kin. 23. 17, *note*; the A.V. suggests cairns of loose stones, by which also routes are sometimes marked in Oriental wildernesses. The younger and ablebodied in advance are to mark the way for the rest of the caravan (v. 8). Compare Isa. 11. 16, *And there shall be an highway for the remnant of his people, which shall be left, from Assyria, &c.*—*Heart*.] *i.e. mind*, thoughts, attention; 'in Hebrew, the heart denotes the seat of the intellect' (*Streane*). —*Which*.] *i.e. by which*. **22.** *Go about*.] *Rather*, turn (or go) hither and thither (*Variorum*). The irresolution of the exiles is anticipated by a Messianic sign or 'new thing,' an event transcending human experience (compare Num. 16. 30 and the sign of Isa. 7. 13, 14), to encourage them to repent and turn to God.—*Thou backsliding daughter*.] Hosea's description of the N. kingdom (*e.g.* Hos. 4. 16 & 11. 7 & 14. 4) is adopted by Jeremiah (see *ch.* 3. 6, 11, 12, 14). 'Backsliding,' *i.e.* reluctant, describes an animal going backward when drawn forward (v. 18).—*Compass, &c.*] Lit. *a female shall compass a male*. Hitzig renders the Hebrew of 'compass' *become a suitor for*, and this Plumptre adopts, showing that it is really the rendering of the A.V., because 'compass' means 'woo and win' [see Shaks., *Two Gent. of Verona*, ii. 4—

'If I can check my erring love I will;
If not, to *compass* her I'll use my skill.']

P. Smith and Keil render *lovingly cherish*, *i.e.* the weaker the stronger; Ewald renders *turn into*, *i.e.* metaphorically. All these renderings imply an inversion of the natural order of things. The obscurity is perhaps due to a characteristic play upon words in the original (as if Jeremiah had chosen the Hebrew of 'compass' because of its striking similarity in sound to 'backsliding'); if so, the meaning should not be closely pressed. R.V. *encompass*. Plumptre explains the passage thus: 'Israel, the erring but repentant wife shall woo her divine husband.' Payne Smith adopts Keil's explanation, viz. 'The weaker nature that needs help will with loving and fostering care surround the stronger. Herein lies expressed a new relation of Israel to Jehovah, a reference to a new Covenant which He (v. 31, *fol.*) will make with His people, and in which He so brings himself down to the level of His Church, and so yields him-

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Deliverance and restoration promised to Judah.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech
in the land of Judah and in the cities thereof, when I shall bring again their
captivity; [m] The LORD bless thee, O habitation of justice, *and* [n] mountain of holiness.
24 And there shall dwell in Judah itself, and [o] in all the cities thereof together,
husbandmen, and they *that* go forth with flocks. 25 For I have satiated the
weary soul, and I have replenished every sorrowful soul.
26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

The restoration and regeneration of Israel and Judah.—The New Covenant.

27 Behold, the days come, saith the LORD, that [p] I will sow the house of Israel and
the house of Judah with the seed of man, and with the seed of beast. 28 And it shall
come to pass, *that* like as I have [q] watched over them, [r] to pluck up, and to break
down, and to throw down, and to destroy, and to afflict; so will I watch over them, [s] to
build, and to plant, saith the LORD. 29 [t] In those days they shall say no more, The

[m] Ps. 122. 5, 6, 7, 8; Isa. 1. 26.
[n] Zech. 8. 3.
[o] ch. 33. 12, 13.
[p] Ezek. 36. 9, 10, 11; Hos. 2. 23; Zech. 10. 9.
[q] ch. 44. 27.
[r] ch. 1. 10 & 18. 7.
[s] ch. 24. 6.
[t] Ezek. 18. 2, 3.

self to it that it can lovingly embrace Him. This is the Messianic substance and kernel of these words.' Plumptre adds that the view that the mystery of the incarnation is contemplated here is excluded by the Hebrew word translated 'woman,' and that this view is unsupported even by a reference in the N.T.; it 'can only be regarded as the outgrowth of a devout but uncritical imagination.' Streane, arguing that the Hebrew verb (as found also in Deut. 32. 10; Ps. 32. 10) means primarily to *surround*, interprets the A.V. *compass* of cherishing and protecting, in the sense that 'such is the Lord's condescension towards Israel, that He will for her glory allow the natural order to be reversed, and deign to accept protection (of His Temple, services, honour, &c.) at her hands.' 23-25.] After the severe discipline of the Captivity, as foretold by Isaiah (1. 24-31), Judah shall be restored, purged and reformed, and Jerusalem shall once more be revered as the home of justice and of the true faith. The land also shall enjoy perfect peace and prosperity, the picture drawn being the reverse of its present condition.—The ultimate reference is to Jerusalem as the cradle of Christianity and emblem of the Church of Christ. 23. *As yet.*] *i.e.* once more, again as of old. —— *Bring again.*] Or, *return to* (R.V. marg.). 24. *In Judah . . . and in all . . . husbandmen . . . that go.*] *Rather*, there in Judah, and all *the cities . . . together*, (some) as husbandmen, and they (*i.e.* some) shall go (*Var.*).——*Forth with flocks.*] 'The wildernesses or pasturable wastes (see *ch.* 33. 12, note) would be deserted at the first rumour of war. Only in profound peace, or under the protection of a strong government like that of Uzziah (2 Chr. 26. 10), could the pastoral population roam freely about with their flocks. 25. *I have.*] A promise, similar to our Lord's invitation to the 'weary and heavy laden' in Matt. 11. 28.——*Sorrowful.*] Or, *pining*, as in v. 12 (*Variorum*). 26. *I awaked.*] The prophet of 'violence and spoil,' the mourning herald of evil to his countrymen (v. 28 and marg. refs.), wakes and looks up (*beheld*), whether from a dream or ecstatic trance, and rejoices in his message of comfort and hope. 27-34.] See *ch.* 24. 6, *note*. The constructive part of Jeremiah's commission (*ch.* 1. 10) is here unfolded, as regards the united remnant of both Hebrew kingdoms which should return after the Captivity and in which the nation should revive. 27. *Behold* &c.] The first promise, national and temporal: an expansion of *ch.* 24. 6.——*I will sow.*] Comp. Hos. 2. 23, and Rom. 9. 25, 26, and Zech. 8. 12, 13 & 10. 6, and the similar revelation by Ezekiel (36. 8-11) later. 28. *Like.*] 'The fulfilment of the prophecy of the Captivity was to be the earnest of the fulfilment of the prophecy of the Restoration' (*Pusey*). ——*Watched . . . watch.*] A reference to the vision of *ch.* 1. 12 (A.V. 'hasten,' Heb. *watch*) seen 40 years ago. God's watching shall also be reversed, for good. 29. 30.] By an amended version of a current proverb, Jeremiah contrasts the perverted views and complaining tone of the present generation as to God's dealings with the nation with the truer and more just appreciation of them by the remnant that shall be restored. The outline may be filled up partly from other prophecies of Jeremiah, but chiefly from those of Ezekiel, who, before his deportation with Jehoiachin, had doubtless been deeply influenced by Jeremiah's teaching. 29. *Say no more.*] So Ezek. 18. 3:—the principle of individual responsibility shall hereafter be so clearly perceived as to make such a proverb impossible.——*The fathers*, &c.] Ezekiel (18) deals fully with this popular saying, which sum-

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fathers have eaten a sour grape, and the children's teeth are set on edge. 30 [a] But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the [z] days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; 32 not according to the covenant that I made with their fathers in the day *that* [y] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 [z] but this *shall be* the covenant that I will make with

[a] Gal. 6. 5, 7. [z] ch. 32. 40 & 33. 14; Ezek. 37. 26; Heb. 8. 8–12 & 10. 16, 17. [y] Deut. 1. 31. [a] ch. 32. 40.

marised the views and reflected the temper of those of his contemporaries who recognised the fact that the long-suspended punishment of the nation was now taking place. They know by the utterances of the prophets (2 Kin. 23. 26, 27; cp. 21. 10-15) that it was for the sins of king Manasseh and his generation that all these calamities were coming to pass before their eyes, and they had persuaded themselves that they were suffering for the sins of their forefathers and not also for like sins of their own. Therefore they disputed the justice of God as though He was punishing the innocent for the sins of the guilty, and further argued that they could do nothing to modify their fate—they were the helpless victims of the law whereby God visits the sins of the fathers upon the children, even to the third and fourth generation (Ex. 20. 5).——*A sour grape.*] *Rather*, sour grapes, *Variorum* (so R.V.). **30.** *But.*] Supply, *they shall say.*——*Every one . . . iniquity.*] So Ezekiel (18. 4), *the soul that sinneth, it shall die.* Ezekiel refutes the proverb by an emphatic declaration of the law of personal responsibility, illustrating its operation by a series of examples, to show that God judges every man according to his individual conduct and in particular (*ibid.* v. 14), that the son of a guilty father, if he turn away from his father's sins, shall *not bear the iniquity of the father.* And upon this principle he founds an earnest appeal to his fellow-exiles to *repent, and turn from all* their *transgressions, so iniquity shall not be* their *ruin.*——*His.*] Emphatic. **31.**] The second promise, personal, spiritual: an expansion of *ch.* 24. 7.—Plumptre thus states the sequence of thought: The proverb had set the prophet thinking on the laws of God's dealings with men. He felt that something more was needed to restrain men from evil than the risk of transmitting evil to their posterity, more even than the thought of direct personal responsibility and of a perfectly righteous retribution. And that something was to be found in the idea of a law not written on tablets of stone, not threatening and condemning from without and denouncing punishment on the transgressors and their descendants, but written on heart and spirit (2 Cor. 3. 3-6).—So Ezekiel associates the promise of the *new heart and new spirit* with his protest against the proverb of v. 29.——*Behold, &c.*] The exceeding boldness of this new teaching, it has been well said, is too little observed because of the familiarity of the words. The Old Covenant is antiquated by the mere promise of the New. But, indeed, its supersession by the New (the subject of Heb. 8-10) is actually foretold.—The promise contains 'the germ of the future of the spiritual history of mankind.' Thus, and by the prophecy of the Branch (*ch.* 33. 15), was Jeremiah commissioned (*ch.* 1. 5) to unfold the wider scope of the Promises, and to foreshadow how in Abraham's seed *all families of the earth* should *be blessed.* "The prophecy was fulfilled when those Jews who accepted Jesus of Nazareth as the Messiah, expanded the Jewish into the Christian Church' (*Speak. Com.*).——*A new covenant.*] This Covenant is a spiritual one. But it is both the continuation and the designed fulfilment of the Old Covenant, its transfigured glorified development. That covenant was a covenant of Works, under which no man could attain salvation; this New Covenant can alone perfectly fulfil God's gracious designs for mankind, although the way must necessarily have been prepared by the less perfect Covenant of old. **32.** *Not . . Egypt.*] The Old Covenant, which by unfaithfulness the children of Israel had forfeited, is to be merged in a new and better covenant.——*Which . . . brake.*] Or, *forasmuch as they brake my covenant* (R.V. marg.). They should not break the New Covenant because their renewed nature would make the keeping of it a pleasure instead of a duty.——*An husband.*] Lit. *a lord* (cp. Hos. 2. 16), *i.e.* over them. The Covenant with the children of Israel at Sinai is from the first likened to a covenant of marriage ('jealous God,' Exod. 20. 5); the figure is illustrated by Hosea (1-3) in an actual history which is also a parable, and it is developed by Ezekiel (16). Jehovah and the children of Israel had agreed to walk together, and at first Israel followed her God as a wife follows her husband, but she had broken the covenant by running after other gods; and yet God had long forborne to act upon the forfeiture. This faithfulness, long-suffering, and unfailing kindness should have commanded her allegiance. **33.** *This.*] The new Covenant shall be one of pardon and of religious illumination.——*Shall be.*] The R.V. renders *is*, and

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the house of Israel; After those days, saith the LORD, [a] I will put my law in their inward parts, and write it in their hearts; [b] and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for [c] they shall all know me, from the least of them unto the greatest of them, saith the LORD: for [d] I will forgive their iniquity, and I will remember their sin no more. 35 Thus saith the LORD, [e] which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth [f] the sea when the waves thereof roar; [g] The LORD of hosts *is* his name: 36 [h] if those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever. 37 Thus saith the LORD; [i] If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD

[a] Ps. 40. 8; Ezek. 11. 19, 20 & 36. 26, 27; 2 Cor. 3. 3.
[b] ch. 24. 7 & 30. 22 & 32. 38.
[c] Isa. 54. 13; John 6. 45; 1 Cor. 2. 10; 1 John 2. 20.
[d] ch. 33. 8 & 50. 20; Mic. 7. 18; Acts 10. 43 & 13. 39; Rom. 11. 27.
[e] Gen. 1. 16; Ps. 72. 5, 17 & 89. 2, 36, 37 & 119. 91.
[f] Isa. 51. 15.
[g] ch. 10. 16.
[h] Ps. 148. 6; Isa. 54. 9, 10; ch. 33. 20.
[i] ch. 33. 22.

adds 'after those days' to this clause.—*Put.*] Under this Covenant, God will confer internal righteousness after the forgiveness of the sinner. The moral change is to be the work and the gift of God, as a pure act of grace. But the spiritual renovation as well as the temporal restoration of the children of Israel is to take place only in a remnant, which—during the Captivity, after reflection, producing conviction of sin, personal and national, and remorse—shall repent, and entreat for pardon and enlightenment. See marg. refs.—*Law.*] *i.e.* teaching (*Var.*).—*Hearts.*] Ezekiel (36. 25–28) prophesying after Jerusalem's fall, expands this: *Then . . . from all your filthiness, and from all your idols, will I cleanse you . . . I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you, and cause you to walk (that they may walk,* Ezek. 11. 20) *in my statutes . . . and ye shall dwell in the land that I gave to your fathers.* **34.** *Teach no more . . . Know the Lord.*] Neither the Law nor the Prophets had succeeded in making the Hebrew nation, the sole depository of religious truth, 'know the Lord.' The time-honoured and stately ritual of the Temple, now about to cease, the teaching of priest, Levite, and prophet, had failed (comp. Isa. 6. 9, 10) to make the nation understand the nature and the ways of its God, even sufficiently for it to avert by repentance and amendment the long-foretold catastrophe (see Lam. 2. 14 & 4. 12, 13).—But the meaning is, not that the office of teaching shall cease, after the Restoration, or ever, but that the work of teaching and learning is to be God's work, the human intelligence being absorbed as it were into God's inspiration.—*All know me.*] 'To know Him, as indeed he is, required nothing less than a special revelation of His presence to each man's heart and spirit, and that revelation was now promised, for all willing to receive it, as the special gift of the near or distant future which opened to Jeremiah's view in his vision of a restored Israel.'—*Plumptre.* We can now see that the prophecy looked forward to the Messianic age, when, as Joel (2. 28, 29) and Isaiah (44. 3) had foretold, by the outpouring of the Holy Spirit (Isa. 11. 9), the earth should be full of the knowledge of the Lord, as the waters cover the sea. Jeremiah's words echo Isa. 54. 13, and find their fulfilment in those of Christ (John 6. 45). The restoration of the Jews to their native soil was a step towards, a preparation as well as a type of, the establishment of the kingdom of Christ.—*For I will forgive.*] The barrier of iniquity being removed by God's free pardon, a renewal of the covenant-relation and of communion between God and His nation shall be again possible, and shall take place. 'The kingdom of heaven,' was based on the forgiveness of sins, and was entered by repentance (Matt. 1. 21). **35–37.**] The confirmation of the foregoing promises.—As in *ch.* 33. 19–22, 25, 26, God confirms His promises by an oath, and couples this 'prophetic preaching of the Gospel' with temporal promises. As God of the Universe, He avouches (1) the permanence of its *ordinances*, such as the succession of day and night, as a guarantee that the children of Israel shall never 'cease from being a nation' in His presence (for the Christian application, see Matt. 28. 20), and (2) its unsearchableness, as a guarantee that they shall never be wholly 'cast off' notwithstanding all their transgressions. See 2 Sam. 7. 16 & 23. 5. **35.** *Divideth the sea when.*] Or, *stirreth up* the sea *so that* (*P. Smith*). **38–40.**] The third Promise. The rebuilding of Jerusalem both literally and spiritually, and on an enlarged site; compare *ch.* 3. 16, 17, where Jeremiah foretells that Jerusalem, and not

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[k] from the tower of Hananeel unto the gate of the corner. 39 And [l] the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. 40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, [m] unto the corner of the horse gate toward the east, [n] *shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

272.—Jeremiah's Purchase.—A 'Sign' of the Restoration.

JEREMIAH XXXII.

1 THE word that came to Jeremiah from the LORD [o] in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

[k] Neh. 3. 1; Zech. 14. 10.
[l] Ezek. 40. 8; Zech. 2. 1.
[m] 2 Chr. 23. 15; Neh. 3. 28.
[n] Joel 3. 17.
[o] 2 Kin. 25. 1, 2; ch. 39. 1.

the Ark only, shall be 'the throne of the Lord.' Jeremiah's prophecy makes no mention of the Temple, nor, indeed, of the East side of the city at all. But the restoration of the Temple is depicted by Ezekiel (40–48), in his vision of the fourteenth year after the destruction of Jerusalem, the like promise of *an everlasting covenant of peace* (Ezek. 37. 26) being specially associated with the establishment of an everlasting Sanctuary in the midst of God's people. The promise, or group of promises, here vouchsafed through Jeremiah refers to the city only; but a spiritual meaning is conveyed in the promise of its enlargement to include and consecrate places now outside the walls, and even some that are unclean by usage or that have been made so during the siege (Lam. 2. 21 & 4. 9). The new city will make even the unclean holy. 38.] The restoration of Jerusalem. — *Built to the Lord.*] Jerusalem, now battered and partly in ruins (v. 40, *plucked up . . . thrown down*) through the operations of the siege (see *ch.* 33. 4, *note*), shall be rebuilt to the honour of Jehovah. The rebuilding of the walls actually took place under Nehemiah (3. 1 & 12. 43); but see Isa. 65. 17–25. — *From.*] The North side is first described, which, being the most assailable, had probably suffered most. — *The tower of Hananeel.*] Apparently at the N.E. angle of the city. See marginal refs. and Neh. 12. 39.—*The gate of the corner.*] Apparently at the N.W. angle. See 2 Kin. 14. 13; 2 Chron. 26. 9; Zech. 14. 10; Neh. 3. 24, 32. 39. *The measuring line.*] Compare 'the measuring reed' of Ezek. 40. 3, and its use in the hands of the restorer, *ibid.* vs. 6–13, &c. The West side is apparently next described; but Gareb and Goath, if actual localities at all, are localities not mentioned elsewhere and unknown. Wordsworth regards the names as purely symbolical and as intended to direct attention to the spirit rather than to the letter of the oracle. — *Over . . upon.*] *Rather,* straight forward unto (*Variorum*). — *Compass.*] *i.e.* make a circuit (see 2 Sam. 5. 23, &c.), to include the upper part of the Valley of Hinnom.— *Goath.*] Or, according to other readings, *Gibeah* or *Goah.* 40.] The South side is next described, *viz.* the lower part of the Valley of Hinnom ('of the dead bodies;' see *ch.* 19. 11, *note*) as far as the Brook Kidron (to which the idolatrous abominations had been carried during Josiah's reformation, 2 Kin. 23. 4–6). The East side of the city, of which the Temple was the chief feature, and the upper ravine of the Kidron or the Valley of Jehoshaphat, which flanked this side of the city, are not mentioned.— (*Or . . . and of.*] *Rather,* even . . . and (*Variorum*); *i.e.* Even the dead bodies and ashes (see next *note*) shall be purified. The ravines into which the besieged would look from the walls were now probably dotted with unburied corpses, besides the usual refuse-heaps of the Temple and of the city.—*Ashes.*] The Hebrew word 'denotes properly fat and ashes mixed, such as would be left from a sacrifice' (*Strauss*); if the refuse of the Temple be meant, this would be a *clean* spot (see Lev. 6. 11), and, if so, the meaning would be that both clean and unclean spots should be included in the extended site of the new Jerusalem. Others understand the ashes from the idolatrous sanctuaries in the valley to be meant, which would pollute the sites (see *ch.* 19. 4–6 & 32. 35, marg. refs.). — *Fields.*] Or, *Sademoth,* from *Sept.* of 2 Kin. 23. 4, which Graf renders *quarries.*—*Brook.*] *Rather,* torrent-valley (*Var.*).—*The horse gate.*] Near the king's palace; see marg. refs. and 2 Kin. 11. 16.—*Holy unto the Lord.*] The words upon the mitre of the High Priest (Exod. 28. 36). So Ezekiel (48. 35), but having specially in view the restoration of the Temple and its spiritual meaning, says, '*the name of the city shall be,* The LORD is there' (Heb. *Jehovah Shammah*).—*For ever.*] The promise of the indestructibility of this future holy city, as part of the everlasting Covenant, shows that the prophecy refers ultimately to the Messianic age, *i.e.* to the Christian dispensation and to the Church of Christ.

J. xxxii.—1. *The word,* &c.] 'The most cheering hopes of future joy were revealed by God's prophets in the darkest hours of

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[2] For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up [b] in the court of the prison, which *was* in the king of Judah's house. [3] For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, [c] Behold, I will give this city into the hand of the king of Babylon, and he shall take it; [4] and Zedekiah king of Judah [d] shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; [5] and he shall lead Zedekiah to Babylon, and there shall he be [e] until I visit him, saith the LORD: [f] though ye fight with the Chaldeans, ye shall not prosper

Hanameel's offer foretold.—Jeremiah's faith.—The prophetic meaning of the purchase.

[6] And Jeremiah said, The word of the LORD came unto me, saying, [7] Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the [g] right of redemption *is* thine to buy *it*.

[b] Neh. 3. 25; ch. 33. 1 & 37. 21 & 38. 6 & 39. 14.
[c] ch. 34. 2.
[d] ch. 34. 3 & 38. 18, 23 & 39. 5 & 52. 9.
[e] ch. 27. 22.
[f] ch. 21. 4 & 33. 5.
[g] Lev. 25. 24, 25, 32; Ruth 4. 4.

present woe.'—*Wordsworth.* The capture of the city, as v. 24 shows, could not now be long delayed. The works ('mounts') of the besiegers were so far advanced, notwithstanding all the efforts of the garrison, that a direct assault was imminent. And the sword, famine, and pestilence had already so done their work within the walls that Jeremiah and others (v. 36) had little doubt that the assault would be successful.—Now, by purchasing Hanameel's field—as the Roman senator bought, also at its full value, the very site of Hannibal's camp (*Livy* 26. 11)—Jeremiah gives a public proof, in face of the impending catastrophe, of his conviction that the Restoration would indeed take place. 'This confidence in the faithfulness of God and in the eventual restoration of the undying theocracy is more remarkable in one the habit and predilection of whose soul seemed to be towards the gloomy and disastrous' (*Milman*). —— *Tenth.*] Apparently towards the very end of the 10th year; see *vs.* 24, 36, *notes.* The city was taken on the 9th day of the 4th month of Zedekiah's 11th year (*ch.* 52. 5, 12). **2.** *For then.*] *i.e. Now at that time. Vs.* 2–5 seem to be an historical introduction, or an annotation, added to the original document.—*Prison.*] *Rather* (*vs.* 8, 12 also), guard, or *watch* (cf. *ch.* 37. 21, *note*). See *ch.* 30. 2. **3.** *Wherefore.*] For the similar attempt of Jeremiah's fellowtownsmen, even in Josiah's reign, to silence the prophet by death, and, their conspiracy being discovered, by threats, see *ch.* 11. 19, 21–23; they were now suffering at the hands of the Chaldæans their 'year of visitation.'—*Prophesy.*] The repetition during the siege of Jeremiah's familiar prophecies (marg. refs.) is the cause assigned for his imprisonment; he undoubtedly thus discouraged the garrison (*ch.* 38. 4). —Observe that both of these new revelations (*chs.* 32 & 33) are attached to distinct assurances that Jerusalem will fall into the hands of the Chaldæans. **4.** *Zedekiah.*] It was the princes that had imprisoned Jeremiah (*ch.* 37. 15), but Zedekiah endorsed their action when instead of releasing the prophet he only lightened the severity of his imprisonment (*ib. v.* 21) by committing him to the guardhouse of the palace; the king therefore is held responsible. **5.** *Visit.*] The A.V. is as enigmatical as the Hebrew. Zedekiah's fate would largely depend on his repentance. Compare Solomon's prayer, 1 Kin. 8. 47–50. **6.** *And Jeremiah said.*] The prophet evidently dictated what follows; doubtless to Baruch. **7.** *In Anathoth.*] Anathoth was a priests-city (Josh. 21. 18), and the family of Jeremiah was a priestly family of Anathoth (*ch.* 1. 1). Hanameel's 'field,' therefore, would seem to have been part of the 'suburbs,' or pasture-grounds (*Varioorum*), assigned to each priestly city for 1,000 cubits, *i.e.* about ½ of a mile, outwards from the walls (Num. 35. 4). But such lands were inalienable by law (Lev. 25. 34); yet this field seems to have been dealt with as ordinary property. We can only conjecture that the law had been relaxed by custom or modified, or that the field, by some special descent (*e.g.* compare Num. 27. 8) or otherwise, was exempt from the restriction.—Anathoth was, according to Josephus, 20 (Roman) furlongs, *i.e.* about 1½ miles, from Jerusalem. —— *Right of redemption.*] Under the law of Lev. 25. 23–28, in which Jehovah asserted that the land allotted among the children of Israel remained His own, an estate could not be alienated in perpetuity from the family of the original allottee. A right of redemption attached to each allotment (compare Ruth 4. 4), so that if offered for sale it could be purchased (or repurchased, if bought by a stranger) by the next of kin, to keep it in the family; and to exercise this right was a sacred obliga-

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8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself.

Then I knew that this *was* the word of the LORD. 9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and [a] weighed him the money, *even* seventeen shekels of silver. 10 And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open: 12 and I gave the evidence of the purchase unto [b] Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the [c] witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. 13 And I charged Baruch before them, saying, 14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. 15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards [d] shall be possessed again in this land.

[a] Gen. 23. 16; Zech. 11. 12.
[b] ch. 36. 4.
[c] See Isa. 8. 2.
[d] ver. 37, 43.

tion. And by the law of the jubile (*ib. vs.* 8-17) each original allotment reverted to the heirs of the original owner at the next jubile. Jeremiah, therefore, could only purchase the field up to the next jubile, unless he, failing Hanameel and his heirs, were the legal representative of the original allottee. **8.** *Right of inheritance.*] Apparently Hanameel was childless, and Jeremiah the next heir.——*I knew*, &c.] Jeremiah regarded the fulfilment of the 'word' as a sign from God that it was His will that the purchase should be carried out. Yet Jeremiah was nearly 60 years of age, and according to his own prophecy the Captivity had still over 50 years to run, so that a year of jubile must occur, if not within Jeremiah's lifetime, at least before the promised Restoration. Therefore the field, now actually in the possession of the Chaldæans, could never benefit Jeremiah himself. Nor could it benefit wife or child of his, for he was forbidden to marry. Nevertheless he decided to fulfil his personal obligation, and he gave for the field money which, in the growing urgency of the siege (and in view of the imminent capture of the city and of the exile to follow), might have been very serviceable to himself. Yet he was sorely perplexed (v. 25). **9.** *That was*,] *i.e.* the field.——*The money.*] The price named throws no light on the value of land; the size of the field, though probably very small (v. 7, *note*) is unknown. The sum is about 2*l.* 11*s.* Obviously the prophet paid the full value. **10.** *Subscribed.*] *Or*, wrote it in (v. 44 also), *Variorum*; *i.e.* the particulars and conditions of the purchase: R.V. as A.V.——*Evidence.*] Lit. *book* (and so *Sept.* and *Vulg.*); render here (and in *vs.* 11, 12, 14, 16, 44) deed, *Variorum* (so R.V.; Germ. *brief*). We have signs of the existence of a customary form of words even in Abraham's day (Gen. 23. 17).—— *Sealed.*] *Rather*, sealed up (see *vs.* 11, 14), for reference in case of doubt being hereafter cast upon the 'open' deed. —— *Took.*] *Rather*, summoned (v. 25 also); lit. *caused witnesses to witness.* **11.** So.] The legal procedure being completed, Jeremiah makes public provision for the preservation of both documents, so that the evidence of this 'sign' and its moral effect should survive.——*According . . custom.*] Hitzig regards this as a comment added to the text. Vulg. *librum possessionis signatum et stipulationes, et rata, et signa forinsecus*; R.V. marg. *containing the terms and conditions*; R.V. as A.V. **12.** *Sight.*] *Rather*, presence.——*Son.*] The omission of this word in the Hebrew is probably a copyist's error (see v. 9), for *Shallum* was evidently Jeremiah's 'uncle.'—— *That subscribed.*] *Or, whose names were written in*; Vulg. *qui scripti erant in libro emptionis.*—— *Book.*] *Rather* (*Var.*), deed, as v. 10, &c.; Germ. *kauf-brief.*—— *Before all*, &c.] Jeremiah's place of imprisonment was therefore a place of public resort, more or less; see *ch.* 30. 2, *note* 'write.' **13.** *Charged Baruch.*] Baruch was evidently the prophet's minister as well as his secretary. See *ch.* 43. 3 & 45. 5, *notes.* **14.** *Which.*] *i.e.* this which.——*Earthen vessel.*] Probably of glazed earthenware, which could be buried and, imperishable itself, would preserve the deeds indefinitely.—Such would probably be 'the "safe" of a Jewish household'; comp. 2 Cor. 4. 7 (*Plumptre*). **15.** *For.*] It was an earnest that, when the Captivity had run its appointed course, the land of Judah should be inhabited as before (v. 43), and in its entirety (v. 44).——*Possessed.*] *Rather*, bought, as in *vs.* 7, 8, 9, 25, 43,

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Jeremiah's perplexity.—His prayer.

16 Now when I had delivered the evidence of the purchase unto Baruch the son of
Neriah, I prayed unto the LORD, saying,
17 Ah Lord GOD! behold, [m] thou hast made the heaven and the earth by thy great
power and stretched out arm, *and* [n] there is nothing too hard for thee: 18 thou shewest
[o] lovingkindness unto thousands, and recompensest the iniquity of the fathers into
the bosom of their children after them: the Great, [p] the Mighty God, [q] the LORD of
hosts, *is* his name, 19 [r] great in counsel, and mighty in work: for thine [s] eyes *are* open
upon all the ways of the sons of men: [t] to give every one according to his ways, and
according to the fruit of his doings: 20 which hast set signs and wonders in the land
of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee
[u] a name, as at this day; 21 and [x] hast brought forth thy people Israel out of the land
of Egypt with signs, and with wonders, and with a strong hand, and with a stretched
out arm, and with great terror; 22 and hast given them this land, which thou didst
swear to their fathers to give them, [y] a land flowing with milk and honey; 23 and they
came in, and possessed it; but [z] they obeyed not thy voice, neither walked in thy
law; they have done nothing of all that thou commandedst them to do: therefore thou
hast caused all this evil to come upon them:
24 Behold the mounts, they are come unto the city to take it; and the city [a] is given
into the hand of the Chaldeans, that fight against it, because of [b] the sword, and of the
famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold,

[m] 2 Kin. 19. 15.
[n] Gen. 18. 14; ver. 27; Luke 1. 37.
[o] Ex. 20. 6 & 34. 7; Deut. 5. 9, 10.
[p] Isa. 9. 6.
[q] ch. 10. 16.
[r] Isa. 28. 29.
[s] Job 34. 21; Ps. 33. 13; Prov. 5. 21; ch. 16. 17.
[t] ch. 17. 10.
[u] Ex. 9. 16; 1 Chr. 17. 21; Isa. 63. 12; Dan. 9. 15.
[x] Ex. 6. 6; 2 Sam. 7. 23; 1 Chr. 17. 21; Ps. 136. 11, 12.
[y] Ex. 3. 8, 17; ch. 11. 5.
[z] Neh. 9. 26; ch. 11. 8; Dan. 9. 10—14.
[a] ver. 25, 36.
[b] ch. 14. 12.

44, *Variorum* (so Germ., Fr., Ital., and R.V.): v. 23 has a different word. **16.** *Prayed . . . saying.*] The implied command seemed to the prophet to be irreconcilable with the present situation and with the tenor of his previous prophecies (v. 24). **17.** *Ah.*] *Or, Alas!* (*Variorum*): Vulg. *Heu, heu, heu.* A mournful recognition of the position of things.—— *Hard.*] *Rather,* wonderful; see v. 27; cp. Gen. 18. 14. **18, 19.**] Jeremiah combines here the two great principles of God's dealings with mankind, *viz.* the law of heredity and the law of individual responsibility; see on ch. 31. 29, 30. **18.** *Lovingkindness.*] *i.e. mercy.*——*Recompensest.*] The word, though meaning simply *repay, requite,* has seldom now any but a good sense (cf. 2 Chr. 6. 23; Rom. 12. 17). The language of the second commandment was evidently in Jeremiah's mind.—— *Bosom.*] The pocket of Eastern dress (cf. Luke 6. 38); Lat. *sinus.* **19.** *For thine.*] *Rather,* whose (*Var.*). **20.** *Hast set.*] *Rather,* hast done (Ex. 10. 2), *Variorum: Sept.* ἐποίησας; the phrase is to be supplied again *in . . . Egypt, i.e.* and hast done signs and wonders both in Israel and elsewhere unto this day.——*And.*] *Rather,* both, *Variorum* (so R.V., but marg. as A.V.).——*Other men.*] Omit *other,* and render *addm* (= ordinary men) by peoples (cp. Isa. 43. 4). **21.** *Brought forth.*] The mind imbued with the phraseology of God's Word is never more apt to quote it than in prayer (cf. Deut. 4. 34 & 26. 8).—— *Terror.*] Felt alike by Israel (Heb. 12. 21) and by the heathen (Ex. 15. 14–16 & 23. 27; Josh. 2. 9). **22.** *Honey.*] Cf. p. 23, *note;* classically also thus coupled with milk; cf.—

'Ῥεῖ δὲ γάλακτι πέδον,
ῥεῖ δ' οἴνῳ, ῥεῖ δὲ μελισσοῦν
νέκταρι.—Eur. *Bacch,* 142.

'Flumina jam lactis, jam flumina nectaris ibant;
Flavaque de viridi stillabant ilice mella.'
Ovid, Met. i. 111.

23. *Possessed.*] *i.e.* took possession of (wrongly rendered *inherit* in *ch.* 8. 10); cp. 'marched, intending to possess a hill' (Ἀμηγεσαή). *Sept.* ἔλαβον; Vulg. *possederunt.* **24.** *Mounts.*] From Lat. *mons;* used by Burton, Knolles, and others, where we (more correctly) should now use *mound* (from Sax. *mundian,* to defend). Probably these mounds of earth (see p. 648, *intro. note*) had been raised to the level of the walls, to rest catapults and rams on, and had been gradually extended up to the walls, until the besieging army could, at close quarters, batter the fortifications or even assault them (cp. 2 Kin. 19. 32; Isa. 29. 3). This

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thou seest *it.* 25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for [c] the city is given into the hand of the Chaldeans.

The answer.—Judgment precedes mercy.

26 Then came the word of the LORD unto Jeremiah, saying, 27 Behold, I *am* the LORD, the [d] God of all flesh: [e] is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, *I* will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: 29 and the Chaldeans, that fight against this city, shall come and [f] set fire on this city, and burn it with the houses, [h] upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. 30 For the children of Israel and the children of Judah [i] have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. 31 For this city hath been to me *as* a provocation of mine anger and of my fury from the day that they built it even unto this day; [k] that I should remove it from before my face, 32 because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, [l] they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. 33 And they have turned unto me the [m] back, and not the face: though I taught them, [n] rising up early and teaching *them*, yet they have not hearkened to receive instruction. 34 But they [o] set their abominations in the house, which is called by my name, to defile it. 35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to [p] cause their sons and their daughters to pass through *the fire* unto [q] Molech; [r] which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

[c] ver. 24. [d] Num. 16. 22. [e] ver. 17. [f] ver. 3. [g] ch. 21. 10 & 37. 8, 10 & 52. 13. [h] ch. 19. 13. [i] ch. 2. 7 & 3. 25 & 7. 22—26 & 22. 21; Ezek. 20. 28. [k] 2 Kin. 23. 27 & 24. 3. [l] Isa. 1. 4, 6; Dan. 9. 8. [m] ch. 2. 27 & 7. 24. [n] ch. 7. 13. [o] ch. 7. 30, 31 & 23. 11; Ezek. 8. 5, 6. [p] ch. 7. 31 & 19. 5. [q] Lev. 18. 21; 1 Kin. 11. 33. [r] ch. 7. 31.

verse shows that the chapter belongs to the last stages of the siege (see v. 1, *note* 'tenth'); for the next stage, see *ch.* 33. 4, and *note.* **25.** *For.*] *Rather*, as marg., though; *Sept.* καὶ; Vulg. *cum*; Var. *wherein*.—*is given.*] *i.e.* is as good as delivered, &c. Jeremiah ceases, leaving the mystery in God's hands, and awaiting the increase of his faith. **26-44.**] Jehovah replies that the city will indeed be captured and burned by the Chaldæans, but He reveals that His dealings with His people are remedial (*for the good of them, and of their children after them*, v. 39), *i.e.* to bring about repentance and amendment, so that, after the Exile, a remnant at least may be restored which shall be more faithful to their God than their forefathers, and shall become united to him by 'an everlasting covenant.' **29.** *Fire on.*] *i.e. on fire.* Ezekiel (10. 2) foretold this. Thus, virtually, the law of Deut. 13. 12-16, and in fact the prophecy of *ch.* 19. 13, would be executed by the Chaldæans as God's ministers.—*Rowf.*] See marg. refs. and *ch.* 19. 13; compare *ch.* 7. 18. **30.** *Israel.*] Grätz (*Variorum*) reads *Jerusalem* (v. 32 also), which certainly accords better with v. 31.—*Before me.*] *i.e. in my sight.*—*Youth.*] Or, *very childhood* (cf. Hos. 11. 1), *i.e.* since they became a nation, from the Exodus or even the sojourn in Egypt (*ch.* 2. 2).—*Work of their hands.*] Meaning, probably, specifically their idols (*vs.* 34, 35; 2 Kin. 19. 18, &c.). **31.** *Built.*] *i.e. rebuilt* (according to the usual meaning of the word) after its capture by David; see 2 Sam. 5. 9 and 1 Chr. 11. 8. **32.** *They*, &c.] A summary, by classes.—*Princes.*] Variorum, *captains.* **33.** *Back . . . face.*] See Ezek. 8. 16, where the priesthood is represented as worshipping the Sun, in the Temple, in the Court of the Priests, with their faces to the rising sun and their backs to the Sanctuary.—*Though.*] *i.e. and yet.* The Hebrew of *taught . . . rising . . . teaching* is emphatic. **34.** *In the house.*] See marg. refs. The idolatry in the Temple is described by Ezekiel. **35.** *They built*, &c.] That in *ch.* 7. 30, 31, where the same charge is brought, we find *Tophet* for *Baal*, and *in the fire* for *Molech*, seems to show that the *lord* (Baal) and the *king* (Molech) were but two names for one god—the sun, but in altered relations.—Molech is the sun as the mighty fire which, in passing through the signs of the zodiac, burns up its own children; an old Canaanitish worship carried by the

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36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, [a]It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will [b]gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them [c]to dwell safely: 38 and they shall be [d]my people, and I will be their God: 39 and I will [e]give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them; 40 and [f]I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but [g]I will put my fear in their hearts, that they shall not depart from me. 41 Yea, [h]I will rejoice over them to do them good, and [i]I will plant them in this land assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD;

[j]Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. 43 And [k]fields shall be bought in this land, [l]whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans. 44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in [m]the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for [n]I will cause their captivity to return, saith the LORD.

[a] ver. 24.
[b] Deut. 30. 3; ch. 23. 3 & 29. 14 & 31. 10; Ezek. 37. 21.
[c] ch. 23. 6 & 33. 16.
[d] ch. 24. 7 & 30. 22 & 31. 33.
[e] ch. 24. 7; Ezek. 11. 19, 20.
[f] Isa. 55. 3; ch. 31. 31.
[g] Deut. 30. 9; Zeph. 3. 17.
[h] ch. 24. 6 & 31. 28; Amos 9. 15.
[i] ch. 31. 28.
[j] ver. 15.
[k] ch. 33. 7, 11, 26.
[l] ch. 33.
[m] ch. 33. 10.
[n] ch. 33. 7, 11, 26.

Phœnicians to all their colonies, and firmly established in Palestine at the time of the Hebrew conquest (*P. Smith*). **36.** *And now therefore.*] The reference is to v. 27.——*Shall be.*] *i.e.* is on the point of being; see v. 24, *note*. **37.** *I will*, &c.] *i.e.* upon their repentance.——*Them.*] *i.e.* a remnant from both Hebrew kingdoms (see, however, v. 30, *note* 'Israel'), both being mentioned in *vs.* 30, 31.——*Wrath.*] *i.e. indignation.* **38-41.** The Covenant-relation between Jehovah and His people shall be renewed through a moral change effected in the remnant that shall return to Him and be restored to Canaan. **39.** *One heart.*] The reunion shall not be political only; it shall be based on an unity of purpose, the converse spiritually of Isa. 53. 6; compare Acts 4. 32. True religion and a service acceptable to God must spring from a subjection of the heart to God's will.—Ezekiel (37. 20-27 & 36. 26, 27) speaks of this change as a part of the blessing of the Restoration. See marg. refs. and *notes.*——*One way.*] For the way of that which is truly 'good' (a subs. in *ch.* 6. 16) is one only, namely, the fear of the Lord.——*For ever.*] *Sept.* and *Vulg.* are more literal, *all their days.* **40.** *An everlasting covenant.*] The new covenant of *ch.* 31—which shall be eternal because while God, for His part, will never cease to do them good, the Jews, for their part, shall so receive the fear of God into their hearts that they shall not again break the Covenant by departing from Him.—It was only when the Jews rejected the Messiah that God seemed to cast them off (Rom. 11. 1, 2) once more.——*Turn away*, &c.] *Vulg.* has a better rendering, *non desinam eis benefacere; i.e. I will not cease to do them good.* **41.** *Assuredly.*] God pledges his truthfulness (so *Sept.* and *Vulg.*): lit. *in truth*, though the meaning *in security, in sure possession*, is a possible one: A.V. marg. *in truth* or *stability.* **43.** *Fields*, &c.] This is not a repetition of v. 15, but a statement that the 'desolate' land shall become so populous as to require the inclosure and appropriation of the 'open country' (lit. *the field* here, not in v. 44).——*Beast.*] *i.e.* domestic animals (and so *Sept.* and *Vulg.*): not the word used in *ch.* 27. 6 & 28. 14. **44.** *Fields.*] *i.e.* individual properties (*Streane*).——*Subscribe evidences.*] See v. 10, *note*. As we should say, *write out the deeds*; but R.V. as A.V. And this shall be done throughout the whole land, which is described as in *ch.* 33. 13 (cp. *ch.* 17. 26), *viz.* in Benjamin and in *all* Judah—the Hill-country, the Lowland or Shephelah, the South or Negeb (cf. p. 66, *note*).——*Take.*] See v. 10, *note*. R.V. *call.*——*Captivity.*] *Rather*, captives; cf. *ch.* 33. 7, and Isa. 20. 4, *note*. But Streane prefers to understand the phrase here, and also in *ch.* 33. 11, of the removal of their captive condition, which shall be done away by the restoration to their former estate.

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273.—The Promises of the Restoration Repeated and Confirmed.

"*I say then, Hath God cast away his people? God forbid.*"—Rom. xi. 1.

JEREMIAH XXXIII.

1 MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet [a] shut up in the court of the prison, saying, 2 Thus saith the LORD the [b] maker thereof, the LORD that formed it, to establish it; [c] the LORD *is* his name; 3 [d] Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by [e] the mounts, and by the sword; 5 [f] they come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. 6 Behold, [g] I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of

[a] ch. 32. 2, 3. [b] Isa. 37. 26. [c] Ex. 15. 3; Amos 5. 8 & 9. 6. [d] Ps. 91. 15; ch. 29. 12. [e] ch. 32. 24. [f] ch. 32. 5. [g] ch. 30. 17.

J. XXXIII.—While the Chaldæan works and engines were overthrowing houses and even palaces, or were obliging the garrison to sacrifice them to supplement the fortifications, a second revelation is vouchsafed to Jeremiah, in which the promises of the Restoration are repeated and are expressly associated with the great Messianic promise of *ch.* 23, in terms adapted to the circumstances of the crisis. It would seem as if the imminence of the final catastrophe were a reason for another declaration by Jehovah of His merciful purposes to His People. It is revealed to Jeremiah that although God was against the present defenders of Jerusalem (*ch.* 21. 5, 6, 10; comp. Lam. 2. 4, 5), and would suffer the city to be destroyed by the Chaldeans, He (*v.* 6) will hereafter reverse the picture. He will restore the city and the nation; He will cause the exiles, of both kingdoms (*v.* 7), to return, with a free pardon, *i.e.* upon their repentance. He will fill the land, whose desolation is now on the eve of completion, with all the evidences of peace and plenty. And the nation, which now, together with all its national institutions for the maintenance of the One True Faith and of the worship of the Only God, seemed about to disappear for ever (*v.* 23), shall be restored, reunited; and in the land of Judah, under the rule of a blameless king of David's lineage and under the ministry of the Levitical priesthood, it shall attain its former prosperity and peace; for Jehovah's covenant with David and with the priesthood of the sons of Levi (Num. 25. 11–13) is as stedfast as His covenant of day and night (Gen. 8. 22). —— **1.** *Prison.*] *Rather,* guard (*ch.* 32. 2, *note*). **2.** *The maker thereof . . . formed.*] *Rather,* that doeth it . . . formeth it; *i.e.* whatsoever He willis. The omnipotence of the Covenant God of the Hebrews is asserted, and Jeremiah is invited to pray for a revelation of the future. *Vs.* 2, 3 closely resemble Isa. 48. 6. **3.** *Mighty things.*] Literally, *inaccessible,* secret (*Variorum*); *hidden,* A.V., marg.; Heb. *fenced in; difficult* things, R.V. **4.** *Thrown down by . . . by.*] Some reader 'by' *because of;* others *against;* either rendering describes the buildings as having been '*broken down to make a defence against* the mounts and *against* the sword.' The Hebrew of 'sword' is rendered 'axe' in Ezek. 26. 9; instruments or engines used for breaking down walls in sieges are probably meant. Counter-works or additions to the fortifications would involve the destruction of the outer line of houses for space, or of houses elsewhere for materials; cp. Isa. 22. 10, 'the houses have ye broken down to fortify the wall.' **5.** *They.*] *i.e.* the besieged, and especially the garrison. The prophet seems to be witnessing a movement of the garrison; he is told that all its efforts shall fall and shall but add (according to the previous revelation of *ch.* 19. 7) to the useless carnage (cp. *ch.* 32. 5 & 37. 10).—*Them.*] *i.e.* the houses. —— *Hid my face.*] The fate of Jerusalem is settled, beyond appeal. Comp. Lam. 3. 44. *Thou hast covered thyself with a cloud, that our prayer should not pass through.* **6.** *Bring . . . cure.*] Or (*Variorum*), *apply to it* (Jerusalem) *a bandage with healing* (medicines); see *ch.* 30. 17, *note* 'health'; R.V. as A.V. Famine and the consequent pestilence now filled the city with death in every form (Lam. 1. 20 & 4. 3–10); but Jehovah Himself will be her Physician so soon as her chastisement is ended and her sin is covered. Comp. *ch.* 30. 12–17, and *notes.*——*It.*] *i.e.* the city. —— *Them.*] i.e. the nation, the 'Israel

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peace and truth. 7 And [h] I will cause the captivity of Judah and the captivity of Israel
to return, and will build them, [i] as at the first. 8 And I will [k] cleanse them from
all their iniquity, whereby they have sinned against me; and I will [l] pardon all their
iniquities, whereby they have sinned, and whereby they have transgressed against me.
9 [m] And it shall be to me a name of joy, a praise and an honour before all the nations
of the earth, which shall hear all the good that I do unto them: and they shall [n] fear
and tremble for all the goodness and for all the prosperity that I procure unto it.
10 Thus saith the LORD; Again there shall be heard in this place, [o] which ye say
shall be desolate without man and without beast, *even* in the cities of Judah, and in
the streets of Jerusalem, that are desolate, without man, and without inhabitant, and
without beast, 11 the [p] voice of joy, and the voice of gladness, the voice of the bride-
groom, and the voice of the bride, the voice of them that shall say, [q] Praise the LORD
of hosts: for the LORD is good; for his mercy *endureth* for ever: *and* of them that
shall bring [r] the sacrifice of praise into the house of the LORD. For [s] I will cause
to return the captivity of the land, as at the first, saith the LORD.
12 Thus saith the LORD of hosts; [t] Again in this place, which is desolate without
man and without beast, and in all the cities thereof, shall be an habitation of
shepherds causing *their* flocks to lie down. 13 [u] In the cities of the mountains, in the
cities of the vale, and in the cities of the south, and in the land of Benjamin, and in
the places about Jerusalem, and in the cities of Judah, shall the flocks [x] pass again
under the hands of him that telleth *them*, saith the LORD.

[h] ver. 11; ch. 30. 3 & 32. 44.
[i] Isa. 1. 26; ch. 24. 6 & 30. 20 & 31. 4, 28 & 42. 10.
[k] Ezek. 36. 25; Zech. 13. 1; Heb. 9. 13, 14.
[l] ch. 31. 34; Mic. 7. 18.
[m] Isa. 62. 7; ch. 13. 11.
[n] Isa. 60. 5. [o] ch. 32. 43.
[p] ch. 7. 34 & 16. 9 & 25. 10; Rev. 18. 22.
[q] 1 Chr. 16. 8, 34; 2 Chr. 5. 13 & 7. 3; Ezra 3. 11; Ps. 136. 1; Isa. 12. 4.
[r] Lev. 7. 12; Ps. 107. 22 & 116. 17. [s] ver. 7.
[t] Isa. 65. 10; ch. 31. 24 & 50. 19.
[u] ch. 17. 26 & 32. 44. [x] Lev. 27. 32.

and Judah' of v. 7.—*Truth.*] Or (*Var.*), continuance. 'Assured peace' (*ch.* 14. 13, Heb. *peace of truth*) shall indeed take the place of sword and famine. Omit *the* before 'abundance.' 'God will lay open before them a hidden treasure, whence they may take an abundance of security arising from God's faithfulness' (*P. Smith*). **7.** *As at the first.*] *i.e.* before they had transgressed as a nation (Josh. 24. 31; Judg. 2. 7, 10-13), and especially before Jeroboam's schism. Exiles of both kingdoms shall be established in Canaan, but as a reunited people. **8.** *Cleanse . . . pardon.*] See *ch.* 31. 34; Zech. 13. 1; 1 John 1. 7. The Restoration is based on the blotting out of the guilt which caused the Captivity. **9.** *It.*] *i.e.* restored Jerusalem (*v.* 6). Her heathen neighbours shall speak of her with respect, and shall dread the national God who has restored His people from ruin to prosperity. See *chs.* 23. 8, *note*, and 31. 10, 11, and cp. (Dan. 3. 29) . . . *because there is no other God that can deliver after this sort.* The 'nations' also represent the powers of evil opposed to God.—*Goodness.*] An adj. including all life's blessings, 'wealth' in its fullest sense.—*Prosperity.*] Or, *peace*(s. w. Judg. 6. 24). **10-13.** Civil and religious life shall be restored, and security shall again prevail throughout Judah. **10.** *Which ye say . . desolate.*] The 'place' (see next clause) is ravaged Judah and perishing Jerusalem. **11.** *The voice, &c.*] Jeremiah reverses here his former descriptions of his country (see *ch.* 7. 34 & 16. 9 & 25. 10); it shall be full of 'man' and of 'beast' (cp. *ch.* 31. 12-14, 23, 24). —*Shall say.*] *Rather* (*Var.*), say, Give thanks unto. The formula seems to have been 'the Doxology of the Services of the Temple'; see *Var. T.B., Vocal Music.*—*Shall bring . . . praise.*] Or (*Var.*), *bring the thanksgiving* (Lev. 7. 12), *i.e.* thank offerings.—R.V. adds, 'the sacrifices of,' which is not found in the Hebrew here or in *ch.* 17. 26. The term 'sacrifices of praise' suggests that the offering of all sacrifices is an expression of praise. —*Captivity.*] See *ch.* 32. 44, *note.*—*As at the first.*] See *v.* 7, *note.* The causes of the Captivity shall be forgiven and forgotten. **12. 13.**] Pastoral life shall be resumed throughout Judah, a special sign of profound peace and of security; see *ch.* 31. 24, *note.* **12.** *An habitation.*] Var. *pasture*: but see p. 56, *note*; the 'fold' of Isa. 65. 10 and *ch.* 23. 3, cp. Ex. 15. 13: the 'sheepcote' of 2 Sam. 7. 8. The Arab *douar*, *i.e.* a pasture upon which the shepherds with their flocks have made a temporary encampment for mutual protection' (*P. Smith*). **13.** *Mountains . . . vale . . south.*] *Rather*, hill-country . . . low-land . . . south-country, *or*, Negeb—the chief sections of Judah. The description is the same as that of *ch.* 32. 44.—*Under the hands.*] Or (*Variorum*), *at the beck of.*—

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The perpetuity of the Davidic Monarchy over all Israel, and of the Levitical Priesthood.

14 [v] Behold, the days come, saith the LORD, that [a] I will perform that good thing
which I have promised unto the house of Israel and to the house of Judah. 15 In
those days, and at that time, will I cause the [w] Branch of righteousness to grow up
unto David; and he shall execute judgment and righteousness in the land. 16 [b] In
those days shall Judah be saved, and Jerusalem shall dwell safely: and this is *the*
name wherewith she shall be called, The LORD our righteousness. 17 For thus saith
the LORD; David shall never [c] want a man to sit upon the throne of the house of
Israel; 18 neither shall the priests the Levites want a man before me to [d] offer burnt
offerings, and to kindle meat offerings, and to do sacrifice continually.

[v] ch. 23. 5 & 31. 27, 31.
[w] ch. 29. 10.
[a] Isa. 4. 2 & 11. 1; ch. 23. 5.
[b] ch. 23. 6.
[c] 2 Sam. 7. 16; 1 Kin. 2. 4; Ps. 89. 29, 36; Luke 1. 32, 33.
[d] Rom. 12. 1 & 15. 16; 1 Pet. 2. 5, 9; Rev. 1. 6.

Telleth.] *i.e.* counteth; comp. Ex. 5. 8, &c. **14-26.**] These verses are not found in the Septuagint. **14.** *Unto . . . to.*] Or, *concerning . . . concerning.* A distinct reference to *ch.* 23. 5, 6. **15.** *The Branch.*] *Rather*, a Sprout (*Variorum*). See on *ch.* 23. 5. The words 'and a king shall reign and prosper' do not recur, there being here 'no contrast between the Messianic King and the actual kings of David's line.' —— *He.*] Or, *they* (*Var.*).—*Righteousness.*] The Hebrew translated 'justice' in *ch.* 23. 5. *To do judgment and justice, i.e.* to see justice done, was the chief duty of a king, and therefore the attribute of an ideal king; the same expression is used of David in 2 Sam. 8. 15. Zephaniah (3. 1, 3) had described Jerusalem as *the oppressing city*, and . . . *her judges as evening wolves.* **16.** *Jerusalem . . . she.*] In *ch.* 23. 6, *Israel . . . he*; the title being given here to the city (and not to the king) as 'the motto and watchword of her being; Jerusalem will be marked by a righteousness which will be the gift of Jehovah' (*Plumptre*). See *ch.* 31. 33, *note* 'put.' Jerusalem is here the Church, because it is her business mediately to work on earth that righteousness which Christ works absolutely (*Payne Smith*). —— *Wherewith.*] Or, *whereby*, as A.V. in *ch.* 23. 6. —— *The Lord our righteousness.*] *Rather*, The Lord is our righteousness (*Var.*), as in *ch.* 23. 6, 'the title implies that—here through the future Jerusalem, there through the Davidic King—in the Messianic times, Jehovah is to bestow righteousness with all its attendant blessings.' The characteristics of the New Covenant are the forgiveness of sins and the gift of righteousness (*Thirlwall*). **17, 18.**] The 'everlasting covenant' with David (which included the perpetuity of his kingship over *the seed of Abraham, Isaac, and Jacob*, v. 26) and the promise to Phinehas, Aaron's grandson, and his seed (Num. 25. 13), were indefeasible, but they were to be fulfilled otherwise than the words seemed to imply and than was probably Jeremiah's expectation. Even a prophet could only receive the oracles of God in the language and ideas of his time (cp. 1 Pet. 1. 10, 11), although, through his faith, he was probably much more far-sighted than his contemporaries.—'Read literally, the permanent restoration of the Davidic throne and of the Levitical priesthood is promised here, but Jeremiah had foretold the failure of both (*ch.* 22. 30 & 30. 21 & 3. 16 & 31. 33). Probably both are symbols designed to convey a meaning (neither writer nor reader need know the whole meaning) to the people at the time, and in some degree to the writer. They repressented to the Hebrew all that was most dear to his heart in the state of things under which he lived; their restoration would be the restoration of his national and spiritual life. Neither was so restored as to exist permanently' (*P. Smith*).—instead of an unbroken succession of sovereigns of David's line, a higher fulfilment took place in the continuous sovereignty of the Christ as the true Son of David; the Levitical priesthood was superseded by that of Christ and of His Church (Heb. 7. 11 & 10. 19–22), and the Levitical sacrifices were superseded by spiritual sacrifices, *i.e.* the personal dedication of the individual members of that Church, 1 Pet. 2. 5; Rom. 12. 1. **17.** *David . . . want.*] Or (A.V. marg.), *There shall not be cut off from David.* The oracle was solved (Luke 2. 11) by the revelation to the shepherds in the fields near Bethlehem.—*The throne of the house of Israel.*] *i.e.* over all the heirs of the Promises (v. 26). **18.** *The priests, the Levites.*] Vulg. Germ. Fr. insert (perhaps rightly) *and* (Deut. 18. 1 also). Possibly Jeremiah uses the term in contradistinction to the priesthood of Jeroboam (2 Chr. 13. 9). The language of the promise is that of the promise to the Rechabites (*ch.* 35. 19). —— *Meat.*] *Rather*, meal (as R.V. marg.); R.V. *burn oblations*; Germ. *brandopfer thun und spriseopfer anzünden.* The meat-offering was not of flesh, but of meal and frankincense, and was burnt on the altar. 19-22.] The per-

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19 And the word of the LORD came unto Jeremiah, saying, 20 Thus saith the LORD; [e] If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; 21 *then* may also [f] my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. 22 As [g] the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the LORD came to Jeremiah, saying, 24 Considerest thou not what this people have spoken, saying, [h] The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD: If [i] my covenant *be* not with day and night, *and if* I have not [k] appointed the ordinances of heaven and earth; 26 [l] then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for [m] I will cause their captivity to return, and have mercy on them.

274.—The Princes Demand Jeremiah's Execution: Zedekiah Abandons him; Ebed-melech Saves his Life.

JEREMIAH XXXVIII. 1-13 & XXXIX. 15-18.

1 THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and [a] Jucal the son of Shelemiah, and [b] Pashur the son of Malchiah, [c] heard the words that

[e] Ps. 89. 37.; Isa. 54. 9; ch. 31. 36; ver. 25.
[f] Ps. 89. 34.
[g] Gen. 13. 16 & 15. 5 & 22. 17; ch. 31. 37.
[h] ver. 21, 22.
[i] ver. 20; Gen. 8. 22.
[k] Ps. 74. 16, 17 & 104. 19; ch. 31. 35. 36.
[l] ch. 31. 37.
[m] ver. 7, 11; Ezra 2. 1.
[a] ch. 37. 3.
[b] ch. 21. 1.
[c] ch. 21. 8.

petuity of the kingly and priestly offices is here confirmed by a promise similar to that of *ch.* 31. 35-37. See Ezek. 21. 26, 27, and a more distinct prophecy of the union of both the royal and priestly prerogatives in the Messiah in Zech. 6. 12, 13. **20.** *And.*] *Rather*, even (*Var.*). **22.** *As . . . so.*] A reference to the promises to Abraham (marg. refs.).——*Multiply . . . David . . . the Levites.*] In the same sense that the promise to the seed of Abraham is shown to be fulfilled in those who are *spiritually the children of the faith of* Abraham (Rom. 9. 7, 8), Abraham's seed were to be the medium of a world-wide blessing, and it is to this part of the cardinal Promises that prophecy is now directing the attention of the faithful. The apparent 'casting away' of the 'great nation' which had been made of Abraham according to the first part of those Promises is to become 'the riches of the world.' True religion and the worship of the True God had hitherto been national and local; they were to begin to become catholic and independent of place through the destruction of Jerusalem and of its Temple and through the dispersion of the nation of Jehovah. **24.** *This people.*] Not the Gentiles, but the relics of Judah under Zedekiah.—'*This* people' is contrasted with '*my* people' disparagingly: it is no longer *My* people; it is estranged, rebellious, rejected. And when *this people* says that its destruction would complete the casting off of God's people, it treats with contempt the Promises, which are bound up with the existence of the children of Israel as a separate nation. Jeremiah is inspired to reply by associating the promise of the Restoration with the promises to the three Patriarchs and with their specific development, the Covenant with David.——*Hath chosen.*] *i.e.* the nation of His choice.——*Have despised.*] Or, *do despise*.——*That . . be.*] *Rather*, so that they are (*Variorum*). In their despair at seeing the capture of the city inevitable, they say that the whole Chosen Nation is doomed to extinction. 'Judah is sceptical as to God's power of restoring what He has rejected' (*Deane*). See on Ezek. 37. 11. **25.** *Be . . . and (if.)* R.V. *of day and night stand not.* The order of Nature is not more firmly established than God's gracious purposes to all Israel. **26.** *The seed of Jacob.*] *i.e.* the children of Israel.——*David.*] Supply *the seed of* before 'David.'——*I cause . . . to return.*] R.V. marg. *return to their captivity.*

J. XXXVIII.—1. *Gedaliah.*] Possibly a son of the Pashur (son of Immer) who seems to have been Jeremiah's first persecutor (*ch.* 20. 1-6).——*Jucal.*] The Jehucal of Zedekiah's

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Jeremiah had spoken unto all the people, saying, [2] Thus saith the LORD, [d] He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. [3] Thus saith the LORD, [e] This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

[4] Therefore the princes said unto the king, We beseech thee, [f] let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

[5] Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

Jeremiah left to die in a dungeon, is saved by Ebed-melech.

[6] [g] Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison: and they let down Jeremiah

[d] ch. 21. 9. [e] ch. 21. 10 & 32. 3. [f] See ch. 26. 11. [g] ch. 37. 21.

second commission (*ch.* 37. 3).—— *Pashur.*] The Pashur of Zedekiah's first commission (*ch.* 21. 1).—— *Had spoken.*] *Rather*, as *Sept.* and *Vulg.*, was speaking (*Variorum*), *i.e.* in 'the court of the prison' (see *ch.* 37. 21, *note*); *or*, was constantly speaking. We have apparently, in *vs.* 2, 3, a summary of Jeremiah's prophecies since his answer to Zedekiah's first commission (it nearly repeats the message of *ch.* 21. 8, 9): these he doubtless would have continued to utter as opportunity offered itself to him and as his sense of duty might dictate (comp. *ch.* 20. 9). And now, as the end of the siege was at hand, Jeremiah—apart from the special messages of *chs.* 32 and 33, which presumed the fall of the city into the hands of the Chaldæans—would surely have used the opportunity of his comparative freedom in the guard-house of the palace (see *ch.* 37. 21, *note*, 'remained') to influence the survivors of Judah for their real welfare and in the interest of the truth. He evidently hoped that a surrender would not only prevent further carnage and further suffering and mortality, but that it would even induce Nebuchadnezzar to spare the Holy City itself (*v.* 17). 2. *Goeth forth.*] *i.e.* to surrender himself, as others had already done (*v.* 19).—— *Prey.*] See below, *ch.* 39. 18, *note*. 3. *Which.*] *Rather*, and he. 4. *For thus.*] *Rather*, since (*Variorum*); *Sept.* ὅτι; Vulg. *de industria enim.* —— *Weakeneth.*] From a military point of view, the charge was reasonable; the quarters of the royal body-guard were to some extent a place of public resort, and utterances like Jeremiah's would dishearten the non-combatant people within the city as well as its defenders, even if Jeremiah had not been repated a real prophet. But the fulfilments of Jeremiah's predictions which all had witnessed, and the too obvious probability that his predictions as to the issue of the siege would also be verified shortly must have induced, even in the supporters of 'the princes,' a growing conviction of Jeremiah's inspiration. And the prophet's influence would be more galling to the leaders of the party of resistance in proportion as their difficulties increased. —— *That remain.*] An indication of the advanced state of the siege: the 'men of war' were now few in number; the word 'remain' may also suggest that the desertions had become numerous. 5. *The king, &c.*] Vulg. *nec enim fas est regem vobis quidquam negare*; Germ. *denn der könig kann nichts wider euch.* Zedekiah, like Pilate, knew his duty and evaded it with reluctance; and yet even Pilate did not abandon the accused to his enemies without a word of protest or of intercession. True, the king was in the hands of his generals, as the civil power must always be at such a crisis, more or less. But the force which Zedekiah detailed later to execute his order for Jeremiah's release (*v.* 10) and his stipulations after the secret interview with the prophet (*v.* 24) indicate moral cowardice; the king's powerlessness was really due to his own moral weakness. Even Jeremiah durst not trust the king afterwards (*v.* 15).—Zedekiah must have realized that he was practically condemning the prophet to death, if only because he must have known that the meagre ration of bread which he himself had assigned to Jeremiah so long as there was bread in the city (*ch.* 37. 21, *note*, 'piece') was only assured to him while he was under the king's personal protection; whereas, so long as the prophet remained with the body-guard, he could, by royal command, share with the soldiers the last contents of the magazines. 6. *Dungeon.*] *Rather* (as *Sept.* and *Vulg.*), cistern, or *tank*; lit. *pit*; so throughout; cf. *ch.* 37. 16, *note*; Zech. 9. 11; Gen. 37. 24. The word (*bôr*) indicates that the cistern was subterranean; it occurs in Isa. 24. 22, 'as prisoners are gathered in the pit.' The use of ropes to imprison and to release the prophet indicates its depth. It was not 'the dungeon' of *ch.* 37. 16. The prophet's

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with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 [A] Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; 8 Ebed-melech went forth out of the king's house, and spake to the king, saying, 9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. 11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. 12 And Ebed-melech the Ethiopian said

[A] ch. 39. 16.

enemies left him to perish miserably in this exhausted or neglected cistern—as if fearing to execute him publicly (cp. Herod and John the Baptist, Matt. 14. 5) as a traitor or enemy of the public weal, 'because the multitude counted him as a prophet,' and as if hoping (cp. Gen. 37. 22) to avoid the guilt of murder if they laid 'no hand on him.'—*Malchiah.*] Cf. *v.* 1 and *ch.* 21. 1.—*Of Hammelech.*] So *Vulg.*, but *Sept.* of the king (so A.V. marg. and R.V., but marg. as A.V.). Some scholars render *a royal prince* (see *Variorum* here and on *ch.* 36. 26), but 'the king's son' seems (see 1 Kin. 22. 26; 2 Chr. 28. 7) to have been a high official not necessarily of royal blood. Payne Smith thinks that the A.V. translation here is probably as correct as any of the above.—*Prison.*] *Rather*, guard (and so in *vs.* 13, 28); see *ch.* 37. 21, *note*; Vulg. *in vestibulo carceris*; *Sept.* ἐν τῇ αὐλῇ τῆς φυλακῆς. The dungeon was within the precincts of the guard-house; 'the nearest cistern' (*P. Smith*). The rocky site of Jerusalem is honeycombed with excavations for storehouses or cisterns; this recent discovery explains the fact that Jerusalem could sustain such long sieges, and that we never read of a failure in the water-supply. The 'dungeon' of *ch.* 38. 6 was evidently an old neglected cistern. On the Moabite Stone, Mesha king of Moab records that he ordered every householder in Kir to make 'a cistern in his house.'—*Mire.*] Some have fancied that Ps. 69, 'I sink in the deep mire,' &c., was written by Jeremiah at this time; but 'deep waters' are specially mentioned there, and the style is altogether David's. Compare Lam. 3. 53–57, which may refer to Jeremiah's sufferings in the cistern and record that he attributed his rescue to his prayers to God. **7.** *Ebed-melech.*] *i.e.* 'king's slave.' *Deane*, or 'servant of the king,' *i.e.* of God (?), *Cheyne* (*Var. T. B.*, *s. v.*), perhaps the first-fruits of Ethiopia (cp. Ps. 68. 31, Heb. *Cush*, and Ps. 87. 4, where 'Ethiopia,' Heb. *Cush*, is named as one of the peoples who shall be reckoned among the people of Jehovah, and even amongst the citizens of Zion, and shall be admitted to worship in the Temple; cp. Isa. 56. 3–7. An African Cushite, *i.e.* a negro; see *ch.* 13. 23; cp. 2 Kin. 23. 11, *note*; a race reputed to excel all others in stature and physical strength (*Herod.* iii. 20). Such eunuchs probably then, as now, formed part of all great, and especially of all royal, households (*e.g.* see Acts 8. 27), particularly as guardians of the harem, a confidential post, involving free access to the king and also to the dominant spirits of the harem, which has always given to this class great influence.—*In the gate of Benjamin.*] Or 'of Ephraim' (2 Kin. 14. 13); see *ch.* 37. 13. On the N. side of the city, the side that was not protected by ravines and therefore the object of the chief efforts of the besieging army; probably the headquarters of the defence. **9.** *Like to die.*] Lit. *he is starved to death*; A.V. marg. *he will die*; R.V. marg. *he is dead*, *i.e.* he is as good as dead, if left where he is.—*For hunger.*] R.V. *because of the famine.* The scarcity had reached a pitch which shows that the end was now very near. Compare the language used at the fall of the city (*ch.* 52. 6), 'The famine was sore in the city, so that there was no bread for the people of the land.'—*In the place*, &c.] Lit. *on the spot*, *immediately.* The phrase indicates Ebed-melech's eagerness and anxiety. Cf. 2 Sam. 2. 23, *note.* **10.** *Thirty.*] Apparently a detachment sufficient to prevent interference with the king's independent action. **11.** *Thence.*] *i.e.* from a room under 'the treasury.'—(*Cast.*] *i.e. cast off*; so Amer. We often say 'cast linen'; cp.—

'Learn to clout thine own old *cast* cobbled shoes.'
Gascoigne (*V. T. B.*, *Glossary*, *s. v.*).

—*Clouts.*] From Sax. *cleot* (perhaps primarily a *blow*, and then the linen laid on to heal it), a patch (so Wycliff at Matt. 9. 16), *rag.* Cf. 'Children play with babies of clouts,' *i.e.* rag dolls (*Burton*); 'Yeammed full of cloutes and of bones Ralikes they bin' (*Chaucer*). *Render*, torn clouts and worn

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unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. 13 [i] So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained [k] in the court of the prison.

The promise to Ebed-melech.

[J. xxxix.] 15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to [l] Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, [m] I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee. 17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou *art* afraid. 18 For I will surely deliver thee, and thou shalt not fall by the sword, but [n] thy life shall be for a prey unto thee: [o] because thou hast put thy trust in me, saith the LORD.

275.—Zedekiah again Consults Jeremiah secretly. Jeremiah Urges Surrender.

JEREMIAH XXXVIII. 14-28.

14 THEN Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

[i] ver. 6. [k] ch. 37. 21. [m] ch. 21. 9 & 45. 5.
[l] ch. 38. 7, 12. [n] Dan. 9. 12. [o] 1 Chr. 5. 20; Ps. 37. 40.

clouts; Wiclif has simply *olde clothes*; *clouted* (= ragged) occurs Josh. 9. 5, and frequently in Shakespeare. **12.** *Armholes.*] Used by Bacon; armpits is more usual now; lit. *joints of the hands.* These precautions do not only imply tender care, but show that the prophet's body was emaciated by his past sufferings and privations. **13.** *Dungeon, prison.*] Cf. v. 6, *note.*

J. xxxix.—15-18.] The message to the negro slave illustrates the promise of Isaiah (56. 4, 5), that the alien and the slave who *choose the things that please* the God of the Hebrews and *take hold of* His *covenant* shall be admitted into, and have a sure and honoured place in, the future Israel, the household of God. **16.** *Go and speak.*] An illustration of the comparative freedom from restraint enjoyed by Jeremiah; see *ch.* 37. 21 & 38. 1, *notes.* — *Before thee.*] *i.e.* in thy sight. **17.** *Men . . . afraid.*] *i.e.* the Chaldeans, as the next verse shows, when the city should be taken. But some understand it of 'the princes,' who would resent Ebed-melech's interference. **18.** *A prey.*] Ebed-melech receives the same promise as Baruch (*ch.* 45. 5, *note*; comp. Ezek. 14. 14, 16, 20; see also *ch.* 21. 9, *note*), and probably shared his fate after the fall of Jerusalem. He was probably one of the 'eunuchs' (*ch.* 41. 16) committed to Zedekiah's charge by Nebuzaradan, carried off by Ishmael, rescued by Johanan and removed by him, with other relics of the royal harem, into Egypt (*ch.* 43. 6, 7).

J. xxxviii.—**14.** *The third entry.*] Mentioned here only. The king's anxiety for secrecy suggests that this was not (as A.V. marg.) the *principal* entry, nor yet either of the approaches to the Temple from the palace mentioned in 2 Kin. 16. 8 (the *innermost* part of such an approach, *Wordsworth*), but some entrance to the Temple, whether from the lower city (*Plumptre*) or from the palace, comparatively withdrawn from observation. The precincts of the Temple comprised a variety of buildings, some attached to the Sanctuary itself (except to the front), including chambers suitable for conferences (1 Kin. 6. 6; 2 Kin. 23. 11; *ch.* 36. 10 & 36. 10). The former secret interview had been held in the palace. Zedekiah thought further precautions necessary now. **15.** *If . . . death.*] Jeremiah knew that he could only repeat the utterances for which he had just been condemned to a lingering death.—*Wilt thou,* &c.] *Rather,* thou wilt not hearken; with *Sept., Vulg., Vat.*; so R.V. The interrogation is not in the Hebrew. Zedekiah was

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16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth,
[a] that made us this soul, I will not put thee to death, neither will I give thee into the
hand of these men that seek thy life.
17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the
God of Israel;
If thou wilt assuredly [b] go forth [c] unto the king of Babylon's princes, then thy
soul shall live, and this city shall not be burned with fire; and thou shalt live, and
thine house: 18 but if thou wilt not go forth to the king of Babylon's princes, then shall
this city be given into the hand of the Chaldeans, and they shall burn it with fire, and
[d] thou shalt not escape out of their hand.
19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen
to the Chaldeans, lest they deliver me into their hand, and they [e] mock me.
20 But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of
the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.
21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:
22 And, behold, all the women that are left in the king of Judah's house *shall be*
brought forth to the king of Babylon's princes, and those *women* shall say, Thy friends
have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and*

[a] Isa. 57. 16. [b] 2 Kin. 24. 12. [c] ch. 39. 3. [d] ver. 23; ch. 32. 4 & 34. 3. [e] 1 Sam. 31. 4.

unstable, ever yielding to the present influence. Cf.—

'Prophet of God! in vain thy lips
Proclaim the woe to come;
In vain thy warning voice
Summons her rulers timely to repent.'
Southey.

16. *Soul.*] Cf. 1 Sam. 26. 21, *note;* that *gave us this individuality;* that made us what we are. A peculiarly solemn oath (comp. 1 Sam. 25. 22, &c.). Zedekiah seems to assure Jeremiah's life by calling God to witness as the Author and Preserver of life—as if he would say, Let my life be forfeited if I either take thy life or imperil it by surrendering thee, as lately, to thy foes. But this twofold assurance is given, characteristically, under pledge of secrecy. 17. *Go forth.*] *i.e. surrender;* comp. Isa. 36. 16, 17. He says 'princes,' *i.e.* chief officials (*ch.* 39. 3), because Nebuchadnezzar himself was at Riblah (*ch.* 39. 5).—*Thy soul.*] Equivalent to thou; so in *v.* 20. 19. *Mock.*] If the Chaldeans handed the king over to the deserters, they might taunt him with the half-hearted conduct which had led him (needlessly, if he had contemplated surrender as an alternative) to involve the city and its people in all the risks of a siege and the consequences of failure, and yet, after all, to do only as they had done long before.—Zedekiah may have also feared personal outrage, death, mutilation, such as Saul feared (1 Sam. 31. 4). But Jeremiah points out that yet greater mortification and disgrace must inevitably befall him if he persevere in resisting the Chaldeans and fails at last. 20. *They . . . thee.*] Jeremiah assures the king, speaking as God's prophet, that the Chaldeans will not hand him over to the deserters, and that, if only he will surrender, he shall escape the treatment which he feared. 22. *And.*] Omit. Scorn and taunt are what he fears; by not surrendering he shall not escape these, even from the very women of his household. They will cry that like a fool he had suffered his friends to rule his actions, and now was left by them to suffer the consequences. See Obad. 7; perhaps a proverb or 'fragment of a popular song' is quoted both there and here. Cp.—

'Am I not sung and proverbed for a fool
In every street?'—*Milton.*

—*All the women.*] Cp. 2 Sam. 16. 21, *note.* Upon the capture of the city, the royal harem, *i.e.* the surviving wives and concubines of Zedekiah's predecessors ('left . . . house,' *v.* 22) as well as his own ('wives and children,' *v.* 23), would be the spoil of the victor, and would suffer the indignities then customary or inseparable from their fallen condition. In fact, we find 'Zedekiah's daughters,' notwithstanding the merciful policy of Nebuchadnezzar after the condign punishment of their father and brothers (*ch.* 41. 10), the 'sport of fortune' (*ch.* 41. 10 & 43. 6).—Jeremiah suggests to the king the yet bitterer reproaches and remorse that he would suffer when these victims of his weakness should turn upon him as the author of their woes and upbraid him for yielding to bad advisers, who could do nothing in the time of his trouble to repair the consequences of the fatal policy of resistance to Nebuchadnezzar which they had all along, but especially of late, pressed upon him.—*Friends.*] R.V. *familiar* friends (*the men of thy peace*), *i.e.* the acquaintances who used to salute thee with the customary 'Peace be with thee.'—*Have set thee on.*] R.V. marg. *deceived thee.* 'Zedekiah is a remarkable instance of the wickedness of

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they are turned away back. 23 So they shall bring out all thy wives and *f* thy children
to the Chaldeans: and *g* thou shalt not escape out of their hand, but shalt be taken by
the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

The pledge of secrecy.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou
shalt not die.
25 But if the princes hear that I have talked with thee, and they come unto thee, and
say unto thee, Declare unto us now what thou hast said unto the king, hide it not from
us, and we will not put thee to death; also what the king said unto thee: 26 then thou
shalt say unto them, *h* I presented my supplication before the king, that he would not
cause me to return *i* to Jonathan's house, to die there.
27 Then came all the princes unto Jeremiah, and asked him: and he told them
according to all these words that the king had commanded. So they left off speaking
with him; for the matter was not perceived.
28 So *k* Jeremiah abode in the court of the prison until the day that Jerusalem was
taken.

276.—Fall of Jerusalem.—Zedekiah's Flight, Capture, and Punishment.

2 KINGS XXV. 2-7 (Jer. lii. 5-8). JEREMIAH XXXVIII. 28—XXXIX. 5 & LII. 9-11 (XXXIX. 5-7).

28 . . . AND he was *there* when Jerusalem was taken,

2 And the city was besieged unto the
eleventh year of king Zedekiah.

[J. XXXIX.] 1 In the ninth year of Zedekiah king of Judah, in the tenth month,

f ch. 39. 6 & 41. 10. *g* ver. 18. *h* ch. 37. 20. *i* ch. 37. 15. *k* ch. 37. 21. & 39. 14.

weakness. He had good intentions, and made some movements towards what he knew to be right, but he allowed himself to be swayed from his purpose by courtly flatterers, who pretended to advise what was for his welfare, and wrought his ruin and their own. With woman-hearted pusillanimity, he feared men rather than God.'—*Wordsworth.* And his advisers were unable to help him in the extremity to which they had brought him.——*Mire.*] Probably a reminiscence of the prophet's own recent experience. But Jeremiah, who was true to his convictions and his duty regardless of consequences, was delivered from the 'mire.' **23.** *So.*] *Rather*, And, with *Sept.*, and *Vulg.* (*Variorum*). Something worse than mockery, the extreme of degradation, vengeance, and remorse, shall come upon Zedekiah.——*Thou.*] Emphatic. See *ch.* 37. 17, *note*, 'thou.' If Jerusalem be burned it will be the result of Zedekiah's personal obstinacy and unbelief. Comp. *ch.* 44. 7. **24.** *Not die.*] Not here a promise of his life, but an inducement to secrecy—*i.e.* if this conversation ('these words') come to the ears of the princes it will ensure thy death at their hands. **26.** *Shall say.*] The statement would seem likely; in fact it did answer its purpose. It was true, though not the whole truth. Comp. 1 Sam. 16. 2, where Samuel adopts an expedient whereby he can anoint David king without exciting the suspicions of Saul and so risking his own life. ——*Presented my supplication.*] Cp. *ch.* 36. 7, 27. *He told, &c.*] No one is bound to reveal all that he knows to enemies who seek his life (*Wordsworth*), nor had the 'princes' any right to ask for any part of a confidential conversation.——*Not perceived.*] *i.e.* was not discovered. Literally, as Vulg., *nihil enim fuerat auditum; i.e. it was not reported; Sept.* καὶ ἀπεσώπησαν, ὅτι οὐκ ἠκούσθη ὁ λόγος Κυρίου. **28.**] The last clause of this verse will be found with *ch.* 39. 1 (where see *note*), below.

J. XXXVIII.—**28.** *And . . taken.*] It appears (see *Variorum*) that *ch.* 39. 1, 2 are a parenthesis (so R.V.), if not an explanatory interpolation from the margin. If so, a full-stop instead of a colon should follow the first 'taken;' the last clause being read continuously with *ch.* 39. 3, thus: And it came to pass, when Jerusalem was taken, . . . that all the princes of the king of Babylon came in, &c. (So Vulg. *et factum est ut caperetur Jerusalem.*) In fact, Jeremiah's imprisonment continued after Jerusalem was

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[3] And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

in the fourth month, the ninth *day* of the month, the city was broken up.

[3 a] And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

[2] *And* in the eleventh year of Zedekiah,

[a] ch. 38. 17.

captured; for Nebuzaradan, by whose order Jeremiah was released from 'the court of the prison' (*ch.* 39. 11-14; ep. *ch.* 52. 12), did not reach Jerusalem until a month after the Chaldæans entered the city.

2 K. xxv.—2. *Besieged.*] The commencement and end of the siege, which lasted a year and a half, less one day, were each commemorated by a fast (Zech. 8. 19). The words *day* and *fourth*, which are not found in the Hebrew text here, are supplied from the parallel text of Jeremiah. 3. *Prevailed.*] *Rather*, as in Jer. 52. 6, was sore (*Variorum*). Provisions (probably even for the soldiers, Jer. 37. 21) were at length exhausted; the city had held out to the last extremity. The sufferings of the besieged are outlined by Jeremiah in the Lamentations, which he doubtless wrote while the scenes were fresh in his memory. The women lost their maternal instinct, they let their children die of hunger and of thirst, and even ate them (Lam. 4. 3, 4 & 2. 20); the formerly wealthy and luxurious searched the refuse-heaps for food; the men's faces were livid with starvation, their skin was shrunk and withered 'like a stick.' Doubtless famine and diseases contingent to a long blockade had destroyed their third of the besieged and the sword its third also, as Ezekiel (5. 12) had foretold.

J. xxxix.—2. *Broken up.*] Vulg. *aperta est.* See Kin. *v.* 4, *note.* Cf.—

'The consummating hour is come!
Alas for Solyma!
How is she desolate—
She that was great among the nations fallen!
And thou, thou miserable king,
Where is thy trusted flock,
Thy flock so beautiful,
Thy father's throne, the temple of thy God?
Repentance brings not back the past;
It will not call again
Thy murdered sons to life,
Nor vision to those eyeless sockets more.
Thou wretched, childless, blind old man,
Heavy the punishment;
Dreadful thy present woes,
Alas, more dreadful thy remembered guilt.'
Southey.

3. *The middle gate.*] See Kin. *v.* 4, *note.* —*The princes, &c.*] *i.e.* the great officials who represented Nebuchadnezzar. —*Nergal-sharezer.*] *i.e. Nergal* (the Chaldæan god of war; see 2 Kin. 17. 30) *protect the king.*

The number of these Chaldæan officials is uncertain, whether five, four, or three, because no meaning can as yet be assigned to *Sarsechim* to determine whether it is a proper name or an official title, and *Samgar-nebo* is interpreted either as the one or the other. Samgar-nebo, or Samgar—for the Hebrew consonants might be divided, as in *Sept.*, to attach Nebo to Sarsechim—may mean *cupbearer of Nebo*, or *cupbearer* (*i.e.* the king's, Nehemiah's office, Neh. 1. 11); if so, three high officials would be named, each by his proper name and official title. But the Syrian and Chaldee Versions and the Latin Version or Vulgate support the Hebrew text; and, upon the whole, it seems better to regard Samgar-nebo as a proper name (so Cheyne, comparing Abed-*nego* = probably nebo). Thus we should have four great officials, including the Rab-saris, *i.e.* the *chief eunuch* or chamberlain, and the Rab-mag, *i.e.* the *chief magian* or *learned man.* We miss here the Rab-shakeh (see 2 Kin. 18. 17 and Isa. 20. 1, *notes*). The Rab-tabbâchim, *i.e. chief of the* (royal) *bodyguard*, is mentioned with them a month later. At this time, Nergal-sharezer being Rab-mag, Daniel was Rab-khartummim, or *master magician*, and Rab-signin, or *chief of the governors over all the wise men of Babylon.* —— *Samgar-nebo.*] Regarded as a proper name, Samgar-nebo is translated *Be gracious, O Nebo* (*Chesne, Var. T. B., s.v.*); or (Samgar being connected with the Sanscrit *Sangrâ*) *Warrior of Nebo.* Another name compounded with Nebo is 'Nebuzar-adan,' p. 679, *note.* —— *Sarsechim.*] Those who attach Nebo (see *note* above) to this word (with *Sept.*) assume some corruption of the text, and identify Nebo-sarsechim with Nebu-shashban, the Rab-saris of *v.* 13. —— *Nergal-sharezer, Rab-mag.*] Chief of the Chaldæans, an order which (see Dan. 1. 4, *note*) comprised 'not only priests and philosophers, but also statesmen and generals. They commanded armies and held the chief offices of State.' The Rab-mag or 'Archimagus was, next to the king, the first person in the realm; he accompanied the sovereign to wars, and advised military operations in accordance with sacerdotal presage'—as perhaps in the case depicted by Ezekiel (21. 21-23). 'During any vacancy in the succession he administered the government, and, as in the case of Nebuchadnezzar himself, handed

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[a] And the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and [b] *the king* went the way toward the

[a] And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of

[b] Ezek. 12. 12.

it over to the lawful heir; sometimes he himself became king.' Nergal-sharezer Rab-mag was perhaps the most distinguished of all, being identified with the king Nergal-shar-uzur Rubu-emga of the Inscriptions, the Neriglissar of Berosus (*Josep. C. Ap.* 1. 20), who married Nebuchadnezzar's daughter. He probably was regent during Nebuchadnezzar's seven years of madness. Having murdered Nebuchadnezzar's son and successor Evil-Merodach (*ch.* 52. 31), he seized the throne, reigned about four years, and, being killed in battle with Cyrus when disputing with him the crown of Media, left the Chaldæan throne to his infant and short-lived son Laborosoarchod, about 17 years before Cyrus captured Babylon.

2 K. xxv.—4. *Broken up.*] *Rather*, broken into (*Var.*), *i.e.* the city *was taken by assault*; or, *a breach was made.* 'Break up' means in the A.V. 'break open' or 'through.' See *Var. Tea. B. Glossary, s. v.*—The diminished and enfeebled garrison could no longer withstand the vigorous assaults and the multiplied engines of the Chaldæans (see Jer. 39-33, *intro. note*), and one midnight (*Josephus*) a breach was effected in the northern wall (Manasseh's, 2 Chr. 33. 14—as foreshadowed in Ezek. 9. 2), and through it (Jer.) the victorious Chaldæans poured into the outer and lower quarter of the city (see *ch.* 22. 14, *note*). Nebuchadnezzar's chief officials advancing to 'the middle gate'—a gate not mentioned elsewhere, but probably situate in an inner wall which, crossing the city from west to east, connected Mt. Zion with Mt. Moriah, *i.e.* the upper city or citadel with its fortified palace, &c., on the west with the fortifications of the Temple on the east,—established their headquarters in a central position in the heart of the city between its two great strongholds, thus dividing the city and its garrison into two isolated sections.—*Fled.*] This word, apparently omitted by the scribe, is supplied from the parallel text of Jeremiah. Cp. Ezekiel's (12. 3-16) prophetic description of the king's flight, and Jeremiah's description of his capture in Lam. 4. 19, 20 (quoted v. 5, *note*).—*Night.*] As foretold by Ezekiel (12. 12).—*Two walls.*] *Rather*, the two walls (*Var.*; as in Jer.). The Chaldæans being now close to the palace, Zedekiah's only chance of escaping the vengeance of his justly offended suzerain lay in instant flight; and it seems that as the Chaldæans entered Jerusalem from the north the king escaped at the opposite end of the city, where the Tyropœon valley, descending S.E. between Mts. Zion and Moriah, led to a gateway. By this exit, Zedekiah could apparently leave the city unobserved and gain directly 'the way of the wilderness,' by which he might hope to escape across Jordan (his only refuge, as the rest of Palestine was in the hands of the Chaldæans) by the fords of Jericho. Whether 'the two walls' were those of Zion on the W. and of Ophel on the E., or a cross-fortification connecting these two, is not clear; in the former case, the gateway was itself the fortification, in the latter, it was a passage through a double wall, of which Hezekiah had repaired and strengthened the inner when he added the outer wall as part of his preparations for a siege by the Assyrians (2 Chr. 32. 5; cp. Isa. 22. 11; *ch.* 20. 20). This gate is probably 'the gate of the fountain' (Neh. 3. 15); see next *note.*—*The king's garden.*] On which side of the gateway the royal garden lay is doubtful. According to Josephus and St. Jerome (see Jer. 19. 5, *notes*), it would be outside the fortifications, and above the junction of the valleys of Hinnom and Jehoshaphat whence the brook Kedron flows to the Dead Sea. If so, the gateway would open upon planted ground affording concealment. It was near the pool of Siloah (Neh. 3. 15), which is connected with 'the two walls' in the account of Hezekiah's new reservoir which was made between them, *i.e.* to divert within the fortifications the waters of 'the old pool,' *i.e.* Siloah (Isa. 22. 11). Siloah, the N.T. Siloam, lay at the foot of the Temple hill at the mouth of the Tyropœon and outside the walls of the city, though possibly enclosed in a fortification of its own. The pool survives and preserves its name. This garden was probably the garden of Uzza, in which kings Manasseh and Amon had their tombs (*ch.* 21. 18-26).—*The way toward the plain.*] Or, *the way of the Arabah.* (See next *note.*) Compare David's flight by the same 'way of the wilderness' (2 Sam. 15. 23). Both kings sought to put the Jordan between them and their pursuers; but Zedekiah had no Hushai in Jerusalem to delay the pursuit until he could cross the fords (cp. Judg. 3. 28). Zedekiah had only the darkness and knowledge of the wilderness in his favour. He was accompanied by 'all the men of war,' *i.e.* at least by his bodyguard. If the king purposed taking refuge at the court of the king of Ammon (see Ezek. 21. 20, *note*; comp. 2 Sam. 10. 5) his route would lie through Jericho. —*The plain.*] Heb. *Arabah*, the distinctive

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plain. [5] And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

[6] So they took the king, and brought him up to the king of Babylon [e] to Riblah; and they gave judgment upon him.

[7] And they slew the sons of Zedekiah before his eyes, and [f] put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

the plain. [5] But the Chaldeans' army pursued after them, and [e] overtook Zedekiah in the plains of Jericho:

[J. lii.] [9] [d] Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

[10] [f] And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. [11] Then he put out the eyes of Zedekiah; and the king of Babylon bound him in

chains, and carried him to Babylon, and put him in prison till the day of his death.

[e] ch. 32. 4 & 38. 18, 23. [d] ch. 32. 4. [e] ch. 23. 33. [f] Ezek. 12. 13.

name of the depression of the Jordan and of the Dead Sea. So in v. 5, 'the plains of Jericho' is in Hebrew *the Arabah of Jericho*, or 'the parts of the Arabah about Jericho' (*Variorum*). The root is the verb *to be dry*. The word is very variously rendered in the A.V.: (1) as a proper name; (2) by 'the plain,' or 'the desert,' or 'the wilderness,' or the 'champaign;' and similarly in the *Sept.* Ἀραβᾶ; ἡ Ἀραβᾶ; ἐπὶ δυσμαῖς; πρὸς δυσμῶν; καθ' ἑσπέραν; τῷ πέραν Ἱερικώ; ἔρημος; γῆ ἄνυδρος, ἄπειρος, ἄβατος; and in modern use as in Deut. 1. 1 & 2. 8. It comprises also the continuation of the depression beyond the system of the Jordan, *i.e.*, speaking roughly, from the Dead Sea to the Gulf of Akabah. (see *Variorum Teacher's Bible*, for a general description of the region.) 5. *Pursued.*] Josephus (*Ant.* 8. 10. 2) records the vigour with which they pursued the king and his armed followers, and decently illustrates it. Cp. Lam. 4. 19, 20, 'Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness; the breath of our nostrils, the anointed of the Lord, was taken in their pits: of whom we said, Under his shadow we shall live among the heathen.' From Ezek. 12. 13, 'My net also will I spread upon him, and he shall be taken in my snare,' it is inferred that a body of the Chaldæans reached Jericho or the fords of Jordan in advance of the king, so that he was entrapped between his pursuers and those who awaited his coming. 6. *Took.*] *i.e.* took him prisoner, captured him; the Hebrew of 'Take them alive' (*ch.* 10. 14).——*Riblah.*] Situated on the upper waters of the river Orontes where the range of Anti-Lebanon subsides into rolling downs extending from the Orontes to the Euphrates, and so affords an easy thoroughfare for caravans between the sea coast of Phœnicia, the Mid-Lebanon Valley (the natural route to Palestine and Egypt), and the Valley of the Euphrates. Its commanding position and abundance of forage and water made Riblah the regular headquarters of Egyptian or of Babylonian armies during the whole of this period (*e.g. ch.* 23. 33).——*They gave judgment.*] *He* (Jer.), *i.e.* the king. Zedekiah was probably tried by a court-martial or by a commission for his gross perjury (2 Chr. 36. 13; Ezek. 17. 15-20) and rebellion; Nebuchadnezzar either passing sentence or confirming the sentence of the court. 'Gave judgment,' *rather*, held session (involving a change of vowel points, *Variorum*); or as A.V. marg. *spake judgment* with him; *i.e. spake with him of judgment*: a scene possibly described prophetically in Jer. 1. 16 ('throne' = of judgment). 7. *Put out the eyes.*] Leaving on Zedekiah's memory, as his last sight upon earth, the execution of his own sons—and rendering him for ever incapable of giving any more trouble.—Thus the two apparently contradictory prophecies were both fulfilled: Zedekiah was 'carried to Babylon' (Jer. 32. 5 & 34. 3), yet did not 'see Babylon' (Ezek. 12. 13).——*Fetters of brass.*] Two pair, one for the hands, one for the feet, as in most monumental representations. Lit. with the double brass (so Jer.; *marg.* 'fetters'; cf. 2 Chr. 33. 11).

J. lii.—10. *Princes of Judah.*] 'Nobles' in the parallel chapter (39. 6; a different Hebrew word, used in *ch.* 27. 20). 11. *Prison.*] *Sept.* reads, but improbably, εἰς οἰκίαν μύλωνος, recalling Judg. 16. 21, Samson 'did grind (*i.e.* work the mill) in the prison house.'

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277.—Jerusalem and the Temple Burned.—Judah Depopulated.—The Last Captivities.

'*Your house is left unto you desolate.*' Comp. Jer. vii. 14, 15.

2 KINGS XXV. 8-21 (Jer. lii. 12-14).	2 CHRONICLES XXXVI. 19, 18, 20, 21.	JEREMIAH XXXIX. 8 & LII. 15-30 (XXXIX. 9, 10).

8 AND in the fifth month,
on the seventh *day* of the month, which *is* [a] the nineteenth year of king
Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard,
a servant of the king of
Babylon, unto Jerusalem:
9 [b] and he burnt the house
of the LORD, [d] and the king's
house, and all the houses of
Jerusalem, and every great

19 And they burnt the
house of God, and brake
down the wall of Jerusalem,
and burnt all the palaces

8 [c] And the Chaldeans
burned the king's house,
and the houses of the peo-
ple, with fire, and brake

[a] ver. 27; see ch. 24. 12. [b] Ps. 74. 6, 7 & 79. 1, 7. [c] ch. 38. 18. [d] Amos 2. 5.

2 K. XXV.—8. *Fifth month.*] *i.e.* Ab (= July-August); a few days less than a month after the Chaldæans broke into the city (*v.* 3); cf. Zech. 7. 3. And some think that the Temple and citadel ('city,' *v.* 19, and Jer. *v.* 25; 'midst of the city,' ep. Jer. 41. 7) had obstinately held out till now, and so explain Nebuzaradan's coming and the severity of his measures. But the more probable view is that Nebuzaradan was sent from Riblah, then the headquarters of the Chaldæan king, after the report of his great officials as to the capture, &c., of Jerusalem had been received, to carry out the instructions of Nebuchadnezzar, *viz.* (1) to arrange for the evacuation and destruction of Jerusalem; (2) to select from among the prisoners the ringleaders in the late rebellion for punishment by himself, and such other Hebrews as it was prudent or desirable to remove to Babylon; and (3) to arrange for the future government of the country, and an impotent remnant of the agricultural population to be left in it under a native viceroy. See *v.* 22, *note.*——*Seventh.*] So also Baruch 1. 2. But *tenth* in Jer. 52. 12, and so Josephus, *B. J.* vi. 4. 5, and, if so, the very day on which the Romans burned the later Temple; 'a day tragical as the 10th of August in European history.' The discrepancy being in the text cannot be cleared up. 'The Jews' commemorative fast has always been kept on the *ninth* day, a date given in the Syriac version of Kings.'—Perhaps this is another instance of the miscopying of similar letters used for numerals; *e.g.* Jer. *v.* 28, *note* 'seventh.'——*Nineteenth.*] *i.e.* Zedekiah's 11th (Jer. 32. 1).—— *Nebuzar-adan.*] *i.e. Nebo gave a seed.*——*The captain of the guard.*] *i.e.* of the royal bodyguard; lit. *chief of the slaughtermen* or *executioners* (Heb. *rabtabbehim*; see Jer. 39. 3, *note*). The execution of Adonijah and Joab 'by the hand' of Benaiah the son of Jehoiada, the captain of the Cherethites and Pelethites (1 Kin. 2. 25, 34, 46; cp. 2 Sam. 8. 18), shows that to execute the capital sentences of a king was originally one of the duties of a royal bodyguard, as now of the Ottoman captain-pasha. Nebuzar-adan's was evidently a confidential office of the highest order. The Hebrew word is frequent in Genesis (see A.V. marg. Gen. 37. 36), and recurs only in these chapters of Jeremiah and in connection with the Chaldæans; thus it is applied in the Bible to the royal body-guards of Egypt and of (Dan. 2. 14) Babylon only. The *rûsin* of 1 Sam. 22. 17; 2 Kin. 11. 25; &c. were a different body.——*A servant.*] The expression in Jer. *v.* 12 is literally (as marg.) *stood before*, implying personal service (Prov. 22. 29; 1 Kin. 10. 8; *ch.* 5. 25). See Jer. 35. 19, *note.*——*Unto.*] Jer. *into*; but in Jer. the Hebrew might mean (as *Vulg.* and *Syr.*) *in Jerusalem*, and 'which served' might mean *representative of* (1 Kin. 18. 15; *ch.* 3. 14). Wordsworth adopts the A.V. rendering, and explains that Nebuzaradan reached Jerusalem ('unto') on the 7th and entered the city ('into') on the 10th day. 9. *Burnt.*] In fulfilment of the prophecies of Ezekiel (10. 2) and of Jeremiah (7. 14, 15 & 21. 10 & 34. 2, 22 & 38. 18, esp. *v.* 23), which had seemed so incredible.——*The king's house.* The palace, in the guardhouse of which Jeremiah was confined when the city was taken. On the evacuation of the city, the prisoners would be removed, prior to the burning of the chief buildings.——*And every.*] Meaning, *that is to say every* (omit *man's*), and qualifying the preceding 'all;' only the larger houses were burnt; comp. Jer. 'and all the houses of the great men' (R.V. *even every great house*, but marg. as A.V. *every great man's house*): Chr. 'all the palaces thereof.'

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man's house burnt he with fire, and de-
fire. 10 And all the army stroyed all the goodly ves-
of the Chaldees, that *were* sels thereof.
with the captain of the
guard, [e] brake down the walls of Jerusalem round about.

thereof with fire, and down the walls of Jerusalem.

The prisoners and the rest of the vessels of the Temple carried to Babylon.

(Jer. lii. 15-30.)

11 Now the rest of the people *that were*
left in the city, and the fugitives that
fell away to the king of Babylon, with
the remnant of the multitude, did Ne-
buzar-adan the captain of the guard carry
away.
12 But the captain of the guard [f] left of
the poor of the land *to be* vinedressers and
husbandmen.

15 Then Nebuzar-adan the captain of the
guard carried away captive *certain* of the
poor of the people, and the residue of the
people that remained in the city, and
those that fell away, that fell to the king of
Babylon, and the rest of the multitude.
16 But Nebuzar-adan the captain of the
guard left *certain* of the poor of the land
for vinedressers and for husbandmen.

13 And [g] the [h] pillars of
brass that *were* in the the house of God, great and that *were* in the house of
18 And all the vessels of
17 Also the pillars of brass

[e] Neh. 1. 3. [f] ch. 24. 14; Jer. 40. 7. [g] ch. 20. 17; Jer. 27. 19, 22. [h] 1 Kin. 7. 15.

10. *With.*] This word is found in the text of Jer. v. 14. 11. *Rest.*] *Rather*, residue, as A.V. in Jer. v. 15. —— *Fugitives . . . away.*] R.V. adopts here the A.V. rendering of the parallel passage, the Hebrew being the same, but in Jer. 39. 9 renders deserters. The deserters saved but their own lives, as Jeremiah had foretold; they did not escape captivity.——*Remnant*, &c.] *Rather*, residue, *i.e.* of the inhabitants *of the country*, as distinguished from the survivors of the inhabitants of Jerusalem and of the refugees captured therein.—As to the additional words in Jer. (v. 15), *viz. certain of the poor of the people*, see *note* there. Three classes are otherwise mentioned in both narratives: (1) the captured, (2) the deserters, (3) the inhabitants of the country still remaining landowners and cultivators (less the few poorest of v. 12, &c.). 12. *The poor.*] *Rather*, poorest; as in Samaria's case, according to Amos (3. 12); 'the poor of the people, which had nothing' (Jer. 39. 10).——*Husbandmen.*] *Rather* (more exactly), ploughmen (or even *spade-men*). *Husbandman*, the man that is master (Runic, *bonda*) of the house, is a larger personage, a goodman, a farmer (the Heb. *gôbim* occurs here only, and the kindred *yôg'bim* in Jer. v. 16 only). We learn from Jer. 39. 10 that 'vineyards and fields' were 'given' them. Canaan was no longer 'their own land'; they were as colonists settled by the conqueror to hold the country for him; a remnant too poor and too feeble to give trouble, but capable of continuing the cultivation of the land so that it should yield some revenue to him.

2 C. xxxvi.—19. *Goodly.*] Rendered *pleasant* in Isa. 64. 11; lit. *objects of desire* (cf. Hag. 2. 7). 18. *All the vessels, great and small.*] The Ark of God is passed over unnamed! In 2 Mace. 2. 5 (a book probably written to meet a demand for the marvellous, *Plumptre*) we read: 'Jeremy found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense.' Cp. 2 Esdras 10. 21, 'Thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed, our psaltery is laid on the ground . . . the light of our candlestick is put out, the ark of our covenant is spoiled,' &c.

J. lii.—15. *Certain of the poor.*] *Rather*, of the poorest sort. Some think that this phrase has crept into the text from v. 16. But Wordsworth points out that it is reasonable that some even of 'the poorest' should be removed, though some were left.——*Remained.*] The A.V. in Kin., *were left*, should be adopted here.——*Rest.*] *Rather*, residue, as above, or *remnant*, as Kin. v. 11.——*Multitude.*] So all the Versions and the parallel passages. The Heb. *'âmôn* may have this meaning, if akin to *hâmôh* (= to hum); or (R.V. marg. *artifices*) it may (Cant. 7. 1) mean *workman*, if akin to *'âmen* (= to prop), which is probably its meaning in Prov. 8. 30 (so *Sept.*, *Vulg.*); sometimes (*ch.* 46. 25) it should be rendered *Amon* (the god of Thebes). 16. *Certain . . . poor . . . for.*] *Rather*, of the poorest . . . to be. 17. *Also . . . brake.*] *Rather*, And did break in pieces (as in Kin.).

2 K. xxv.—13. *Pillars.*] Cf. 1 Kin. 7. 21. The two significant ornaments of the Porch of the Temple, Hiram's masterpieces, called Jachin and Boaz, *i.e. stability* and *strength*, are now ruthlessly broken in pieces. The diameter of these pillars was considerable, *viz.* 5 ft. 9 in. exterior measurement, of the

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house of the LORD, and [t] the bases, and [k] the brasen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. 16 And [l] the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. 15 And the firepans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away. 16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; [m] the brass of all these vessels was without weight. 17 [n] The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the

small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon. 18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. 19 And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away. 20 The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: the brass of all

[t] 1 Kin. 7. 27. [k] 1 Kin. 7. 23. [l] Ex. 27. 3; 1 Kin. 7. 45, 50. [m] 1 Kin. 7. 47. [n] 1 Kin. 7. 15.

hollow inside 5 ft. 1 in., for the metal was about 4 in. thick.——*Brass.*] *Rather*, bronze (cf. 2 Sam. 8. 10). Little else had escaped former spoliations, and this was of the famous Phœnician make. But *Var.* renders *copper* throughout.——*Bases.*] *Rather*, pedestals. Omit the comma after 'bases,' reading *were* for 'was' (and in Jer.); both 'bases' and 'sea' were within the inner court of the Temple. As to *under the bases* in Jer. *v.* 20, see *note* there; the *bases* were under the lavers, the bulls under the sea. *The bases* for the ten lavers were on wheels and were highly ornamented. The lavers were designed for washing the material of the burnt offering (2 Chr. 4. 6); apparently they were constructed to suit the altar of burnt offering, which was elevated so that the officer at least was visible to the assembled congregation. 15. *Firepans.*] The word might mean a pan of coals, on which incense was burnt; but its use in Ex. 25. 38 indicates rather snuff-dishes (p. 225) connected with the lamp. As to all these vessels, see *notes* on 1 Kin. 7. A few golden utensils seem to have survived previous spoliations; those of silver, Zedekiah had made (Baruch 1. 8). Thus the residue of the sacred vessels, the fate of which the false prophets had so furiously contested with Jeremiah (28. 3, 6), was removed as Jeremiah (27. 18–22) had foretold.——*Bowls.*] *Rather*, basons, 'such . . . silver.' The A.V. rendering from Jer. should be adopted here. 16. *One sea.*] *Rather* (as marg.), the one sea. It was unique, a marvellous casting, its ornaments being cast with it; for description of dimensions and symbolism, see 1 Kin. 7. 23, *note*, p. 221. It stood originally (p. 222), until removed by Ahaz (p. 464), on 12 oxen, and was called 'a sea' because of its capacity (*Jos. Ant.* 8. 3, 5). It was designed *for the priests to wash in* (2 Chr. 4. 6).——*The . . . weight.*] Apparently a reference to the record of 1 Kin. 7. 47, as if the compiler contrasted in thought the lavish zeal and generosity to which these masterpieces of art owed their existence with their fate, *i.e.* to be broken up and carried away by the conqueror for the mere value of the metal. 17.] The compiler (especially in Jer.) dwells upon the details of the massiveness and beauty of the bronze work as if in loving regret, or perhaps to record that these were the very masterpieces that Hiram had made for king Solomon. The particulars given here (and in Jer.) agree with the record in 1 Kin., except as to the height of the capital, which is *three* cubits here and *five* elsewhere (probably *three* is one of the frequent copyist's errors in letter-numbers, as below).——*The one pillar.*] The pillars were evidently a pair (1 Kin. 7. 15, A.V. 'eighteen cubits apiece').——*The chapiter, &c.*] *Rather*, a chapiter (Lat. *capitalis* = belonging to the head, p. 229) of brass was upon it; *i.e.* it was of bronze also, and the pillars were intact.

J. lii.—18. *Caldrons.*] *Rather*, pots (as in Kin., and so in *v.* 19), used, as were the shovels, for the ashes of the altar.——*Bowls.*] R.V. *basons* (& in *v.* 19), *i.e.* vessels for sprinkling the blood. 19. *Basons.*] Or, *cups.*——*Caldrons.*] Heb. *sir*; cf. *ch.* 1. 13.——*Cups.*] *Rather*, chalices, rendered *bowls* in Ex. 25. 29, not the word there rendered *covers*, and *cups* in 1 Chr. 28. 17, where *fleshhooks* are meant. 20. *Twelve . . . under.*] Not in Kin., but correct if 'under' means *underneath* (see Kin. *v.* 16, *note*); 'the bases,' &c., should then be read, omitting the comma, as another clause (so Wordsworth).

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height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

these vessels was without weight. 21 And *concerning* the [e]pillars, the height of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow. 22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, with network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these. 23 And there were ninety and six pomegranates on a side; *and* [f]all the pomegranates upon the network *were* an hundred round about.

The chief officials of Judah are judged and executed at Riblah.

18 And the captain of the guard took [g]Seraiah the chief priest, and [r]Zephaniah the second priest, and the three keepers of the door: 19 and out of the city he took an officer that was set over the men

24 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: 25 he took also out of the city an eunuch, which had the charge of the

[e] 2 Chr. 3. 15. [f] See 1 Kin. 7. 20. [g] 1 Chr. 6. 4; Ezra 7. 1. [r] Jer. 21. 1 & 29. 25.

21. *Concerning.*] Or, *as for one . . . the one* (so in *v.* 22).——*Fillet.*] *Rather*, cord, or *line* (1 Kin. 7. 15, so R.V.), since *fillet* has now lost the meaning of Lat. *filum*; Fr. *filet*; *Sept.* σπαγίον; Vulg. *funiculus.* 22. *Network.*] Cf. 1 Kin. 7. 17, *note.*——*The second, &c.*] The *Vulg.* is literal, *similiter columnæ secundæ, et malogranata*; *i.e. the second pillars had like unto these, and pomegranates*; but perhaps the reading of *Sept.* is better, *likewise on the second pillar were eight pomegranates per cubit for the twelve cubits.* 23. *On a side.*] *Rather*, on the sides; Vulg. *dependentia, i.e. on the outside*; lit. *windwards, i.e.* 24 towards each quarter of the wind, with one at each corner to make up the 100; cp. 1 Kin. 7. 20, which seems to mean two rows of 100 on each pillar, with lattice-work between. 25. *He.*] The A.V. rendering in Kin. should be adopted.——*Eunuch.*] So A.V. marg. in Kin. (*v.* 19).——*Had.*] Var. *had had.* The chief 'captains' who survived probably accompanied Zedekiah in his flight. The Hebrew here is *pakid*, meaning *deputy* or lieutenant.

2 K. xxv.—17. *Three.*] *Five* in 1 Kin., Chr., and Jer.——*The wreathen work.*] Var. *the* lattice *work* (1 Kin. 7. 18, *note*). The A.V. rendering in Jer., *with net-work*, should be adopted here; omit the comma. 18. *Took.*] *i.e.* selected. The deliberate apportionment of responsibility and of punishment is remarkable; usually captured cities were given over to indiscriminate slaughter. See on Jer. 43. 10, 11.——*Seraiah.*] Probably grandson of Hilkiah and possibly ancestor of Ezra (7. 1); the High Priest.——*Second priest.*] *Sept.* υἱὸν τῆς δευτερόστου (2 Sam. 23. 20, *note*, p. 159); he it was who refused (Jer. 29. 26, 29) to punish Jeremiah as a false pretender to prophetic power. This Zephaniah was a member of both commissions sent by Zedekiah to enquire of Jeremiah (Jer. 21. 1 & 37. 3). The 'second priest' was the High Priest's deputy (Heb. *pakid*), and seems to have had the functions of Pashur in Jer. 20. 1, *i.e.* chief officer and inspector of the police of the Temple.——*The three keepers of the door.*] Lit. of the *threshold* (A.V. marg.), *i.e.* the gate of the Temple. There were 24 gate-keepers, including four chief gate-keepers, one for each gate, who had charge also of the 'chambers and treasuries' containing the sacred vessels, instruments, and stores (1 Chr. 9. 17, 19, 26–29). These three ecclesiastics were probably selected because they ranked next after the 'second priest,' and with him and the High Priest were executed as the representatives of the religious orders, whose influence in promoting and in sustaining the rebellion marked them out for exemplary punishment. They would probably defend the Temple to the very last, and do not seem to have escaped with the king and 'all the men of war.' See Jer. 35. 4, *the chamber of Maaseiah* (apparently Zephaniah's father, Jer. 29. 25) *the keeper of the door.* Perhaps Zephaniah was himself the chief 'keeper of the door,' and therefore only the three others are specified here. 19.] The selection from the other prisoners follows; the chief military commanders ('all the men of war,' Jer. 52. 7; cp. Jer. 40. 7) had apparently escaped with Zedekiah.——*Out of the city.*] Apparently, the five ecclesiastical chiefs had been captured in the Temple, which was practically a fortress defended by armed Levites (cp. 2 Chr. 23. 7).——*Officer.*] Jer. *an eunuch*, and so A.V. marg. here; but Variorum *a courtier.* Cf. p. 2, *note.* Many officials of high position, including military commanders, were eunuchs.

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of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city: 20 and Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah: 21 and the king of Babylon smote them, and slew them at Riblah in the land of Hamath.

men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. 26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. 27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath.

The last captivities of Judah.

[a] So Judah was carried away out of their land.

20 And them that had escaped from the sword carried he away to Babylon;

Thus Judah was carried away captive out of his own land.

[b] where they were servants to him and his sons until the reign of the kingdom of Persia: 21 to fulfil the word of the LORD by the mouth of [c] Jeremiah, until the land [d] had enjoyed her sabbaths: *for* as long as she lay desolate [e] she kept sabbath, to fulfil threescore and ten years.

28 [f] This *is* the people whom Nebuchadrezzar carried away captive: In the [g] seventh year [h] three thousand Jews and three and twenty:

[a] Lev. 26. 33; Deut. 28. 36, 64; ch. 23. 27.
[b] Jer. 27. 7.
[c] Jer. 25. 9, 11, 12 & 36. 6, 7 & 29. 10.
[d] Lev. 26. 34, 35, 43; Dan. 9. 2.
[e] Lev. 25. 4, 5.
[f] 2 Kin. 24. 2.
[g] See 2 Kin. 24. 12.
[h] See 2 Kin. 24. 14.

—*Were . . . presence.*] Lit. (as marg.) *saw the king's face*, and so in Jer. Cp. Esth. 1. 14. —*Principal scribe.*] *Rather*, the scribe, the captain of the host (A.V. marg. *the scribe of the captain of the host*, and so in Jer.); Vulg. *Sopher principem exercitus, qui probabat tyrones de populo terræ* (= passed the recruits). The laymen selected would be, in modern phrase, one commanding officer (not a commander-in-chief, marg. *eunuch*, as Jer.), five (seven in Jer.) privy councillors, the chief *military* secretary (distinct from *scribes* of 1 Kin. 4. 3; 2 Sa. 8. 17), and sixty prominent men, whether dwellers in Jerusalem or refugees who had sought shelter there. —*Found.*] *i.e.*, as some interpret, survivors of the citadel garrison; *see v. 8, note.* 20. *Brought them to the king of Babylon.*] The scene may be pictured from Jer. 43. 10, 11, and from similar scenes upon the monuments. —*Riblah.*] There (see heading of Baruch 6) the captives received from Jeremiah a letter of warning against the dangers of Babylon, her idolatries and impurities. 21. *Slew.*] *Rather*, as A.V. in Jer., put them to death. —*Away.*] Add *captive* from Jer.

2 C. xxxvi.—20. *That . . escaped . . sword.*] The prisoners are referred to. As to the commanders of Zedekiah's forces who escaped, see 2 Kin. 25. 23, 24; Jer. 40, 7, &c.—*Sons.*] *i.e.* successors. —*Until*, &c.] The later date of the narrative of the Chronicler is shown by this and the following remarks. 21. *To fulfil.*] The Chronicler, who wrote with the object of impressing upon his contemporaries the moral and religious lessons of the history of their nation, characteristically treats this period as a penalty for the neglect of the Sabbatical year seven (cf. Num. 14. 34) or seventy times (cf. *Lev.* 26. 34); on what occasions is unknown.—*Enjoyed.*] *Rather*, perhaps, made good; *rātsāh*, meaning primarily *to be delighted with one*, especially with one bringing gifts, passes into the meaning *delight*, *satisfy*, *pay off* (*e.g.* a creditor).

J. lii.—25. *Near*, &c.] Lit. (as marg. and R.V.), *saw the face of the king.* —*Scribe.*] Cf. Kin. *v.* 19. *note.* 26. So.] *Rather* And (as Kings), and conversely in *v.* 27. 27. *Carried captive.*] The completion of the expatriation of the Hebrews, in fulfilment of Jeremiah's prophecies, is now recorded. 28. *This is the people.*] Kings and Jeremiah here cease to be parallel, and evidently a new document is used in the latter, which has the peculiarity of computing the years of Nebuchadnezzar's reign at one less than any other. —As to the number of persons deported by Nebuchadnezzar, it is probable that the population of Jerusalem in Zedekiah's reign did not exceed 6,000, and recently disease, the sword, and famine must have greatly reduced

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29 [c] In the eighteenth year of Nebuchadrezzar he carried away captive from
Jerusalem eight hundred thirty and two persons:
30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the
captain of the guard carried away captive of the Jews seven hundred forty
and five persons:
All the persons *were* four thousand and six hundred.

278.—Nebuchadnezzar's Care of Jeremiah.

Nebuchadnezzar's instructions to Nebuzar-adan.

JEREMIAH XXXIX. 11-14.

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to
Nebuzar-adan the captain of the guard, saying, 12 Take him, and look well to him, and
do him no harm; but do unto him even as he shall say unto thee.

Jeremiah is released and placed under Gedaliah's charge.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris,
and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes; 14 even they
sent, [d] and took Jeremiah out of the court of the prison, and committed him [b] unto
Gedaliah the son of [e] Ahikam the son of Shaphan, that he should carry him
home: so he dwelt among the people.

[c] See ver. 12. [d] ch. 38. 28. [b] ch. 40. 5. [e] ch. 26. 24.

that number.—*Seventh.*] *Rather*, seventeenth. Yod, the smallest Hebrew letter (jot), which stands for 10, might easily be omitted by the scribe. With this correction, the two first deportations mentioned here would belong to Nebuchadnezzar's final war against Zedekiah; the former being probably a deportation, during the siege, of the people of the country. **29.** *Persons.*] Lit. *souls*; cf. Gen. 14. 21, and p. 64, *note*. **30.** *Three and twentieth year.*] This deportation, five years after the fall of Jerusalem, is mentioned here only. It may be inferred from this passage, and from ch. 25. 9, 20, 21 & 27. 3, 8 & 46. 14-49. 33, that Nebuchadnezzar, after the fall of Jerusalem, made an expedition against Ammon, Moab, Edom, and the other neighbours of Judah, and, having conquered them, invaded and conquered Egypt (see Ezek. 30, *intro. note*).—*Jews.*] Probably from Moab, Ammon, Edom, and Egypt.—*All.*] The smallness of the numbers shows that these deportations belong to the very end of the history.—The Babylonian captivities of Judah, which began in Jehoiakim's 4th year, are thus completed after 23 years. The fate of Israel, as foretold by Jeremiah (3. 8-11; comp. 2 Kin. 23. 27), had overtaken Judah also. The kingdom, promised to David, reduced to one-sixth by Solomon's sins (1 Kin. 11. 32-36), was now at an end.

J. xxxix.—**11.** *Gave charge.*] Jeremiah's policy was probably well known to Nebuchadnezzar; and, if so, the conqueror would recognise in him the leader of his supporters in Judah. He may also have had a superstitious reverence for a prophet of such notoriety. See *ch.* 40. 2, *note* 'said.'—*To.*] Heb. *by the hand of* (marg.). **12.** *Look, &c.*] Heb. *set thine eyes upon him* (marg.). So in *ch.* 40. 4; *i.e.* have an eye to him, do not lose sight of him. **13.** *So.*] Observe, the siege and capture of Jerusalem by the Chaldeans were the cause of the liberation of Jeremiah (*Wordsworth*). His countrymen imprisoned the prophet and threatened his life; strangers like Ebed-melech and alien and pagan conquerors like Nebuchadnezzar give him liberty and life. The rejected of the Jews is the honoured of the Gentiles.—*All . . . princes.*] See *notes* on v. 3.—*Princes.*] *Rather*, chief officers, or officials; see v. 3, *note*. **14.** *Even.*] Or, *and*, or omit.—*Prison.*] *Rather*, guard or watch, as elsewhere.—*Gedaliah the son of Ahikam the son of Shaphan.*] Gedaliah was the representative of a noble family which for at least three generations had been true to the prophets of Jehovah (*e.g.* Shaphan, Josiah's secretary of State, 2 Kin. 22. 14; 2 Chr. 34. 8, 20) and especially to Jeremiah himself (Ahikam, marg. ref.). Gedaliah's selection to be the Chaldean viceroy implies that this distinguished family had throughout shared Jeremiah's political policy, *i.e.* of submission to Nebuchadnezzar; some even attribute his appointment to Jeremiah's influence.—*Home.*] Evidently Jeremiah's release from the royal guardhouse and restoration to liberty ('among the people') is described, but whether the prophet was taken to Gedaliah's private or official residence, or was suffered to return to his own home, cannot be determined. Some render *to his home* (compare John 19. 27); others, *to the house*, *i.e.* the palace (*the* house *par excellence*).

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279.—Jeremiah Laments over Judah and Jerusalem.

'*Hast thou utterly rejected Judah? hath thy soul lothed Zion? . . Do not abhor us, for thy name's sake.*'—Jer. xiv. 19, 21.

'*It is of the Lord's mercies that we are not consumed . . . Let us search and try our ways, and turn again to the Lord.*'—Lam. iii. 22, 40.

LAMENTATIONS I. & V.

א ALEPH.

1 How doth the city sit solitary, *that was* full of people!
[a]*How* is she become as a widow!
she *that was* great among the nations,
And [b]princess among the provinces,
how is she become tributary!

[a] Isa. 47. 7, 8. [b] Ezra 4. 20.

ב BETH.

2 She [c]weepeth sore in the [d]night, and her tears *are* on her cheeks:
[e]Among all her lovers [f]she hath none to comfort *her:*
All her friends have dealt treacherously with her, they are become her enemies.

[c] Jer. 13. 17. [d] Job 7. 3; Ps. 6. 6. [e] Jer. 4. 30 & 30. 14; ver. 19. [f] ver. 9, 16, 17, 21.

The Book of Lamentations is not only a Dirge, an outpouring of the overwrought feelings of a religious patriot when contemplating the ruin of his country with all its inheritance of privilege and of hope, it is also a commentary upon the past history of the nation (ch. 2. 17 with ch. 4. 11, 13) and, in particular, upon the circumstances of its fall just related. Incidentally, by allusions and descriptive details, it supplements the brief record of the histories; but probably the immediate purpose of the writer was a moral one, namely, to awaken and cherish a spirit of true religion in the relics of his nation during the Captivity, and so to promote the reformation which must precede the restoration of the Hebrews to God's favour and their Return to their own land. The Book, says Bishop Chr. Wordsworth, is 'a national expression of woe, a national confession of sin, and a national prayer for pardon and grace;' such, as a matter of fact, it became to the Hebrews later, *e.g.* Zechariah (1. 6) quotes Lam. 1. 13 & 2. 17.—The Book is anonymous in the Hebrew, but trustworthy tradition, especially the preface in the Septuagint Version, and its own style and contents justify its ascription to Jeremiah. It belongs unmistakeably to the last days of the Kingdom or the commencement of the Exile. And though Ewald thinks it may not have been written until after the Flight into Egypt of Jer. 43, Payne Smith holds that it was certainly written immediately after the capture of Jerusalem, *i.e.* in the month which intervened between the capture of Jerusalem and its destruction, while Jeremiah was living in Jerusalem under the protection of Gedaliah (Jer. 39. 14). It is with the vivid recollection of an eye-witness that the prophet recapitulates the sufferings of the besieged during the last stages of the siege, and the sufferings of the captives after the city's fall. But he contemplates all these memories as *the punishment of the iniquity of the daughter of my people* (*ch.* 4. 6), and the harrowing catalogue is apparently intended to bring home to the Exiles the greatness of their guilt by means of the greatness of their punishment, which, as God is just and merciful, must be the measure of their guilt and far less than its equivalent. The prophet mourns over the calamities of Judah and Jerusalem as the consequence of their sins, and prays that Jehovah will cause the relics of his nation to repent. His own faith and hope is all but overwhelmed (characteristically, see Jer. 4. 10 & 12. 1-4 & 15. 15-18) under the flood of anguish and despondency, but, as the last four verses of the book intimate, he has 'the certainty that finally there must be the redeeming of life for God's people, and vengeance for His enemies,' and he 'prays that Zion's reproach may be taken away, and that Jehovah will grant repentance unto His people and renew their days as of old' (*P. Smith*). Compare Jer. 14. 17-22, which may be looked upon as the germ of these elegies. —The Book consists of five separate poems, each complete in itself with a distinct subject, yet brought under a plan which includes them all. The structure of the five poems is alphabetic and most elaborate. Each elegy or dirge (Heb. *kinoth*, the word used in Jer. 7. 29 & 9. 10, 20; 2 Chr. 35. 25; 2 Sam. 1. 17) is arranged symmetrically in 22 verses or stanzas, according to the number of the letters of the Hebrew alphabet; and, except in the fifth elegy, each verse begins with its own letter in alphabetical order (a transposition of two letters occurs in *chs.* 2, 3, 4). Further, in the first three elegies, two of the three lines also commence with the letter appropriated to the verse. This highly artificial

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ג GIMEL.

3 [a] Judah is gone into captivity because of affliction, and because of great servitude:
[b] She dwelleth among the heathen, she findeth no rest:
All her persecutors overtook her between the straits.

ד DALETH.

4 The ways of Zion do mourn, because none come to the solemn feasts:
All her gates are desolate: her priests sigh,
Her virgins are afflicted, and she *is* in bitterness.

[a] Jer. 52. 27.

[b] Deut. 28. 64, 65; ch. 2. 9.

method may have been adopted as an aid to memory (compare the didactic Song of Moses, which Israel was to commit to memory, Deut. 31. 19), or as a restriction imposed upon himself by the poet to concentrate his overflowing emotion, or as a mental effort which was in itself a relief to his feelings (see note on *ch.* 5). The third elegy is the most, and the fifth the least, elaborate of the five. Nagelsbach has pointed out that *ch.* 3. 22–42 forms an unit, and is the centre of the whole book; and it should be observed that here Jeremiah suspends awhile the strong passionate language of his lament, and, with entire submission to Jehovah and trust in His righteousness and mercy, sets forth 'the riches of God's grace in the brightest colours,' as if making *the mercies of Jehovah* the central idea of the whole poem.

1. *—1. How . . . How . . . How.*] The triple 'how' marks the form of the stanza—each verse of *chs.* 1–3 has, in the Hebrew, three members:—but Payne Smith's rendering of the second and third lines is more forcible: *She is become a widow that was great among the nations: A princess among provinces, she is become a vassal* (Variorum). The marvel of the change is illustrated in *ch.* 4. 12, *The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered* (or did not believe that . . . would enter) *into the gates of Jerusalem.*——*Sit solitary.*] *i.e.* sit upon the ground (the attitude of mourning) alone. So Isaiah (3. 26) had foretold, *And she being desolate* (or *emptied*, A.V. marg., so R.V. marg.) *shall sit upon the ground.* Contrast Isa. 52. 2, *Shake thyself from the dust; arise, and sit down* (on a throne, *i.e.* seat) . . . *O captive daughter of Zion.* The unpeopled metropolis represents the nation, and is described as a mother left alone and mourning for her lost children. See Isa. 47. 9, where *loss of children* (*i.e.* a teeming population) is coupled with *widowhood* in the doom of Babylon, and contrast the promises in Jer. 31. 15–17 & 33. 10–13.——*As a widow.*] *i.e.* deserted. Cp. Isa. 47. 8 and Jer. 30. 17. Cheyne regards the figure as one taken from polyandry, *i.e.* she is abandoned by all her former 'lovers,' comparing v. 2; Isa. 23. 16 & 47. 8 and Rev. 18. 7, *I sit a queen, and am no widow, and shall see no sorrow* (or *mourning*). Other commentators, comparing Jer. 2. 2 & 8. 14; Isa. 54. 4, 5, and like passages, understand the loss of a husband to be meant, and interpret that Judah is abandoned by her God, who had condescended to speak of Himself as her Husband.——*Provinces.*] A word used to describe subject countries and vassal kingdoms (1 Kin. 20. 17; Esth. 1. 1, 22, &c.); the neighbours of Judah, her subjects during her prosperity, are probably meant here.——*Tributary.*] Subjected to 'a tribute of bondservice' of personal labour (Josh. 16. 10; 1 Kin. 9. 21). In these days, the conquered became slaves (see *ch.* 5. 13), and the proud Israelite was now subjected even to other slaves (*ib. v.* 8). Money payment in lieu of personal servitude belongs to later times, *e.g.* Esth. 10. 1. 2. *In the night.*] The idea of solitariness is thus increased. She realizes her situation more deeply when the world is silent and the undistracted heart is abandoned to self-communion.——*Lovers . . . comfort.*] *i.e.* none of her allies strengthened ('comfort') her; with especial reference perhaps to her disappointment of help from Egypt (Jer. 2. 36). *Our eyes failed . . . in our watching . . . for a nation that could not save us* (*ch.* 4. 17). See *ch.* v. 19.——*Friends . . . treacherously . . . enemies.*] Perhaps with especial reference to the contrast between the attempt of Judah's neighbours to form a league with her against Nebuchadnezzar (Jer. 27. 3) and their subsequent inaction or active hostility and their exultation at her downfall. Cp. Ezek. 25. 3, 6 (Ammon, cp. Jer. 40. 14), 8 (Moab and Seir), 12 (Edom, cp. *ch.* 4. 21), 15 (Philistines), and 26. 2 (Tyre). 3. *Captivity because of.*] The interpretation of this line depends on the rendering of the Hebrew of these words—for 'captivity' may also be rendered by *exile* (voluntary) and 'because of' by *out of.* The A.V. rendering 'because of' means *by reason of, i.e. to escape from* 'affliction . . . servitude,' and by 'captivity' voluntary *exile* is meant; therefore 'Judah' means the fugitives generally who had taken refuge in foreign lands from the Chaldæan invasion and its consequences (see Jer. 40. 11). But according to the rendering 'captivity *out of* affliction,' &c., 'Judah' would mean the captives selected by Nebuchadnezzar, and they would be described as forcibly removed out of 'misery at home to a yet worse misery in Babylonia;' but, to judge by the fate of former deportations (*Jer.* 29. 4–7; cp. 2 Kin. 18. 32) this would hardly be the case.——*Findeth no rest.*] As foretold

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ה HE.

5 Her adversaries [a] are the chief, her
enemies prosper;
For the LORD hath afflicted her [b] for the
multitude of her transgressions:
Her [1] children are gone into captivity
before the enemy.

ו VAU.

6 And from the daughter of Zion all her
beauty is departed:
Her princes are become like harts *that*
find no pasture,
And they are gone without strength be-
fore the pursuer.

[a] Deut. 28. 43, 44. [b] Jer. 30. 14, 15; Dan. 9. 7, 16. [1] Jer. 52. 28.

in Deut. 28. 65, 66. *And among these nations shalt thou find no ease, neither . . . rest . . . thy life shall hang in doubt before thee*, and by Jeremiah (9. 16; cp. 42. 22, &c.), and by Ezekiel (5. 12). —— *Persecutors.*] *Rather*, pursuers, as in *ch.* 4. 19 (*Variorum*), where, however, R.V., which follows A.V. here, has *pursuers*; *Sept.* πάντες οἱ καταδιώκοντες. ——*Between the straits.*] *i.e.* either metaphorically, in the midst of her straits (*Var.*), in the extremity of her distress, or, *within* the straits, *i.e.* when driven like hunted game into a place whence every outlet is stopped; her persecutors took her at the greatest disadvantage. *Sept.* renders, ἀναμέσον τῶν θλιβόντων, *i.e.* surrounded by oppressors. Possibly there is an allusion to the capture of Zedekiah; see *ch.* 4. 19, 20 & v. 6, *note*. Or, perhaps, in the recesses, to which she had fled for refuge. 4. *Ways of Zion.*] *i.e.* roads leading thereto, formerly thronged, but now almost utterly (Jer. 41. 5) void of pilgrims. The religious desolation of Jerusalem (therefore called 'Zion') and cessation of the religious life of Judah is here painted. Contrast the Songs of Degrees, especially Ps. 122. 1, 2, 4, and Jer. 17. 25, 26. —— *Solemn feasts.*] R.V. 'solemn *assembly*,' but marg. '*appointed* feasts.' The Hebrew is one word only, *môêdh*, and means simply *set*, *appointed*, and so *annual*, cp. Lat. *sollennis*; in Scripture it is applied to the Sabbath, Passover, Pentecost, Day of Atonement, and Feast of Tabernacles only (*Hengstenberg*). ——*Virgins.*] Associated with 'priests' because their songs and dances formed part of the religious festivals (Ps. 68. 25). Cf.—

> 'From worse than bondage save,
> From sadder than Egyptian woe,
> Those whose silver cymbals glance,
> Those who lead the supplant dance,
> Thy race, the only race that sings,
> "Lord of Lords! and King of kings."'
> —*Milman.*

—— *Bitterness.*] Instead of festal joy. Cp. *ch.* 5. 15; Ruth 1. 20. 5. *Adversaries . . . enemy.*] *Rather*, oppressors (v. 7 also); *tsar*, lit. *binder*; *Sept.* οἱ θλίβοντες; the same word which is rendered *enemy* here (*adjin*) and in v. 7 also. ——*The chief.*] *Rather*, become the head (*Variorum*; so R.V.); the phrase of Deut. 28. 44, now fulfilled; the relative position of Judah and of her neighbours is reversed. ——*Prosper.*] Lit. *are at peace*; connected with the ordinary salutation, *shalôm*, *i.e.* Peace (be with you). The security, the 'rest on every side,' which had been the blessing on David, now describes the feeling with which her adversaries contemplate Judah's impotence. ——*Children.*] *Rather*, babes; Heb. *'ôlêl*, lit. *suckling*; *Sept.* νήπια; Vulg. *parvuli*; R.V. *young children.* ——*Before.*] As a gang of slaves is driven 6. *Beauty.*] *Rather*, splendour (*Variorum*); R.V. *majesty*, but marg. as A.V. Lit. *ornament*; *Sept.* εὐπρέπεια = *comeliness*; Vulg. *decor*; but constantly used of the majesty (cp. Rev. 18. 7) of God (Ps. 104. 1). Cp. *ch.* 2. 15, *Is this the city that men call The perfection of beauty, The joy of the whole earth?* and Ps. 50. 2. ——*No pasture.*] Comp. Jer. 14. 5, 6 for a similar figure; there, the hind and the wild ass lose their characteristics owing to the drought, so here, Zedekiah, his sons, and the princes, and the chief 'men of war' of Jer. 39. 4, 5 (comp. *ch.* 4. 19, 20) are represented as having lost through exhaustion their power to march or to fight. 7. *Remembered.*] *Rather*, remembereth (*Variorum*), *i.e.* calls to mind. ——*Miseries.*] *Rather*, expulsion (*Var.*); *Sept.* ἀπωμός; R.V. marg. *wanderings*, *i.e.* in exile; but R.V. as A.V. Payne Smith renders *homelessness*; the word (which occurs only here and in *ch.* 3. 19, and Isa. 58. 7, '*cast out*,' *Sept.* ἀστέγους) describes, he says, the state of the Hebrews cast forth from their homes and about to be dragged into exile. ——*Pleasant.*] Or *desirable*, and so in v. 10 (*Vulg.*; so A.V. marg.). Affliction brought to mind all God's good gifts that she had enjoyed in the past without recognition of the Giver. ——*She had in.*] *Rather*, she had from (*Variorum*); *Sept.* and R.V. *were from*. Comp. Hos. 2. 8. ——*When . . . fell into . . . did.*] Or, *Now that . . . fall by . . . doth* (*Variorum*); R.V. as A.V. Compare Jer. 30. 12-15. ——*Saw . . . did mock.*] Or, *have seen . . . have mocked* (*Variorum*); R.V. as A.V. ——*Sabbaths.*] R.V. *desolations*; Heb. *ceasings*, *i.e.* from all activity, referring to Jerusalem's ruined (lit. *vacansioni*, dead-alive) condition; *Sept.* ἐπὶ καταστρεφῇ αὐτῆς. Cp. Lev. 26. 34, 35; 2 Chr. 36. 21 (*as long as she lay desolate she kept sabbath*), and contrast Heb. 4. 9. The word occurs only here, and means *Sabbatisma*, *Sabbath keepings* (*P. Smith*); the Hebrew Sabbath-rest was alike a mystery and an absurdity in the eyes of foreigners, as the classical writers

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ז ZAIN.

7 Jerusalem remembered in the days of
her affliction and of her miseries all
her pleasant things that she had
in the days of old,
When her people fell into the hand
of the enemy, and none did help
her:
The adversaries saw her, *and* did mock
at her sabbaths.

ח CHETH.

8 [m] Jerusalem hath grievously sinned;
therefore she is removed:
All that honoured her despise her, be-
cause [n] they have seen her naked-
ness:
Yea, she sigheth, and turneth back-
ward.

ט TETH.

9 Her filthiness *is* in her skirts; she [o] re-
membereth not her last end;
Therefore she came down wonderfully:
[p] she had no comforter.
O LORD, behold my affliction: for the
enemy hath magnified *himself.*

י JOD.

10 The adversary hath spread out his hand
upon [q] all her pleasant things:
For she hath seen *that* [r] the heathen en-
tered into her sanctuary,
Whom thou didst command *that* [s] they
should not enter into thy congregation.

כ CAPH.

11 All her people sigh, [t] they seek bread;
They have given their pleasant things
for meat to relieve the soul:
See, O LORD, and consider; for I am
become vile.

[m] 1 Kin. 8. 46.
[n] Jer. 13. 22, 26; Ezek. 16. 37 & 23. 29; Hos. 2. 10.
[o] Deut. 32. 29; Isa. 47. 7.
[p] ver. 2, 17, 21.
[q] ver. 7.
[r] Jer. 51. 51.
[s] Deut. 23. 3; Neh. 13. 1.
[t] Jer. 38. 9 & 52. 6; ch. 2. 12 & 4. 4.

attest. Plumptre says that the word seems coined to express at once the enforced Sabbaths of the untilled land and the Sabbaths of Jerusalem which, after the destruction of the Temple, were conspicuous for the absence of any religious rites. **8.** *Is removed.*] *Rather,* become an (so A.V. marg.) impurity (*Var.*) R.V. *become as an unclean thing;* but R.V. marg. as A.V. As in v. 17, the figure is taken from the separation of a woman under ceremonial defilement. Vulg. *instabilis facta est;* so *Sept.,* εἰς ἀλλον ἐγένετο = became like a wave-tossed vessel.—*Nakedness.*] Cp. Isa. 47. 2, 3; she that was 'called tender and delicate' is forced to live the life of a slave, with its extreme ignominy of habitual exposure; the flowing train being laid aside when menial work was to be done. Isaiah alludes likewise to the unecovering of the limbs when crossing rivers on the journey to the place of captivity. Cp. Jer. 13. 22, *For the greatness of thine iniquity are thy skirts discovered* (*i.e.* uncovered, *that thy shame may appear, v.* 26), *and thy heels made bare, i.e.* in working barelegged.—*Yea, &c.*] *Rather,* She herself also sigheth (*Variorum*). — *Turneth backward.*] To hide her shame, sighing with the humiliation of high bred modesty and of the consciousness that she has brought all this contempt and ignominy upon herself. **9.** *Is . . remembereth . . came . . . had.*] *Rather,* was . . . remembered (*Variorum*), *i.e.* it is her former reckleness as to the future that has brought Jerusalem to this. Jeremiah (5. 31) had cried in vain in the time of her last probation, *And what will ye do in the end thereof?* Comp. Isa. 47. 7.—*My.*] Jerusalem speaks here and in v. 11, and thus 'leads up to the second division of the chapter' (*vs.* 12–22)—*Streane.* See *vs.* 12–22, *note.* **10.** *Pleasant things.*] *i.e.* treasured possessions, works of art, vessels of silver and gold, and furniture. The Gentile spoiler's touch had profaned also the treasures of the Temple. — *Entered.*] Or, *are* entered. — *Sanctuary.*] The Holy of Holies, which even a Jew might not enter, unless he were the High Priest.—*Whom.*] *Rather,* concerning whom (*Variorum*). The Temple has been profaned by the entry, as part of the Chaldean army, of even the Ammonite and Moabite, proscribed as nations (see Deut. 23. 3). Contrast Isa. 52. 1, *henceforth there shall no more come into thee the uncircumcised and the unclean.* **11.** *Sigh . . . seek.*] *Rather,* have been sighing, have been seeking bread (*Variorum*), as A.V. in the next clause; R.V. as A.V. The extreme scarcity probably continued for some time after the capture of the city.—*Pleasant things.*] See 1 Kin. 20. 6; 2 Chr. 32. 27, *treasuries for pleasant jewels,* and compare Prov. 24. 4. The precious hoards of the royal and chief families have been bartered for food; they are exhausted, and now starvation stares the survivors in the face. —*Relieve.*] *Rather,* revive (*Variorum*); R.V. *refresh;* and so in *vs.* 16, 19. *Or,* A.V. marg. *to make the soul to come again, i.e.* to bring back the ebbing life; compare the revival by food of the Egyptian in 1 Sam. 30. 12.—*Consider.*] Or, *behold,* as in v. 12.

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Jerusalem bewails her sufferings as the consequence of her sins.

ל LAMED.

12 *Is it* nothing to you, all ye that pass by?
Behold, and see [u] if there be any sorrow like unto my sorrow, which is done unto me,
Wherewith the LORD hath afflicted *me* in the day of his fierce anger.

מ MEM.

13 From above hath he sent fire into my bones, and it prevaileth against them:
He hath [x] spread a net for my feet, he hath turned me back:
He hath made me desolate *and* faint all the day.

נ NUN.

14 [y] The yoke of my transgressions is bound by his hand: they are wreathed,
And come up upon my neck: he hath made my strength to fall,
The Lord hath delivered me into *their* hands, *from whom* I am not able to rise up.

[u] Dan. 9. 12. [x] Ezek. 12. 13 & 17. 20.
[y] Deut. 28. 48.
[z] Isa. 63. 3; Rev. 14. 19, 20 & 19. 15.

12-22.] In the second half of the dirge, the city speaks and refers to her sins as the cause of her sufferings (*vs.* 14, 18, 20, 22), a confession which forms the leading thought of *ch.* 2. 12. *Is it . . pass by?*] Jerusalem's 'unparalleled sufferings were met with an unparalleled indifference.'—The A.V. marg. has an alternative: *It is nothing . . .* (Heb.) *pass by the way*; but the A.V. is generally approved. 13. *From above.*] *Rather*, From on high (*Variorum*), *i.e.* as by fire from heaven; compare the reference in *ch.* 4. 6 to the fate of Sodom.——*Bones.*] Compare Heb. 4. 12.——*A net.*] For the nets of the hunter which entangled the game, compare Isa. 51. 20. *Thy sons have fainted, they lie at the head (i.e. top) of all the streets, as a wild bull (an antelope,* Variorum) *in a net: they are full of the fury of the Lord, the rebuke of thy God.* Contrast Ps. 57. 6. —— *Turned me back.*] From every outlet successively, proving escape to be hopeless. 14. *Wreathed, and.*] The *exact* word occurs here only; Job 40. 17 suggests *inseparably bound*; perhaps Fr. is right, *il est fortement lié. Elles s'appesantissent sur mon cou.* R.V. *knit together.* As a yoke, irremovable because the cords are knotted, the punishment of the sins of Jerusalem is bound upon her neck; so that she is unable to look up or even to bear up under the weight (cp. Ps. 38. 4 & 40. 12). —— *Fall.*] Heb. *stumble*; R.V. *fail.*——*He.*] *Rather*, it, *i.e.* the yoke; so the Heb.

ס SAMECH.

15 The Lord hath trodden under foot all my mighty *men* in the midst of me:
He hath called an assembly against me to crush my young men:
[z] The Lord hath trodden the virgin, the daughter of Judah, *as* in a winepress.

ע AIN.

16 For these *things* I weep; [a] mine eye, mine eye runneth down with water,
Because [b] the comforter that should relieve my soul is far from me:
My children are desolate, because the enemy prevailed.

פ PE.

17 [c] Zion spreadeth forth her hands, *and* [d] *there is* none to comfort her:
The LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him:
Jerusalem is as a menstruous woman among them.

[a] Jer. 13. 17 & 14. 17; ch. 2. 18.
[b] ver. 2. 9. [c] Jer. 4. 31.
[d] ver. 2. 9.

——*The Lord.*] Heb. *Adonai*, not followed by Jehovah, 'the LORD,' the covenant title of the God of Israel. This title is frequently dropped in Lamentations, as the A.V. shows. Adonai never occurs thus alone in Jeremiah's prophecies, but it so occurs fourteen times in these poems, as if the prophet 'would intimate that, in her humiliation, Jerusalem felt the *lordship* of Jehovah the God of Israel, but by reason of her sins, no longer felt that *lordship* to be exercised by Him as JEHOVAH, *i.e.* as the God of His covenanted people, to protect them' (*Wordsworth*).——*Hath delivered, &c.*] This is the punishment, the yoke.——*From whom . . rise up.*] R.V. *against whom . . . stand*; but marg. as A.V. 15. *Trodden under foot.*] Rather, *lightly regarded*, set at nought. *Var.* (so R.V.). 'The heroes of Judah fell, not in open battle, but ignominiously' in the midst 'of the captured city.'——*An assembly.*] *Rather*, a solemn feast (*môêdh*, as v. 4) ; Vulg. *tempus*, Sept. καιρόν. R.V. *a solemn* assembly. A gathering, not of Israel for her religious festivals (Lev. 23. 2); here the young warriors of Jerusalem are trampled on as in a winepress. — The assembly called is one of her enemies to crush her; cp. Jer. 15. 8. —— *Trodden the . . . winepress.*] A standing equivalent for the carnage of battle (see Isa. 63. 3; Joel 3. 13; Rev. 14. 18-20) viewed as a Divine punishment. Render, rather, *trodden* the wine-

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ℵ TZADE.

18 The LORD is [e] righteous; for I have
[f] rebelled against his commandment:
Hear, I pray you, all people, and behold my sorrow:
My virgins and my young men are gone into captivity.

ℙ KOPH.

19 I called for my lovers, *but* [g] they deceived me:
My priests and mine elders gave up the ghost in the city,
[h] While they sought their meat to relieve their souls.

ℝ RESH.

20 Behold, O LORD; for I *am* in distress:
my [i] bowels are troubled;
Mine heart is turned within me; for I have grievously rebelled:

[e] Neh. 9. 33; Dan. 9. 7, 14. [f] 1 Sam. 12. 14, 15.
[g] ver. 2; Jer. 30. 14. [h] ver. 11.
[i] Job 30. 27; Isa. 16. 11; Jer. 4. 19 & 48. 36; ch. 2. 11; Hos. 11. 8.

[k] Abroad the sword bereaveth, at home *there is* as death.

ℳ SHIN.

21 They have heard that I sigh: [l] *there is* none to comfort me:
All mine enemies have heard of my trouble; they are glad that thou hast done *it:*
Thou wilt bring [m] the day *that* thou hast called, and they shall be like unto me.

ℕ TAV.

22 [n] Let all their wickedness come before thee;
And do unto them, as thou hast done unto me for all my transgressions:
For my sighs *are* many, and [o] my heart *is* faint.

[k] Deut. 32. 25; Ezek. 7. 15.
[l] ver. 2.
[m] Isa. 13, &c.; Jer. 46, &c.
[n] Ps. 109. 15. [o] ch. 5. 17.

press for (*of*, A.V. marg.) the virgin-daughter of Judah (*Variorum*); R.V. as A.V., but omitting 'the' before 'daughter.' **16.** *The comforter.*] God, who alone could strengthen (*conforto*, p. 142) and revive, was the Author of the punishment. He even tells the neighbouring nations (see *v.* 17) to regard Jerusalem with enmity and as a contemptible outcast, and has closed the door of prayer (*ch.* 3. 8, 14). —— *Relieve.*] See *v.* 11, *note.* **17.** Contrast Psalms 46 and 48.—— *Spreadeth . . . hands.*] The attitude of entreaty amongst Orientals (*e.g.* 1 Kin. 8. 38), and so of prayer generally.—— *That*, &c.] *Rather*, that those *that are* round about him should be his adversaries (*Variorum*); *i.e.* that the nearest neighbours of Israel, his natural allies, should become his bitterest foes.—— *A . . . woman.*] See on *v.* 8. They cry, '*Unclean*'—*Get thee hence* (Isa. 30. 22). **18.** *I have rebelled.*] A confession of guilt, the first step towards conversion, is put into the mouth of Jerusalem. Cp. Jer. 22. 23. Misery issues in repentance. See *v.* 20. 'I have *grievously* rebelled.'—— *People.*] *Rather*, peoples (so *Sept.*, *Vulg.*). The Gentiles are addressed. **19.** *I called . . . lovers.*] See *v.* 2, *note.* The Hebrews were always on the tenter-hooks of expectation of foreign aid, instead of simply resting in Jehovah (*Cheyne*). Cp. 2 Chr. 32. 8. —— *Their meat.*] *i.e.* vainly sought food to sustain life.—— *Relieve.*] See *v.* 11, *note.* Even the chiefs, religious and civil, died of famine during the search. **20.** *Behold, O Lord.*] Prayer and confession of sin ends the first as the second, third, fourth, and last of these elegies. —— *Turned.*] *i.e.* overturned, upset. The allusion may be to the fever of famine (Ps. 38. 10); the Hebrew of 'troubled' probably means *inflamed.*—— *Bereaveth, at home.*] Outside the home, the enemy slays; within it death presents itself in manifold forms. Cp. Jer. 9. 21, *For death is come up into* (*i.e.* the pestilence steals in at) *our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets* (*i.e.* so that the courts and streets are deserted).—— *As death.*] 'Death' usually, as in Jer. 15. 2 & 18. 21, 22; Ezek. 5. 12, means the diseases which accompany sieges and famine; but the addition of 'as' seems to refer the word here to the various ways in which death would be observed, perhaps watched, in its stealthy approaches to the various inmates of the home. **21.** *They are glad.*] Edom in particular, or else Edom is a type of the unholy joy of the Gentiles over the fall of Judah and Jerusalem. See *ch.* 4. 21; Jer. 49. 12; Ps. 137. 7.—— *Wilt bring.*] *Rather*, bringest (*Variorum*). *Sept.* has *bringest the day, thou callest the time.* R.V. as A.V. The day is that of God's vengeance on the enemies of His people, when they too shall be crushed by Nebuchadnezzar (Jer. 25. 18-29). The prophet records his conviction that the fulfilment of prophecy in the case of Judah is an earnest of its fulfilment in the case of her enemies also.—— *Called.*] Or, *proclaimed.* **22.** *Let*, &c.] Jeremiah (as in Jer. 11. 20 & 18. 21) appeals to the righteous Judge of all the earth to avenge the miseries inflicted on His People. Compare Ps. 79. 10, *Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants.*

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The reproach of Judah—a plea for the mercy of Jehovah

(Lam. v.)

1 [a] REMEMBER, O LORD, what is come
upon us:
Consider, and behold [b] our reproach.
2 [c] Our inheritance is turned to
strangers,
Our houses to aliens.
3 We are orphans and fatherless,
Our mothers *are* as widows.
4 We have drunken our water for money;
Our wood is sold unto us.
5 [d] Our necks *are* under persecution:
We labour, *and* have no rest.
6 [e] We have given the hand [f] *to* the
Egyptians, *and to* the Assyrians,
To be satisfied with bread.
7 [g] Our fathers have sinned, *and* [h] *are* not;
And we have borne their iniquities.
8 [i] Servants have ruled over us:
There is none that doth deliver *us* out
of their hand.
9 We [k] at our bread with *the peril of* our
lives
Because of the sword of the wilderness.
10 Our [l] skin was black like an oven
Because of the terrible famine.

[a] Ps. 89. 50, 51. [b] Ps. 79. 4; ch. 2. 15.
[c] Ps. 79. 1. [d] Deut. 28. 48; Jer. 28. 14.
[e] Gen. 24. 2; Jer. 50. 15. [f] Hos. 12. 1.
[g] Jer. 31. 29; Ezek. 18. 2. [h] Gen. 42. 13; Zech. 1. 5. [i] Neh. 5. 15.
[k] Job 30. 30; Ps. 119. 83; ch. 4. 8.

Lam. v.—In this poem (see *intro. note* to *ch.* 1) the alphabetical arrangement is not found, although it has 22 verses. Some regard this difference as a sign of want of finish, and therefore refer the elegy, or indeed all the elegies, to Jeremiah's sojourn in Egypt, and suppose that the poet's work was interrupted by his death. Others regard this elegy as very highly finished after a fashion of its own, and attempt in various ways to account for the differences between it and the other four.——1. *Consider, and behold.*] *Rather,* behold, and see (as in *ch.* 1. 11, 12).——*Reproach.*] *i.e.* national disgrace. 2. *Our inheritance.*] *i.e.* Canaan (Lev. 20. 24).——*Turned.*] *i.e.* turned over to.——*Houses.*] *i.e.* homes. The 'great' houses (2 Kin. 25. 9; Jer. 52. 13) had been burned, but many houses and even towns must have survived the ravages of the invaders; see Jer. 40. 10. 3. *As widows.*] The husbands being captives in exile. Or, the whole verse may be regarded as metaphorical, meaning, *We are utterly desolate.* 4. *Is sold.*] Heb. *cometh for price* (A.V. marg., R.V. marg.). 'Our' is emphatic, We have to pay for our own wood and water. 5. *Our . . . persecution . . . labour.*] *Rather,* upon our necks we are (so A.V. marg.) pursued: we are wearied (*Var.*); R.V. Our *pursuers* are *upon our* necks; we *are weary.* So vigorous is the pursuit of the fugitives of Judah that the pursuers are described as ever upon the point of overtaking them—hanging, as it were, over the pursued; it is also incessant. 6. *Given the hand.*] *i.e.* 'submitted to,' 1 Chr. 29. 24 (marg. *gave the hand*). To hold out the hand was a sign of surrender. (In Ezek. 17. 18, the action is connected with the making of an agreement.)——*To . . . Assyrians.*] *Rather,* to Egypt and to Assyria (*Variorum*). Payne Smith regards the passage as metaphorical; *i.e.* we are ready to submit to any one who will give us food; all feelings of patriotism are crushed, and our sole remaining care is the selfish desire for personal preservation. Others take it literally, and understand it of the Hebrews, now captives or subjects of Nebuchadnezzar, and of those who had already taken or purposed taking refuge in Egypt; *i.e.* to escape starvation we must submit to the sway of one or the other. In the latter case, 'Assyria' is interpreted to mean Babylon (as by some in Jer. 2. 18); in the former, to mean the northern of the two great powers of antiquity. 7. *Are not.*] *i.e.* are dead. The accumulated penalty of sin has fallen upon this generation. 8. *Servants.*] *i.e.* slaves, who frequently rose to high office; it may be gathered from Prov. 30. 22 & 19. 10 how intolerable such rule would be to the Hebrew.——*Ruled . . . that doth.*] *Rather,* rule. 9. *Gat.*] *Rather,* get (*Variorum*; so R.V.). An indication of the state of the country generally; the Bedouin ('wilderness') Arabs, always active in unsettled times, made it unsafe. Stanley understands this passage of some sorties of the garrison, attempts to obtain provisions during the siege, which had been usually repulsed by the wild Arab tribes who hung upon the outskirts of the Chaldean camp; but this seems unlikely. 10. *Was black.*] *Rather,* gloweth (*Var.*); R.V. *is black,* but marg. *is hot.*——*Terrible.*] *Rather,* burning heat of, *Variorum* (so R.V.); A.V. marg. *terrors or storms.* A rare and obscure word rendered *horrible tempest* in Ps. 11. 6, and *horror* in Ps. 119. 53, and here by Payne Smith *fever-blast*; Ewald and Hitzig understand it to mean *a fiery blast.* 'The words paint the hot fever of hunger rather than the livid paleness of exhaustion'

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11 [l] They ravished the women in Zion,
And the maids in the cities of Judah.
12 Princes are hanged up by their hand:
[m] The faces of elders were not honoured.
13 They took the young men [n] to grind,
And the children fell under the wood.
14 The elders have ceased from the gate,
The young men from their musick.
15 The joy of our heart is ceased;
Our dance is turned into mourning.
16 [o] The crown is fallen *from* our head:
Woe unto us, that we have sinned!
17 For this [p] our heart is faint;
[q] For these *things* our eyes are dim.

18 Because of the mountain of Zion,
which is desolate,
The foxes walk upon it.
19 Thou, O LORD, [r] remainest for ever;
[s] Thy throne from generation to generation.
20 [t] Wherefore dost thou forget us for ever,
And forsake us so long time?
21 [u] Turn thou us unto thee, O LORD, and we shall be turned;
Renew our days as of old.
22 But thou hast utterly rejected us;
Thou art very wroth against us.

[l] Isa. 13. 16; Zech. 14. 2.
[m] Isa. 47. 6; ch. 4. 16.
[n] Judg. 16. 21.
[o] Job 19. 9; Ps. 89. 39.
[p] ch. 1. 22.
[q] Ps. 6. 7; ch. 2. 11.

[r] Ps. 9. 7 & 10. 16 & 29. 10 & 90. 2 & 102. 12, 26, 27 & 145. 13; Hab. 1. 12.
[s] Ps. 45. 6.
[t] Ps. 13. 1.
[u] Ps. 80. 3, 7, 19; Jer. 31. 18.

(*Plumptre*). 11. *Ravished.*] *Rather*, have ravished (*Var.*). 12. *Were.*] *Rather*, are (*Var.*), as in the previous clause; so R.V. Neither rank nor age protected the chief Hebrews from public indignities. As to the exposure of corpses (or their impalement, which the monuments show to have been not uncommon) the fate of the bodies of Saul and Jonathan illustrates the practice, and the feeling of the Hebrews about it (1 Sam. 31. 10-13). 13. *They took . . to grind.*] *Rather*, The young men have borne the mill. The flower of the nation had to carry the millstones, and probably, like Samson, to grind the corn of their conquerors, the work of a slave and usually of females. Cp. Isa. 47. 2, *Take the millstones, and grind meal.* Allusion may be made here also to the march of the captives towards Babylonia. —— *The children fell.*] *Rather*, the youths have stumbled (*Various*). Here lads below the age for military service are meant (*P. Smith*, but R.V., *children*), who were made to do the most menial work of slaves, either to hew and bring home wood (cp. Josh. 9. 27), or, less probably, to carry it for fuel (dung chiefly serving for fuel in the desert and throughout the East; see Ezek. 4. 12) on the long journey to Babylon. 14.] The public life of the city is no more; the seat of judgment, the hum of business and of converse are silent, and so are the stringed instruments (Hebrew). *Sept.* ψαλμός. Cp. Jer. 7. 34; Matt. 11. 16, 17. 16. *That.*] *Rather*, for, as in the next verse. The confession of personal sinfulness contrasts with the half-complaining tone of v. 7. 17. *For this.*] *i.e.* for our national degradation (v. 16). —— *For these things.*] *i.e.* the catalogue of vs. 8-15. 18. *Because of.*] *Rather*, for, as in the two preceding members of the stanza. —— *The foxes.*] *Rather*, jackals, which inhabit ruins. So *Var.* and R.V. marg. (retaining 'the'); R.V. as A.V. 19. *Remainest.*] *Rather*, sittest enthroned (*Var.*); so R.V. marg. *sittest as king*; but R.V. *abidest*. God's unchangeableness (Ps. 102. 26, 27) is contrasted with the catastrophe which has befallen His people: in particular, therefore, the unchangeableness of His promise is, even in the apparent hopelessness of Judah's situation, a ground for faith and for hope and therefore for prayer. 20. *So long.*] Numerous passages in the Psalms are suggested by this verse; *e.g.* Ps. 90. 13, *Return, O Lord, how long?* Ps. 77. 9, *Hath God forgotten to be gracious? . . . And I said, This is my infirmity* (and cp. Jer. 10. 19). 21. *Turn . . . turned.*] Apparently a quotation from Jer. 31. 18, where see *note*. Jeremiah says that only God can commence the work of reformation; it is He that must turn the heart of Israel towards Himself and cherish the germs of repentance and of reformation, upon which Israel's restoration to His favour and to Canaan must depend. 22. *But.* &c.] Ewald and Thenius render, *Thou canst not have* (*lit.* Except thou hast) *utterly rejected us. And be exceeding* wroth against us! So R.V. marg. *Unless* thou hast . . . *And* art, &c.; A.V. marg. *For will thou utterly reject us?* Thou art, &c. The hope latent in these words is so veiled, that in the synagogue lectionary v. 21 is repeated at the close, to remove the depression occasioned by v. 22 in the minds of the undiscerning. Plumptre holds that the hypothesis of utter rejection is just stated as the only obstacle to renewal and restoration, and stated as an impossibility:—God has not rejected, and therefore He will renew.—The central part of the Lamentation (*ch.* 3. 22-42) should be read with vs. 19-22. There the prophet puts the afflictings of Judah in their true light. Judah must not complain, but *search and try its ways, and turn again to the Lord; it must lift up its heart with its hands . . . for the Lord will not cast off for ever . . the Lord is good unto them that wait for him, to the soul that seeketh him.*

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280.—The Remnant under Gedaliah.—A Gleam of Hope.

Gedaliah appointed governor of the cities of Judah.—Jeremiah at Ramah; he rejoins Gedaliah.

2 KINGS XXV. 22-24. JEREMIAH XL.

22 AND *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

[1] The word that came to Jeremiah from the LORD, [a] after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

[a] ch. 39. 14.

2 K. XXV.—22-26.] The narrative in Kings is a brief extract from that in Jeremiah (*chs.* 40-43). 22. *Remained.*] *Rather*, were left. —— *Ruler.*] *Rather*, governor, as in Jer. Nebuchadnezzar's vengeance was coupled with wise policy. He would induce this last remnant of the nation, as the larger remnant left under Zedekiah eleven years before (cp. Ezek. 17. 13, 14), to settle down in Judah under his protection (Jer. v. 11). To Gedaliah, who as a disciple of Jeremiah would regard the Chaldæan supremacy as God's ordinance, it would seem true patriotism to accept the governorship under Nebuchadnezzar with its opportunities to benefit his countrymen.

J. XL.—Chapters 40-43 give the sequel of the final Chaldæan conquest of Judah, and show how God's merciful intentions were defeated by the degeneracy of David's heirs, and by the obstinacy and infatuation of the remnant of Judah.—By the catastrophe just completed, the truth and justice of Jehovah had been vindicated. But it was not His purpose to utterly unpeople Judah. See *ch.* 42. 9-11. And Nebuchadnezzar's policy (see *vs.* 9-11, and 2 Kin. 25. 22, *note*) gave the last remnant of the nation an opportunity to reorganize itself in its own land under a native governor, supported by the prophet whose inspiration had been overwhelmingly substantiated by the recent catastrophe, and protected by the Chaldæan power, which had no rival between the Persian Gulf and the frontier of Egypt. But once more a leading member of the 'seed royal' brings greater evil upon his countrymen and country than even their conqueror desired. As Zedekiah had caused the destruction of Jerusalem, so Ishmael, now the chief or only representative of David in Judah, causes *the remnant of Judah* to *perish* (*v.* 15). Otherwise, the exiles on their return after the Babylonish captivity might have found a humble but established community to which to attach themselves, instead of a land deserted and waste and cities in ruins and without inhabitant in the midst of hostile aliens.——1. *The word that came to Jeremiah.*] The phrase next occurs at the opening of *ch.* 44, and it is probable that *chs.* 40-43 inclusive formed an unit of prophetical record, or a separate Roll. As regards the prophetic character here ascribed to historical narrative, it should be remembered that all the writings of the prophets were regarded by the Hebrews as written under inspiration; hence their title for the historical Books of the Bible, *viz. the Earlier Prophets.* (Compare St. Paul's words, πᾶσα γραφὴ Θεόπνευστός, 2 Tim. 3. 16, and 2 Pet. 1. 21.) But the phrase 'the word from the Lord' is only applied to history where (as here, from *ch.* 42. 7-11. 15) it is mingled with actual prophecy. Members of the Schools of the prophets were the national annalists, and their writings, usually the annals of particular monarchs (*e.g.* 2 Chr. 26. 22), are the actual or ultimate sources of the general histories quoted by the writers of the Books of Kings and Chronicles (*e.g.* 2 Chr. 9. 29), the prophetic spirit and religious drift of which is to be thus explained.——*Let . . . Ramah.*] The Ramah, *i.e. the height*, and the Mizpah, *i.e. the watch-tower*, mentioned here, are the well known rival fortresses, one on each side of the boundary between the two Hebrew kingdoms (1 Kin. 15. 22). On 'Mizpah,' see *v.* 6, *note.* Apparently the bulk of the prisoners were assembled at Nebuzar-adan's headquarters at Ramah, about six miles from Jerusalem, chained together in gangs for safe custody. There Nebuzar-adan would determine their fate—*such as are for the sword* (of the executioner), *to the sword; and such as are for the captivity, to the captivity* (*ch.* 15. 2; comp. *ch.* 43. 10, 11). Jeremiah arrives manacled like the rest, probably because Gedaliah, who doubtless would have protected the prophet from this indignity (*ch.* 39. 14), had previously left Jerusalem for Mizpah (*v.* 6), the seat of his new

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2 And the captain of the guard took Jeremiah, and [b] said unto him, The LORD thy God hath pronounced this evil upon this place. 3 Now the LORD hath brought *it*, and done according as he hath said: [c] because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you. 4 And now, behold, I loose thee this day from the chains which *were* upon thine hand. [d] If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, [e] all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go whereseever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 *Then* went Jeremiah unto Gedaliah the son of Ahikam to [f] Mizpah; and dwelt with him among the people that were left in the land.

[b] ch. 50. 7. [c] Deut. 29. 24, 25; Dan. 9. 11. [d] ch. 39. 12. [e] Gen. 20. 15. [f] ch. 39. 14. [g] Judg. 20. 1.

government (*v.* 10). But Nebuzar-adan immediately releases the prophet from his bonds, and, as if formulating Nebuchadnezzar's instructions (*ch.* 39. 12), gives him free choice as to his future home.—*Chains.*] On the hands (*v.* 4). A.V. marg. *manicles;* Lat. *manicæ;* cp. St. Paul, Acts 26. 29, 'these bonds.' Zedekiah and the chief captives taken to Riblah had chains on their feet also, as if the indignities inflicted were proportioned to their responsibility and guilt. 2. *said.*] His words sound like the echo of Jeremiah's own language; compare *ch.* 50. 7, where the Chaldæans are quoted as though they acknowledged themselves to be the instruments of the God of the Hebrews. But compare also the Rabshakeh's impious assertion in Isa. 36. 10, and Dan. 2. 46, *note.* This may perhaps be the end of a conversation between Nebuzar-adan and the prophet. The Chaldæans had sufficient acquaintance with Jeremiah's policy and prophetic gift to feel great respect (*ch.* 39. 11) for him; and the fame and influence of Daniel and his friends at Nebuchadnezzar's Court must not be overlooked. —'This recognition of Jehovah and of His prophet did not imply more than the belief of the polytheist that each nation had its guardian deity.'—*Plumptre.*—*Hath.*] Omit (and in *v.* 3). 4. *Were.*] *Rather*, as A.V. marg., are.—*Look well.*] Marg., the Hebrew of Nebuchadnezzar's instructions in *ch.* 39. 12.—*It seemeth good.*] Jeremiah's choice recalls the decision of Moses recorded in Heb. 11. 24–26. He 'refused to accompany the Chaldæan conqueror to a safe and honourable retreat in Babylon; he clung to the fallen fortunes of his race under Gedaliah' (*Milman*).—*Convenient.*] *Rather*, right (and in *v.* 5). Cf. Deut. 12. 8 (the same word is used in the title 'Book of Jasher'). 5. *Gone back.*] Or, perhaps, *had* not yet *retired.* Much difficulty attaches to these words. See *Variorum.* Plumptre thinks that, after Jeremiah had decided to remain in Judah, Nebuzar-adan, who was responsible for the prophet's safety, 'on second thoughts' advises him to rejoin Gedaliah, as being the newly appointed viceroy of Judah. Wordsworth regards Jeremiah as hesitating because of the misery or insecurity of his country: whereupon Nebuzar-adan reassures him by mentioning Gedaliah's appointment. Payne Smith quotes Symmachus' Version: 'But until I depart, return and dwell with Gedaliah,' but says that most modern commentators accept Ewald's correction of the text, *viz. And as he yet answered nothing.* R.V. as A.V.—*Also.*] Or, *then.*—*To Gedaliah.*] Welcome advice or precaution; see *ch.* 39. 14, *note.*—*Governor.*] Heb. *pakid*, i.e. deputy; cf. *ch.* 52. 24, 25, and p. 479, *note.* —*Among the people.*] *i.e.* at large among them; cf. *ch.* 39. 14.—*Victuals.*] Lit. a *ration*, *i.e.* enough for his immediate necessities, a *viaticum*; so Plumptre, 'a portion from his own table,' as to an honoured guest; R.V. marg. has *an allowance* (but *portion* in Prov. 15. 17), cp. *ch.* 52. 34; *Sept.* has simply δῶρα for the entire gift, and perhaps rightly.—*A reward.*] *Rather*, a gift, not the word used in 1 Sa. 9. 7, or Gen. 43. 11, or 2 Kin. 5. 15; but in Esth. 2. 18; and Gen. 43. 34; 'rich presents' (*Josephus*); an *honorarium* for the suffering which his pro-Chaldæan policy had brought upon him (*Plumptre*). 6. *Mizpah.*] Lat. of Benjamin—now *Neby Samwil* (according to the overwhelming preponderance of evidence) —the most conspicuous spot in this part of the country, above which it is elevated between 500 and 600 feet; it commands a view of Jerusalem about five miles off (see Isa. 10. 32, *note* 'Nob'); no other peak in S. Palestine affords such a panorama (*Tristram*). Mizpah had been, under the later Judges, and especially under Samuel, the national gathering place and a sanctuary (cp. Judg. 20. 1; 1 Sam.

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Gedaliah's policy.—The fugitives join him.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: [a] eth. 39. 10.

7 Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of [a] the poor of the land, of them that were not carried away captive to Babylon; 8 then they came to Gedaliah to Mizpah, [b] even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Careah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the [b] eth. 41. 1.

7, 5-7); here had been founded the Hebrew kingdom which had just been abolished (1 Sam. 10. 17). Gedaliah selects this commanding stronghold, 'an union of sanctuary and fortress' (see *ch.* 41. 4, *note*), to be the residence of 'the governor over the cities of Judah' and the future capital (comp. 'which appertained—*Variorum*—to the throne of the governor,' Neh. 3. 7). Later, after Jerusalem had been restored and had passed into the hands of the Greek kings of Syria, the Maccabæan princes, the liberators of Judæa, adopted Mizpah as their place of assembly, remembering its ancient sanctity (1 Macc. 3, 46).——*Dwelt.*] Doubtless to assist in preserving and consolidating the feeble relics of his people, and recognising God's will in the policy of Nebuchadnezzar; compare his advice to the exiles with Jehoiachin (*ch.* 29. 4-7). **7.** *Fields.*] The word is sing. (v. 13 also), meaning the open country, the usual meaning of *field* at the date of A.V. (See *ch.* 32. 43.) The Sax. *feld* meant land uninhabited, unbuilt on, uninclosed. Mortimer contrasts *field lands* with *inclosed lands.*——*Men, and women, and children.*] The *men* would be the old and infirm; the *women*, those whose husbands and protectors had perished in the war, including king Zedekiah's daughters (*ch.* 41. 10); the word rendered *children* includes all the inferior members of a household, Gen. 43. 8 & 47. 12 (*Fagne Smith*).——*And of the poor.*] *Rather*, even of the poorest. **8.** *Ishmael.*] He would take the lead, being (which perhaps may account for his jealousy of Gedaliah) of 'the seed royal' (2 Kin. 25. 25). He was descended *either* from Elishama, David's son (2 Sam. 5. 16), *or*, less probably, from Elishama the secretary of Jehoiakim (*ch.* 36. 12). The other persons are otherwise unknown. ——*And Jonathan . . and the sons of Ephai.*] Not in Kin. *Ephai* is the 'Ephah' of 1 Chr. 2. 46, 47.——*Netophathite.*] Netophah (cf. 1 Chr. 27. 13) was near (Neh. 7. 26) Bethlehem. ——*Jezaniah.*] = *Jehovah will hear.* A foreigner from Maachah (a small kingdom near Hermon never subdued; cf. 2 Sam. 10. 6); he must, from his name and position, have been a proselyte.

2 K. xxv.—**23.** *And . . . armies.*] *Rather* (as Jer.), Now . . . forces.——*Captains.*] Dispersed and in hiding (*Jer. v.* 7). Many bands of fugitives would be abroad, in the wildernesses and fastnesses of the country, as the result partly of the dispersion of Zedekiah's forces (Jer. 52. 8) and partly of the Chaldæan invasion previous to the investment of Jerusalem. Compare 1 Sam. 13. 6, 7 & 14. 11.——*There.*] *Rather*, as in Jer., they. ——*Mizpah.*] See Jer. *v.* 6, *note.*——*Ishmael.*] Cf. Jer. *v.* 8, *note.* ——*Netophathite.*] Cf. Jer. *v.* 8, *note.* The words *the sons of Ephai* seem to have been accidentally omitted here. **24.** *Sware, &c.*] As Nebuchadnezzar's representative, he solemnly promised them amnesty for the past and a quiet occupation of the land, which no doubt he had been empowered to do, but evidently on the condition that they settled down in the land as loyal subjects of Nebuchadnezzar. Left to themselves, such guerilla bands would keep the country in an unsettled state. But Gedaliah's appointment gives them confidence, and he evidently tries to restore peace and security.——*To be.*] *Rather*, because of (*Variorum*); *Sept.* πάρεδον. The same assurance is given later to the fugitives under 'the captains of the forces' by Jeremiah (42. 11) with the addition, *for I am with you to save you, and to deliver you from his hand.* The fear is there described as the fear of war and of rumours of war, and of famine and consequent pestilence, in Canaan, if they remained there.——*Servants of the Chaldees.*] See Jer. *v.* 10,

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dwell in the land, and serve the king of Babylon; and it shall be well with you.

Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; 12 even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

Gedaliah is warned against Ishmael; his magnanimity.

13 Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah, 14 and said unto him, Dost thou certainly know that [k] Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are

[k] See ch. 41. 10.

and *note*. Gedaliah seems to say, Fear us not (*i.e.* me or my staff) because we have entered Nebuchadnezzar's service, &c.—*Serve . . . Babylon.*] Jeremiah's ceaseless advice; see *Jer.* 27. 11, *the* nation (Heb.) *that* brings its *neck under the yoke of the king of Babylon, and* serves *him*, that *will I let remain still in* its *own land . . . and* it *shall till it, and dwell therein.*

J. xl.—10. *Serve.*] A.V. marg. *stand before*; the Hebrew word meaning to do personal service to, and to represent a person, as Gehazi Elisha (see *ch.* 35. 19, *note*); so *Sept.* (not the Hebrew of 'serve' in *v.* 9, where the note in the A.V. marg. should apply to *v.* 10 only); Vulg. *ut respondeam præcepto Chaldæorum*, *i.e.* do the bidding of. Gedaliah says that he will remain at his post to receive and attend to the Chaldæans who are to be expected from time to time, and incidentally to take the part of the captains, &c., in their absence. But he bids the new comers to leave him and secure the grapes, olives, and other uncultivated fruits, which would now (September) be ripening, unowned, and would serve for food during the ensuing winter. Compare the cakes of figs in 1 Sam. 25. 18, and of raisins (A.V. flagons of wine) in 2 Sam. 6. 19, probably corresponding to the familiar masses of dates. Agriculture would have been almost wholly suspended during the Chaldæan invasion (hence the value of the 'stores' in *ch.* 41. 8), and the season for ploughing the land for next year's crop was now come. (See *Var. T. B.*, *Bible Calendar.*)—*Which will come.*] Vulg. *qui mittuntur ad nos*; see previous *note*.—*Have taken.*] *Rather*, shall have taken (the captains had been up to this time in the 'field,' *v.* 7). *Variorum.* The present tense would imply that some at least had occupied and fortified more or less country towns. The Hebrew implies violence.

11.] Gedaliah's policy is to reconstruct the state as quickly as possible, and his conciliatory conduct has the effect of inducing the refugees to hasten, even from the other side of Jordan and of the Dead Sea, to take advantage of it. 14. *Baalis.*] Gedaliah's pro-Chaldæan policy would be hateful to the nations, Judah's neighbours, who, in addition to the obvious risk of attack by Nebuchadnezzar, knew that they were included in Jeremiah's prophecies of the Chaldæan supremacy (*ch.* 27. 3), which had now proved to be true in the case of Judah. Ammon had apparently been in league with Zedekiah against Nebuchadnezzar (Ezek. 21. 20, *note*); and she could not tolerate the establishment of a Chaldæan province of Judah on her flank. On the other hand, Judah, if restored under Ishmael, a native prince of the blood, might serve as a defence, and help Ammon to maintain her independence. Or Baalis may have desired to conquer Judah for himself, which seems rather to have been Johanan's view of the conspiracy (*v.* 15). 15. *In.*] *i.e. of.*—*Perish.*] By dispersion consequent on the overthrow of Gedaliah and his government. Johanan confesses that Gedaliah was indispensable. Or perhaps he was anticipating the future—when Nebuchadnezzar should exact vengeance for the murder of his gover-

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gathered unto thee should be scattered, and the remnant in Judah perish!
16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou
shalt not do this thing: for thou speakest falsely of Ishmael.

281.—Ishmael Murders Gedaliah.—Fate of Gedaliah's Charges.

2 KINGS XXV. 25.

25 BUT it came to pass in the seventh
month, that Ishmael the son of Nethaniah,
the son of Elishama, of the seed royal,
came, and ten men with him, and smote
Gedaliah, that he died, and the Jews and the
Chaldees that were with him at Mizpah.

JEREMIAH XLI.

1 Now it came to pass in the seventh
month, [a] *that* Ishmael the son of Netha-
niah the son of Elishama, of the seed
royal, and the princes of the king, even
ten men with him, came unto Gedaliah the
son of Ahikam to Mizpah; and there they
did eat bread together in Mizpah.
2 Then arose Ishmael the son of Nethaniah, and the ten men that were with
him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword,
and slew him, whom the king of Babylon had made governor over the land.
3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at
Mizpah, and the Chaldeans that were found there, *and* the men of war.
4 And it came to pass the second day after he had slain Gedaliah, and no man

[a] ch. 40. 6, 8.

nor, or, it may be, when Baalis as conqueror should deal with them with Ammonite cruelty and undying enmity (Amos 1. 13; Judith 5. 20, 24; 1 Macc. 5. 6, 30–43). **6.** *Speakest falsely.*] 'Charity thinketh no evil.' Gedaliah, guileless himself, resents all suspiciousness. His magnanimity and statesmanship stand in strong contrast to the jealousy and selfishness of Ishmael, who did by Gedaliah what Gedaliah refused to do by him.

2 K. xxv.—**25.** *Seventh month.*] Sept.-Oct.; the 2nd month of Gedaliah's government. The 10th day of this month was the Great Fast or Day of national Atonement, and from the 15th to the 21st day was the Feast of Ingathering or of Tabernacles (*Var. T. B., Bible Calendar*) which had been hitherto observed for generations as the national harvest-home. But now there was no harvest in Judah for which to rejoice 'before the Lord' (Isa. 9. 3); see Jer. 40. 10, *note*, and v. 8. Cp. Lam. 2. 6, 9, *The Lord hath caused the solemn feasts . . . to be forgotten in Zion . . . the law* (*i.e.* the legal ritual) *is no more.* For the state of the country, see Lam. 1. 4, *note*, & 5. 9; Jer. 40. 10, *note*, & v. 8.—*Royal.*] Lit. *of the kingdom* (marg.). The Hebrew is the same in the parallel passage.—See Jer. v. 11, *note.* Ishmael had recognised Gedaliah's viceroyalty (*ch.* 40. 8).—*Smote.*] 'When drowned in his cups to the degree of insensibility and fallen asleep' (*Josephus*).—*Chaldees.*] *i.e.* soldiers (Jer. v. 3, *note*).

J. xli.—**1.** *And the princes of the king.*] *Sept.* omits; *Vulg.* has *optimates regis*; *i.e.* nobles that had been in the service of Zedekiah; if so, there would be ten chiefs, each with his retinue. But no such personages are named again (nor by Josephus), and the arrival of such a body could scarcely fail to put Gedaliah on his guard. Or, insert *one of, i.e. and one of the chief officers of the king*, as a description of Ishmael come alone with his retinue of ten men. The secrecy kept as to Gedaliah's murder during two days supports this view. A few resolute men, aided by circumstances which they had themselves partly controlled, might have accomplished both massacres. If 'the king' were Baalis, Ishmael would be an officer in the Ammonite service according to the one rendering, and according to the other rendering the ten would be Ammonite chiefs.—*Even.*] *Rather*, and (so *Sept., Vulg.*), as in Kin. (*Variorum*).—*Eat bread.*] An entertainment, whereby in an Eastern mind all suspicion of treachery would be lulled, was later a not infrequent means for assassination (1 Macc. 9. 39 & 16. 16, &c.; compare 2 Sam. 13. 28, 30 and 1 Kin. 16. 9, 10). Besides, the governor had confidence in Ishmael (*ch.* 40. 16). Gedaliah had sent the captains of the forces away (*ch.* 40. 10, 12), and the number of his household and body-guard of Chaldeans (v. 3) would be small. **3.** *And.*] Omit, or insert *even*: 'the men of war' are 'the Chaldeans,' *i.e.* Gedaliah's bodyguard. **4.** *No man knew.*] We gather that 'on the summit of the hill of Mizpah was Asa's fortress, with a deep well within a high encased court-yard dug by Asa for the garrison.' Gedaliah's body was thrown into this cistern (cf. v. 9, *note* 'because'). Gedaliah probably resided in the citadel (v. 7), Jeremiah and his numerous other charges being quartered in the partially-deserted town. None escaped

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knew *it*, [5] that there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, [b] having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to [c] the house of the LORD. [6] And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam. [7] And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him. [8] But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren. [9] Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, *was* it [d] which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

Ishmael starts for the land of Ammon with his captives.

[10] Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, [e] *even* the king's daughters, and all the people that remained in

[b] Lev. 19. 27, 28; Deut. 14. 1; Isa. 15. 2.
[c] See 1 Sam. 1. 7; 2 Kin. 25. 9.
[d] 1 Kin. 15. 22; 2 Chr. 16. 6.
[e] ch. 43. 6.

from Gedaliah's residence to carry the news; see v. 16, *note*. **5.** *Certain.*] Amer. Sept. Vulg. *men.*——*Shechem, Shiloh, Samaria.*] Three towns of Ephraim, where Shalmanezer had planted idolaters (2 Kin. 17. 24); but a remnant of the Hebrew population of the N. kingdom survived, and some portion adhered to the worship of Jehovah, for they attended Hezekiah's Passover (see 2 Chr. 30. 11, 18) and his reformation as well as Josiah's extended to them (2 Chr. 31, 1 & 34. 6); they also contributed to Josiah's repair of the Temple (2 Chr. 34. 9). Whether these were Samaritans, or Jews who had adopted (a too common practice, *ch.* 16. 6) a heathen sign of mourning, we cannot tell, but the latter is the more probable. Both *feared the Lord* after their fashion; the Samaritans even claimed, on this ground, to take part in the restoration of the Temple (Ezra 4. 2).——*Shaven . . rent . . cut.*] Signs of mourning for the destruction of the Temple, to the desolate site of which they were probably making a pilgrimage of mourning. But as they must have been journeying about the time of the Day of Atonement or of the Feast of Tabernacles, their purposed visit may have had some connection with one of these anniversaries (see Kin. *v.* 25, *note* 'seventh month.' To 'cut themselves,' *i.e.* gash their faces, was a heathen practice strictly forbidden by Deut. 14. 1.——*Offerings.*] *i.e. meal-offerings* of cakes of flour and oil sprinkled with *frankincense* (Lev. 2. 1). They may have hoped to find some altar left on which to lay their meal-offering. The altar of burnt offering being destroyed, flesh sacrifices were suspended indefinitely. **6.** *Went forth.*] Having viewed them from the lofty citadel: see *ch.* 40. 6, *note* 'Mizpah.'——*Weeping.*] A sign of sympathy to put them off their guard.——*To Gedaliah.*] Whose reputation and office would make the invitation attractive. **7.** *Into the midst of the city.*] The citadel is probably meant. See v. 4, *note*. Entrapped without a chance of escape, like the Mamelukes at Cairo, A.D. 1811.——*Slew.*] The motive of this seemingly wanton massacre can only be conjectured. Ishmael's object may have been plunder (v. 8), or hostility against willing partisans of Gedaliah (v. 6, 'come,' &c.), or Ishmael may have desired to be rid of observers of his proceedings until he could effect his retreat into Ammon with Gedaliah's charges. Payne Smith suggests that Ishmael aimed at undoing Gedaliah's work by substituting unsettlement and insecurity for the confidence and peace for which Gedaliah had laboured, and that such a policy would accord with the interests of king Baalis (see *ch.* 40. 14, *note* 'Baalis').——*Pit.*] *Rather*, cistern (v. 9 also); Vulg. *lacus; Sept. φρέαρ*; presumably excavated by Asa (cf. 1 Kin. 15. 22) to supply his garrison in case of a protracted siege.——*Men . . . with him.*] See v. 1, *note* 'princes.' **8.** *Treasures.*] Lit. *hidden things*; R.V. *stores hidden*, *i.e.* in caverns, or wells and cisterns, in the open country, or in holes lined with straw, 'a practice still adopted in dry countries' (*Thomson*). Considering the prevailing scarcity (compare *ch.* 40. 10, *note*) these supplies would be most opportune for Ishmael's purposed retreat with his captives into the land of Ammon. **9.** *Because of.*] *Rather*, as marg., near, *i.e. by the side of* Gedaliah; lit. *by the hand of*; Germ. *sammt.*——*Filled.*] The Well at Cawnpore (A.D. 1857) received over 200 bodies. **10.** *King's daughters.*] *Re-*

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Mizpah, *f* whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to *g* the Ammonites.

11 But when Johanan the son of Kareah, and all *h* the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done, 12 then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by *i* the great waters that *are* in Gibeon.

Johanan rescues the captives at Gibeon.—Ishmael escapes.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad. 14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah. 15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

Johanan, &c., prepare to take refuge in Egypt.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon: 17 and they departed, and dwelt in the habitation of *k* Chimham, which is by Beth-lehem,

f ch. 40. 7. *g* ch. 40. 14. *h* ch. 40. 7, 8, 13. *i* 2 Sam. 2. 13. *k* 2 Sam. 19. 37, 38.

ther (*Variorum*), royal princesses. 'Not only Zedekiah's actual children, but such other female members of the royal family as the Chaldæans had not cared to take to Babylon.'—*P. Smith.* Compare *ch.* 38. 22, 23. —If Ishmael aimed at sovereignty, he would by taking possession of the harem of Zedekiah (the women, and children, and eunuchs of *v.* 16) be asserting, Oriental fashion, his claim to represent the royal family.—*The people.*] Jeremiah and Baruch were probably among them; see *ch.* 42. 2, *note.*—*And.*] Omit.—*Over.*] *i.e. across Jordan.*—*The Ammonites.*] See *ch.* 40. 14, *note* 'Baalis.' **11.** *All the evil that Ishmael . . . had done.*] Such was the moral infamy to which the 'seed royal' of Judah was now reduced. These terrible tragedies are doubtless thus detailed to vindicate God's justice in punishing David's royal house, and to show that there was no hope left for it except in the discipline of punishment.—When it had been purified in the furnace of affliction at Babylon, then God brought it back to favour in Zerubbabel and raised it up again to glory in Christ (*Wordsworth*). **12.** *Waters.*] There is still at Gibeon a pool or tank, and a large underground reservoir fed by a spring. See 2 Sam. 2. 13.—*Gibeon.*] Only about two miles N. of Mizpah (cf. p. 16; 2 Sam. 2. 13). Payne Smith thinks that Ishmael delayed at Gibeon to see if the captains, his old companions in arms, would recognise him as king, now that Gedaliah, the usurper and friend of the Chaldæans, was dead. **13.** *All . . . all.*] They promptly joined Johanan, yet Ishmael and eight of his coadjutors (two having apparently lost their lives) escaped. **14.** *Cast about.*] *i.e. turned round*; so Amer., not R.V.; Fr. *tourna visage*; It. *si rivoltò*; Germ. *wandte sich um.* But some understand the English word to mean *reflected* a moment (especially the 'men of war' named in *v.* 16) what they should do. Cf. 'Contrive and cast about to bring such events to pass' (*Bentley*); 'Cast about how to draw out of them things of use' (*Hacon*); cp. 'Casting with himself what loss he had had,' 2 Macc. 11. 13. The Heb. *sûvar*, as an intransitive verb, more commonly has the meaning *to turn onese(f* (1 Sam. 15. 27) than *to revolve, reflect.* **16.** *Mighty men of war.*] Either some prisoners were made at the time of Gedaliah's assassination, or some soldiers must have joined Ishmael who were not in Mizpah at the moment. As possible leader of a war party, possible king, they might not be unready to join him.—*Eunuchs.*] *Or* (Var.), *courtiers*, attendants on the royal harem. Ebed-melech (*ch.* 39. 18) may have been one of them. **17.** *Dwelt.*] Fearing that Nebuchadnezzar in his anger at the murder of his governor might not discriminate between innocent and guilty, they began to flee into Egypt: comp. *ch.* 40. 15. They first halt awhile at a caravanserai, to prepare for the journey. And wishing to know what course events might take, they persuaded them-

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to go to enter into Egypt, [18] because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, [a] whom the king of Babylon made governor in the land.

282.—The Remnant of Judah Enquire of God through Jeremiah, but Repudiate the Answer.

If ye will not for all this hearken unto me, but walk contrary unto me; . . . upon them that are left alive of you I will send a faintness into their hearts . . . ; they shall flee, as fleeing from a sword; and they shall fall when none pursueth.'—Lev. xxvi. 27, 36.

JEREMIAH XLII. & XLIII. 1-3.

[1] THEN all the captains of the forces, [a] and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, [2] and said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and [b] pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* [c] a few of many, as thine eyes do behold us:) [3] that the LORD thy God may shew us [d] the way wherein we may walk, and the thing that we may do.

Jeremiah's reply.—The enquirers' pledge.

[4] Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* [e] whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will [f] keep nothing back from you.

[a] ch. 40. 5. [b] 1 Sam. 7. 8 & 12. 19; Isa. 37. 4; James 5. 16. [c] ch. 48. 13 & 41. 11. [d] Lev. 26. 22. [e] Ezra 8. 21. [f] 1 Sam. 3. 18; Acts 20. 20. [g] 1 Kin. 22. 14.

selves (*ch.* 42. 20) that they wished to know God's will (*ch.* 42. 3) as to their future course. ——*The habitation of Chimham.*] The Hebrew text has *Geruth Chemoham* (traditionally read *Chimham*), which R.V. adopts; *Sept. Vulg.* also have simply the name of a place; but R.V. marg. has *the lodging place of Chimham. Geruth* occurs here only; its root is the verb *to turn aside;* compare Lat. *diversorium.* It is conjectured (on 2 Sam. 19. 37, 38) that David gave Chimham part of his personal (not royal) estate near Bethlehem, upon which Chimham erected, out of gratitude, one of those large caravanserais in which merchants and travellers in the East pass the night, stable their animals, and store their goods.

J. xiii.—1. *Jezaniah.*] Called Azariah (*Jehovah helps*) in *ch.* 43. 2 (and so *Sept.* here; in one MS. Zechariah). If there is an error, it is probably here.——*All . . . greatest.*] This description recurs in v. 8 and *ch.* 44. 12, and even in the brief summary of 2 Kin. 25. 26. Here it draws attention to the unanimity of the appeal, of the rejection of the answer, and of the subsequent action taken; the hopeless corruption of the nation is thus illustrated. Even God's wondrous offer of mercy (*vs.* 10-12) could not awaken in the spared remnant a responsive chord. 2. *Jeremiah.*] The prophet has not been mentioned since *ch.* 40. 6. He had adopted Mizpah as his home, and was probably residing in the town at the time of Ishmael's murders. *Chs.* 40-43. 7, read like the contemporary narrative of an eye-witness, and we may fairly assume that the prophet and his secretary Baruch were among 'the people' of *ch.* 41. 10, 13, 16.——*Be accepted.*] Heb. *fall* (so marg.), as a supplicant bows, prostrates himself, before him who has the power to grant the request; but the phrase (*P. Smith*) seems to involve the idea of the acceptance of the petition; see v. 9, *note* 'present.'—They profess great reverence for Jeremiah as for God, but, perhaps unconsciously, they do not mean to give up their own way for either. They may have anticipated a reply confirming what they believed it to be their interest to do.——*Pray for us.*] Compare the like appeals to Samuel, Isaiah (marg. refs.), and to the prophet himself (*ch.* 37. 3). As an intercessor, Abraham is called 'a prophet' (Gen. 20. 7, 17). 4. *I have heard.*] Literally, *obeyed.* Compare the Oriental phrase, 'I hear and obey,' the two being identical in the language of Oriental courtesy.——*Keep nothing back.*] See marg. refs., and cp. Num. 22. 38. 5. *Witness.*] Pos-

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[5] Then they said to Jeremiah, [p] The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us. [6] Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; [h] that it may be well with us, when we obey the voice of the LORD our God.

The Answer—Remain in Judah and prosper: Flee into Egypt and perish.

[7] And it came to pass after ten days, that the word of the LORD came unto Jeremiah. [8] Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest, [9] and said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

[10] If ye will still abide in this land, then [i] will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I [k] repent me of the evil that I have done unto you. [11] Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: [l] for I *am* with you to save you, and to deliver you from his hand. [12] And [m] I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

[13] But if [n] ye say, We will not dwell in this land, neither obey the voice of the LORD your God, [14] saying, No; but we will go into the land of Egypt, where we shall see no

[p] Gen. 31. 50.
[h] Deut. 6. 3; ch. 7. 23.
[i] ch. 24. 6 & 31. 28 & 33. 7.
[k] Deut. 32. 36; ch. 18. 8.
[l] Isa. 43. 5; Rom. 8. 31.
[m] Ps. 106. 45, 46.
[n] ch. 44. 16.

sibly an allusion suggested by the name of their recent home (marg. ref., of Mizpah *in Gilead*, where the same formula occurs), *Plumptre.* —— *Between.*] Perhaps *against* (*Var.*), *i.e.* Jehovah be witness and punish our default; so R.V. marg., but R.V. *amongst*, and so *Sept. Vulg.* —— *All things . . . which.*] Lit. *the whole word as to which.* 7. *After ten days.*] For a delay in God's response to a prophet, see 1 Sam. 13. 8, 10; *ch.* 28. 11, 12; Ezek. 3. 16; also Num. 23. 3, 4 & 24. 1, 2. Jeremiah could have had no doubt as to the answer; it was contrary to the tenor of all his prophecies that his countrymen should rely on Egypt, or find protection there from Nebuchadnezzar's vengeance; but he patiently awaits the word from Jehovah. A false prophet would have answered the enquirers promptly according to their wishes (comp. *ch.* 23. 14–17); see marg. refs. and *notes* there.—It may have been intended, in this instance, that time should be allowed for the panic as to Gedaliah's murder (*ch.* 41. 18) to subside.—Observe that God does not refuse a revelation, as in the case of the hypocritical exiles who would enquire of Him through Ezekiel (14. 3 & 20. 3); but He tells the fugitives what to do, and adds a most gracious promise (*vs.* 10–12) to induce them to remain in Judah. As regards the flight into Egypt, compare the similar prohibition and promise to Isaac in Gerar (Gen. 26. 2–5). 9. *Present.*] Lit. *cause to fall* (*Variorum*). See v. 2, *note.* 10. *Build, &c.*] If they will remain, they are promised immunity and a peaceable occupation of Judah, in the language of the great promise of the Restoration to the exiles in Babylonia (*ch.* 24. 6).——*I repent.*] An expression meaning that God is ready to change His mode of acting (*Augustine*); it describes a change in God's purpose 'from what had been the mind of Judgment to one of mercy.' Jeremiah's mission had been twofold: to prophecy first Destruction, and afterwards Restoration, and this feeble remnant is apparently offered a share in the restoration. If so, it rejected the offer; God's mercy was defeated by its want of faith (comp. Mark 6. 5, 6). 11. *Afraid . . . afraid . . . afraid.*] Compare Isa. 8. 12, 13, *Say not . . . neither fear ye their fear; . . . let [the Lord of hosts] be your fear, and let him be your dread, &c.,* and Matt. 10. 28–30.——*I am with you.*] See marg. refs., and compare the assurance conveyed in the word *Immanuel* (Isa. 7. 14 & 8. 8, 10, *God with us*). 12. *Shew.*] Perhaps *procure* (Var.), *i.e.* Jehovah promises to influence Nebuchadnezzar to this extent; but the usual meaning of *nâthan* is *give, bestow*; cp. 1 Kin. 8. 50 —— *Return to.*] Or, *dwell in*; the reading of the Versions (*Peshito, Vulgate, Aquila*), which is adopted by Ewald, Hitzig, Graf, and Payne Smith (*Variorum*), and v. 13 ('dwell') seems to support it; some even regard 'land' as equivalent to 'lands,' *i.e. your own homes and property.* 13. *Neither.*] *i.e. and so do not.* 14. *Egypt, where . . . no war.*] Though Egypt had narrowly escaped a Chaldæan invasion after the battle of Carchemish (pp. 550, 559, *notes*), Nebuchadnezzar had not yet been able to resume the attack, though he had subdued Syria and Palestine, and had obliged Pha-

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war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: 15 and now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel;

If ye [o] wholly set [p] your faces to enter into Egypt, and go to sojourn there; 16 then it shall come to pass, *that* the sword, [q] which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. 17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die [r] by the sword, by the famine, and by the pestilence: and [s] none of them shall remain or escape from the evil that I will bring upon them. 18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been [t] poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and [u] ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

Jeremiah's protest against their self-will.

19 The LORD hath said concerning you, O ye remnant of Judah; [x] Go ye not into Egypt: know certainly that I have admonished you this day. 20 For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, [y] Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*. 21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you. 22 Now therefore know certainly that [z] ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

[o] Deut. 17. 16; ch. 44. 12, 13, 14. [p] Luke 9. 51. [q] Ezek. 11. 8. [r] ver. 22; ch. 24. 10. [s] See ch. 44. 14, 28. [t] ch. 7. 20. [u] ch. 18. 16 & 24. 9 & 26. 6 & 29. 18, 22 & 44. 12; Zech. 8. 13. [x] Deut. 17. 16. [y] ver. 2. [z] ver. 17; Ezek. 6. 11.

raoh to remain on the defensive within his border. Egypt's prosperity was proverbial (see *e.g. ch.* 46. 20, 21), and it appeared to be indefeasible. See *ch.* 43. 10, *note*. Canaan, on the contrary, had been frequently overrun since Nebuchadnezzar's victorious career began at Carchemish. Yet, really, the troubles of Syria and of Judah were now over, and Egypt's were just about to begin, as Jeremiah and Ezekiel had foretold; the fugitives, therefore, would be going of their own accord to meet in Egypt the very evils which they were seeking to escape and would avoid if they remained in Judah as faithful subjects of God's servant, the Chaldæan conqueror. 15. *And now therefore.*] *Rather*, Then: Sept. and Vulg. *Therefore.*——*Set your faces.*] A phrase used of a decision to take a journey. Cp. 2 Kin. 12. 17; Luke 9. 51.——*Go to.*] Rather, *and* (actually do) enter in *and*; same word as *enter* here and v. 18, and *go* in v. 22. 16. *Feared . . . were.*] *Rather*, fear . . . are, *Variorum* (so R.V.). Some render 'fear' by are afraid of, referring to v. 11. ——*(Afraid.)* *Rather*, dread, or *shudder at*; Heb. *to melt, i.e.* with fear; not the Hebrew of 'feared' above. —— *Shall follow close.*] Heb. *shall cleave* (A.V. marg.). The explanation is added upon their arrival in Egypt (*ch.* 43. 11-13).——*Dat.*] Cp. Lev. 26. 33, *I will draw out the sword after you* . . . (39) *and they that are left of you shall pine away in their iniquity in your enemies' lands.* Payne Smith compares *ch.* 6. 9 as to this after-gleaning of the Hebrew remnant that was not found worthy of the asylum of the Captivity in Babylon; see *ch.* 44. 13, *note*. Nebuchadnezzar would not spare such of the ungrateful and rebellious people of Judah as he might find in Egypt. 17. *All.*] Apparently referring to other fugitives, besides those now assembled, who would hereafter follow their example. But see next *note.*——*Set.*] *Rather*, have set (*Var.*). During the troubles which followed Josiah's death, everyone who was politically obnoxious, and during the successive Chaldæan invasions, everyone who sought to avoid the miseries of war, would naturally have taken refuge in Egypt. 19. *Admonished.*] *Rather*, as marg., testified against. 20. *Dissembled . . . hearts.*] Graf and Payne Smith render, *have led yourselves astray*; De Wette and Hitzig render, *have gone astray at the peril of your lives* (*Var.*). A.V. marg. *have used deceit against your own souls* (but Ewald, with Pesh. and Vulg., *in your souls*): see *ch.* 41. 7, *note*. Jeremiah exposes the fatal self-delusion of their enquiry. 21. *Now.*] Omit this insertion. —— *Nor.*] *i.e.* neither now, nor in any former case. Jeremiah's experience was that of Isaiah: *all the day long did I spread out my hands unto a disa-*

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The answer repudiated.

[J. xliii.] [1] And it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

[2] [a] Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there: [3] but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

283.—The Flight into Egypt; Jeremiah Foretells its Conquest by Nebuchadnezzar.

'Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.' Jer. xlvi. 18.

2 KINGS XXV. 26.

[26] AND all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

JEREMIAH XLIII. 4-13.

[4] So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah. [5] But Johanan the son of Kareah, and all the captains of the forces, took [d] all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; [6] *even* men, and women, and children, [b] and the king's daughters, [c] and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. [7] So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to [d] Tahpanhes.

[a] ch. 42. 1. [b] ch. 40. 11, 12. [c] ch. 41. 10. [d] ch. 39. 10 & 40. 7. [d] ch. 2. 16 & 44. 1.

bedient and gainsaying people (Rom. 10. 21). 22. *To . . . sojourn.*] *Rather*, as marg., *to go to sojourn.*

J. xliii.—2. *Azariah.*] Probably the Jezaniah of *ch.* 42. 1 (see *note* there). He here takes precedence of Johanan, as if the chief spokesman of 'the proud men.'—*The proud men.*] These are apparently distinguished from Jeremiah and those who sided with him. The Hebrew word means *to boil over, to swell*, and describes here self-will asserted against God's will as revealed through His prophet. The same word occurs in Ps. 19. 13, *presumptuous* sins; Ps. 119. 21; Isa. 13. 11. For *zedim* some read *zerim* ('aliens'), as if (*Plumptre*) fugitives of other nations, looking to Egypt as their one refuge from the Chaldeans, had joined the Hebrew refugees (*cf.* Ex. 12. 38), and now formed part of the caravan. —*Falsely.*] They deny that Jeremiah speaks by inspiration. With false prophets the later days of the monarchy had been, unhappily, only too familiar; see *ch.* 5. 31 & 23. 9-40 and *notes.* 3. *But Baruch.*] They cannot charge Jeremiah with treachery; his very presence with them, after Nebuzar-adan's invitation to Babylon, is proof of his patriotism. But Baruch had shared Jeremiah's policy of submission to the Chaldeans, and he might therefore, to ingratiate himself with Nebuchadnezzar, be influencing Jeremiah to detain the remnant in Judah until the Chaldeans could arrive to avenge the murder of Gedaliah and the overthrow of their settlement of Judah.—*Into Babylon.*] Yet captivity in Babylon was the appointed means of the preservation of their nation; see *ch.* 24. 5-7, &c., a prophecy which, by the headstrong unbelief of this remnant, was now receiving its full accomplishment.

2 K. XXV.—26. *Armies.*] *Rather*, forces, as elsewhere; *Sept.* δυνάμεων.

J. xliii.—4. *All the people.*] Some few at least by compulsion (*v.* 6). 5. *All nations*, &c.] *i.e.* neighbouring peoples among whom Zedekiah's subjects had sought refuge during the Chaldean invasions (*ch.* 40. 11, 12). 6. *And Jeremiah the prophet.*] 'They would not let the aged prophet go out of their midst—he was a sort of relic of happier times—yet they would not listen to his voice.'—*Ewald.*

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Jeremiah on entering Egypt foretells its conquest by Nebuchadnezzar.

[8] Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,
[9] Take great stones in thine hand, and hide them in the clay in the brick-
kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of
the men of Judah; [10] and say unto them, Thus saith the LORD of hosts, the God
of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, [a] my
servant, and will set his throne upon these stones that I have hid; and he

[a] ch. 25. 9 & 27. 6; see Ezek. 29. 18, 20.

7. *So ... thus.*] *Rather*, with *Sept.* and *Vulg.*, And ... and. —— *Tahpanhes.*] Identified in 1886, by Mr. Petrie of the Egypt Exploration Fund, with the ruins of Defenneh (pronounced *Def'neh*), on the northern caravan route from Syria and Arabia, which has evidently, from physical causes, been the chief route into Egypt from the dawn of history. It is therefore the Taphne of the Septuagint, and the Daphnai of the Greeks, a large body of whose countrymen (cp. *ch.* 46. 21, *her hired men*) had been settled there as mercenary troops in two camps, one on either side of the Pelusian Nile, nine miles from Pelusium and a little seaward of Hubastis, by Psammitichus (*Hdt.* ii. 30, 154); see Ezek. 29. 3, *note* 'hath said.' The plain of Daphne being bounded by water, except on the south where it faces the Syrian road, was selected for a frontier fort at least as early as the time of Rameses II. (see *Herod.* ii. 107). On arriving, the Hebrew 'captains' must halt to obtain permission to enter Egypt, and would probably be eventually enrolled amongst Pharaoh's mercenaries (*P. Smith*). 'The refugees would find at Tahpanhes a mixed and mainly foreign population (comprising former refugees of their own nation) among which their presence would not be resented as it would be by the still strictly protectionist Egyptians further in the country. Naturally, they would largely or perhaps mainly settle there. They would find a constant communication with their own countrymen, and would be as near to Judah as they could in safety remain, while they awaited a chance of returning.'—*Petrie.* [For the Hanes of Isa. 30. 4, see p. 490, *note.*]

9. *Hide, &c.*] The prophet's mysterious act would excite curiosity and collect an audience; it would also create a memorial of the prophecy.——*The clay.*] *Rather*, mortar (*Var.*).——*Brickkiln.*] Probably, *pavement of brick* (*P. Smith* in *Var.*). This rendering has been verified by Mr. Petrie's discoveries; see next *note.*——*At the entry of Pharaoh's house.*] At Defenneh, Mr. Petrie discovered a ruin within the circumscribed site of the ancient cantonment, and heard to his surprise that it was called *Kasr el Bint el Yehudi*, or 'The Palace of the daughter of Judah,' a name unparalleled elsewhere in Egypt, and one which suggests that Pharaoh Hophra assigned this palace-fort (which, as the foundation deposits prove, was undoubtedly founded by his great-grandfather Psammitichus) as an asylum for the daughters of his dethroned ally Zedekiah. Mr. Petrie discovered further, at the far end of a high causeway leading to the entrance into the building, 'a great open-air platform of brickwork.' Such a platform is now seen outside all great houses and most small ones in Egypt, and is called a *mastaba*; but it is generally of mud, beaten hard, edged with bricks, and kept swept clean. On this platform, the inhabitants seat themselves for converse, or, in the case of a great man, to receive friends and drink coffee, and here the multifarious open-air business of such a climate is done. This brick platform therefore would be a public place of assembly, for mustering soldiers, for large levées, to receive tribute and stores, to unlade goods, &c., and a place to meet persons who would not be admitted to the palace or fort. It would be the obvious place for Jeremiah's symbolic ceremony and declaration in the presence of the assembled chiefs of the caravan, and for Nebuchadnezzar to sit in state or for judgment. Plumptre compares the Gabbatha or Pavement (John 19. 13) on which Pilate's judgment seat was placed. Nebuchadnezzar is depicted as a judge executing justice for Jehovah.

10.] At once, and in the very stronghold on which Pharaoh relied to bar the progress of an invader from the N. and E., Jeremiah is inspired to foretell the occupation of Egypt by Nebuchadnezzar, and the ease with which he will conquer and execute the judgment of Jehovah upon the gods of Egypt, by burning their temples and by destroying their images, &c., or by carrying them to Babylon, so demonstrating their impotence. Comp. *ch.* 46. 13-28. ——*My servant.*] Comp. Ezek. 29. 19, 20, 'because *they wrought for me*, saith the Lord God.'——*Set his throne upon these stones.*] The Assyrian and Babylonian monuments depict kings so seated in front of their palaces. The capture of Tahpanhes is foretold also by Ezekiel (30. 18), *At Tehaphnehes also the day shall be darkened when I shall break there the yokes of* (*i.e.* imposed by) *Egypt: and the pomp of her strength* (or, *pride of her power*) *shall cease in her.*——*Royal.*] Or, *glittering* (R.V. marg.).——*Pavilion.*] The meaning is obscure (*Var.*). The word may mean the *tapestry* (*Keil*) forming a royal canopy (*Streane*), or (*Payne Smith*), more probably, the sunshade, which (or a *fan*, when hunting) is the invariable accompaniment of

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shall spread his royal pavilion over them. 11 *f* And when he cometh, he shall smite the land of Egypt, *and deliver* [g] such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword. 12 And I will kindle a fire in the houses of [h] the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. 13 He shall break also the images of Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

f ch. 44. 13 & 46. 13. *g* ch. 15. 2; Zech. 11. 9. *h* ch. 46. 25.

Assyrian kings in Assyrian representations; cf. Rawlinson, *Anc. Mon.* i. 496. **11.** *And . . cometh.*] The certainty of his coming is the subject of *ch.* 46. 13, 18.—*He shall smite . . Egypt.*] The conquest of Egypt by Nebuchadnezzar, foretold by Jeremiah and even more fully by Ezekiel, doubtless took place, although Egyptian history is silent on the subject; see Ezek. 29. 11, *note.* Josephus, who had access to histories now lost, relates (*Ant.* x. 9. 7) that Nebuchadnezzar invaded Cœle-Syria five years after the destruction of Jerusalem, *i.e.* about the 16th year of the Captivity and the 23rd year of his reign, conquered it (*i.e.* the territory of Tyre and Sidon) and Ammon and Moab successively, and then invading Egypt slew its king and appointed a vassal king. The date, Nebuchadnezzar's 23rd year, occurs in the Bible in Jer. 52. 30 only (see *note* there) as the date of Nebuzaradan's second deportation of Hebrew captives. Such an invasion of the countries adjacent to Judah, or lately confederate with her (*ch.* 27. 3), would be natural, so soon as Nebuchadnezzar's circumstances permitted it. Ezekiel, however, places the conquest of all Egypt later than the 27th year of the Captivity, for he speaks of it in a prophecy of that year as a future event and as God's reward to Nebuchadnezzar for his labour in fulfilling His judgments upon Tyre. Currey argues from the date of Hophra's deposition, and from the probabilities of the case, that Nebuchadnezzar's siege of Tyre, which lasted 13 years (*Jos. Ant.* x. 11 and *C. Ap.* i. 21), began three years after the fall of Jerusalem, and that the Chaldean king invaded Egypt immediately after the fall of Tyre, *i.e.* in the 27th or 28th year of the Captivity and the 34th or 35th of his reign. The deposition of Hophra he fixes, by the indirect testimony of Egyptian monuments, in the 28th year of the Captivity.—Perhaps, two invasions may be indicated in the prophecies: an earlier and partial invasion resulting in Hophra's submission, and a later and more complete conquest of Egypt. Pusey is of opinion that the deposition of Hophra by Amasis, which the Egyptian priests represented to Herodotus as the result of an internal revolution, was probably the act of Nebuchadnezzar, and that the intense unpopularity of Hophra which, according to Herodotus, brought upon him civil war, deposition, and finally a violent death at the hands of his former subjects may be attributed partly to the success of a Chaldean invasion.—*Such as are.*] *i.e.* by the destiny of God; compare the fuller expression in *ch.* 15. 2. **12.** *I will kindle.*] The work is God's, though it seems to be Nebuchadnezzar's. Cp. Ezek. 30. 13 and *ch.* 46. 25, *I will punish Amon, i.e.* Amon, an Egyptian solar deity (*Var.*, A.V. 'the multitude'), *of No* (Thebes), *and Pharaoh, and Egypt, with their gods, and their kings.* On the trust of the Hebrews in idolatries practised in Egypt, see *ch.* 44. 15.—*Captives.*] That Nebuchadnezzar took the best images of the Egyptian gods, as he took the best vessels of the Temple at Jerusalem, to Babylon is most probable. The treasuries of ancient temples were full of the idols of conquered nations, and of spoil dedicated by conquerors, in the precious metals. —*Array . . . putteth on.*] *Rather,* wrap . . . wrappeth himself in (*Var.*), the Hebrew being the same; R.V. as A.V. A magnificent metaphor. As lightly and easily as a shepherd throws his cloak about him, so shall Nebuchadnezzar take possession of all the wealth and glory of Egypt, and depart at his pleasure.—Hitzig suggests, that, as a shepherd would turn the fleece of his cloak outwards, the meaning may be that Nebuchadnezzar shall turn Egypt inside out, upside down (*pellibus inversis,* Juv. Sat. 14. 136). *Sept.* has the remarkable rendering φειρίζει = pick the lice out of, *i.e.* plunder, pick clean. Ezekiel's prophecy (29. 10) makes Nebuchadnezzar's invasion affect the whole of Egypt.—*In peace.*] *i.e.* unhindered by any. **13.** *Images.*] *Rather,* pillars (*Variorum*), as in Isa. 19. 19; or *obelisks;* the *matsêvah* of 2 Kin. 10. 26, not the *ẓelem* of 2 Kin. 11. 18, nor the *ammûd* of 2 Kin. 11. 14. Obelisks are associated with the worship of the Sun, and stood in front of the entrance porches of most Egyptian temples.—*Beth-shemesh.*] *i.e.* House of the Sun, as marg.; probably the Greek Heliopolis, *i.e. city of the Sun;* the Egyptian On, the 'Aven' of Ezek. 30. 17, and the home of Joseph's wife, noted for obelisks. The oldest obelisk in the world stands there still. On was situate at the apex of the Delta, about 20 miles from Memphis (Noph, *ch.* 44. 1), and upon the main route into Egypt from Pelusium to Memphis.—*The Egyptians.*] R.V. *of Egypt.*

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284.—Jeremiah Protests against the Idolatry of Judah in Egypt.—Their Doom Repeated.

JEREMIAH XLIV.

1 THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at [a] Migdol, and at [b] Tahpanhes, and at [c] Noph, and in the country of Pathros, saying, 2 Thus saith the LORD of hosts, the God of Israel;

Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* [d] a desolation, and no man dwelleth therein, 3 because of their wickedness which they have committed to provoke me to anger, in that they went [e] to burn incense, *and* to [f] serve other gods, whom they knew not, *neither* they, ye, nor your fathers. 4 Howbeit [g] I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate. 5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. 6 Wherefore [h] my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of Israel;

[a] Ex. 14. 2; ch. 46. 14.
[b] ch. 43. 7.
[c] ch. 9. 11 & 34. 22.
[d] Isa. 19. 13.
[e] ch. 19. 4.
[f] Deut. 13. 6 & 32. 17.
[g] 2 Chr. 36. 15; ch. 7. 25 & 25. 4 & 26. 5 & 29. 19.
[h] ch. 42. 18.

J. xliv.—1. *The word.*] The following appears to be Jeremiah's last recorded prophecy (*chs.* 45–51 being of earlier date, and *ch.* 52 an appendix by a later hand); but some eminent critics assign *ch.* 46. 13–28 also, and even the Book of Lamentations, to Jeremiah's sojourn in Egypt. Evidence as to the date of this prophecy is wanting, and therefore, although it may have been delivered later than Ezekiel's prophecies of the 12th year, it is here treated in its place as part of a record comprising *chs.* 40–44. It reiterates the doom pronounced in *ch.* 42. 13–18 upon all Hebrews who sought by flight into Egypt to escape Nebuchadnezzar; but it discloses a further cause for that doom, *viz.* their idolatry in the land of their refuge. And the doom is accompanied by a precise sign that should precede its fulfilment, *viz.* the capture of Pharaoh Hophra by 'his enemies.' — *Came.*] The date and occasion can only be inferred generally. Whether the prophecy be referred to the later part of Hophra's reign, or to the short interval between the destruction of Jerusalem and that Chaldæan invasion of Egypt of which Josephus speaks (*ch.* 43. 11, *note*), will depend upon the explanation of *v.* 30 that is adopted.—The occasion was evidently some great festival of the Moon as worshipped in Egypt (see *v.* 17, *note* 'queen of heaven').——*All the Jews . . . Egypt.*] Probably all Hebrews are included who, from whatever cause, had settled in Egypt, but the refugees of *ch.* 43 are especially meant. And they would seem to have had time to disperse themselves in Egypt. — *Dwell . . . dwell.*] *Rather*, were dwelling; Vulg. *habitabant . . . habitantes.*——*Migdol, Tahpanhes, Noph.*] These three cities are mentioned together in *ch.* 46. 14 also, a prophecy which (whatever be its date, *v.* 1, *note*) should be read with this. ——*Migdol.*] *i.e. tower or fort* (it is rendered 'tower' in Ezek. 29. 10, where see *note*). Cp. *ch.* 46. 14. Migdol is a common name in Palestine, and in Egypt also, though not an Egyptian word (Zephon has a similar meaning, Ex. 14. 2). Magdolo, in the Itinerary of Antoninus, is placed 12 Roman miles S. of Pelusium, and therefore near Tahpanhes, on the E. border of Egypt. Migdol would probably be a place of strategic importance upon that very narrow land-frontier.——*Tahpanhes.*] Cf. *ch.* 43. 7, *note.*——*Noph.*] *i.e.* Memphis, the ancient capital of Lower Egypt, on the W. bank of the Nile, a little south of the apex of the Delta. In the Hebrew of Hos. 9. 6 it is called Moph (*Variorum*), which, like Noph, is a contraction of the Egyptian Mennufr = *the abode of the good, i.e.* of Osiris, whose sacred bull Apis was worshipped here.——*Pathros.*] The Thebaid in Upper Egypt; see Ezek. 29. 14, *note.* But some critics take Pathros here to be (*v.* 15) the name of some *district* of the Delta near the towns named. 2. *A desolation . . . no man.*] A few agriculturists remained in the country after the residue of the responsible inhabitants who were capable of forming a government had fled with Johanan, &c. Cp. Ezek. 33. 24–29 and *ch.* 52. 30. 4. *Howbeit.*] *Rather* (with *Heb., Sept., Vulg.*), And. ——*Abominable thing.*] Jeremiah and Ezekiel use this expression especially of idolatry, after the manner of Deuteronomy. 6. *Was kindled in.*] *Rather*, burned up, *Variorum*

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Wherefore commit ye *this* great evil [i]against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; [8] in that ye [k]provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be [l]a curse and a reproach among all the nations of the earth? [9] Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? [10] They are not humbled *even* unto this day, neither have they [m]feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

[11] Therefore thus saith the LORD of hosts, the God of Israel;

Behold, [n]I will set my face against you for evil, and to cut off all Judah. [12] And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and [o]they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and [p]they shall be an execration, *and* an astonishment, and a curse, and a reproach. [13] [q]For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by

[i] Num. 16. 38; ch. 7. 19.
[k] ch. 25. 6, 7.
[l] ch. 42. 18; ver. 12.
[m] Prov. 28. 14.
[n] Lev. 17. 10 & 20. 5, 6; ch. 21. 10; Amos 9. 4.
[o] ch. 42. 15, 16, 17, 22.
[p] ch. 42. 18.
[q] ch. 43. 11.

(the prime meaning is *devour*, Isa. 3. 14; Job 1. 16). **7.** *Your.*] *i.e.* your own. Compare *ch.* 42. 20, *note*, and p. 64, *note* 'soul.' The phrase means *yourselves.*—*Child.*] Or, *infant.*—*Cut off.*] *Rather* (as marg.), out of the midst of. **8.** *Provoke.*] Not only by blind and wilful unbelief and by seeking asylum in Egypt, but by practising open, and perhaps fresh, idolatry there.—*Works . . . hands.*] *i.e.* idols.—*Dwell.*] Or, *sojourn*, as in v. 12.—*Cut yourselves off.*] *Rather*, cut (them, *i.e.* man, *&c.*, *Variorum*; as A.V. in v. 7, where the Hebrew is the same) off from you. **9.** *Their wives.*] Heb. *his* wives; Sept. *princes*, as in *vs.* 17, 21; but the parallelism here is in favour of the reading *wives*, R.V. as A.V. The queens referred to were probably mostly foreigners who introduced their national religions into Judah. The alien wives of Solomon; Maachah, the favourite wife of Rehoboam (2 Chr. 11. 21 & 15. 16); and Athaliah, who brought the religion of Jezebel into David's dynasty with the fatal 'affinity,' are prominent examples. In the general description of the persistent idolatry which was the chief cause of the ruin of Judah and Jerusalem, Jeremiah has especially before his eyes (v. 15) those sensual forms of Syrian idolatry that the women practised (see *e.g.* 2 Kin. 9. 22).—*Your wives . . . land . . . streets.*] See v. 17, *notes.*—*Land of Judah . . . streets of Jerusalem.*] *e.g.* Ahaz; see 2 Chr. 28. 24, 25. **10.** *They.*] By this change from 'ye,' Jeremiah associates past generations with the present: he recognises that this is no new feature; or (*Deane*) he seems to turn his face from his audience.—*Humbled.*] Lit. *crushed* (Lam. 3. 34), broken in spirit; marg. *contrite* (Ps. 34. 18); rendered *bruised* in Isa. 53. 5, 10.—*Nor walked, &c.*] Reformation and obedience are the firstfruits of contrition. **11.** *Set my face.*] Cf. 1 Kin. 13. 1, *note*, and for the same phrase, see *ch.* 21. 10; that look which is not the 'light of God's countenance' is destruction (Exod. 14. 24).—*And.*] *i.e. even.*—*All Judah.*] All Judah in Egypt (v. 13), *i.e.* except a handful of fugitives, just enough to carry the news to Judah (v. 28) or to Babylon, and to bear witness to God's truth (*vs.* 14, 28). Jeremiah in Egypt, as Ezekiel in Babylonia (Ezek. 33. 24-29), must crush out all hope that any of the remnant, whether in Egypt or in Canaan, shall have a part in the promised restoration. **12.** *Take.*] *Rather*, take away, as at *ch.* 15. 15 (*Var.*).—*Consumed . . . fall . . . die.*] The poetical superlative produced by the accumulation of similar words assures the hearers of the *certainty* of their fate.—*The least . . . greatest.*] See *ch.* 42. 1, *note.* As regards the latest refugees, the doom is as uniform as their disobedience. **13.** *I will . . . Egypt.*] In *ch.* 43. 11 he says, *the land of Egypt.* Egypt as a whole is meant. Whenever Nebuchadnezzar's invasion took place, he would find the remnant of the Hebrews whom he had so often spared formed into small communities in Tahpanhes and other cities of the Delta near the frontier, and to a less extent, probably, in the more inland cities. As these were fugitives and rebellious subjects of Nebuchadnezzar's own kingdom, it is most probable that he would avenge their last rebellion and flight from Judah by taking them captive to Babylon, as Josephus (*Ant.* x. 9. 7) says that he did

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the sword, by the famine, and by the pestilence: [14] so that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for [r] none shall return but such as shall escape.

[15] Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

[16] *As for* the word that thou hast spoken unto us in the name of the LORD, [s] we will not hearken unto thee. [17] But we will certainly do [t] whatsoever thing goeth forth out of our own mouth, to burn incense unto the [u] queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our

[r] ver. 28. [s] So ch. 6. 16. [t] See ver. 25; Num. 30. 12; Deut. 23. 23; Judg. 11. 36. [u] ch. 7. 18.

in his 23rd year; see *ch.* 43. 11, *note.*—This remnant probably contributed little, if anything, to the later colonies of Jews in Egypt, who were chiefly attracted or brought thither in the days of the Ptolemies, more than two centuries after the fulfilment of this prophecy. **14.** *Gone.*] But Vulg. *qui vadunt ad peregrinantur*, *i.e.* are going to become sojourners; according to this reading the remnant of *chs.* 41–43 only is contemplated.—*Escape.*] The Hebrew word is used of one who saves his life by a stealthy flight (Gen. 14. 13; cp. 2 Sam. 19. 3, 'steal away'). See Ezek. 7. 16 for the like phrase.—*Remain.*] *Rather*, survive; *i.e.* to tell the tale.—*Have a desire.*] A.V. marg. *lift up their soul*; the same Hebrew phrase by which the intense longing of the exiles with Jehoiachin for their lost home is conveyed in *ch.* 22. 27.—*To return to dwell.*] Hence it appears that some at least of these refugees sought only a temporary asylum in Egypt, intending to return into Judah as soon as they safely could. They did not believe Jeremiah's prophecies that their land was to be desolate seventy years.—*But.*] *i.e.* except. **15.** *Had burned.*] *Rather*, burned (*Variorum*); Vulg. *sacrificarent*, *i.e. were burning.* The A.V. refers to their practices in Judah (*v.* 9), the other rendering to a general practice of which the present festival was an example.—*Multitude.*] *Rather*, congregation, or, *assembly*; the Hebrew word is used in *ch.* 26. 9, where see *note.* It must have been an assembly for religious purposes; otherwise Jewish manners would not have allowed the women to be abroad in crowds. As the women advance in regular procession to worship the Moon-goddess (in accordance as it seems with a vow, *v.* 17), Jeremiah stops the procession (*P. Smith*).—*Even all . . . in Pathros.*] *i.e.* the attendance at the festival was very numerous and representative. Herodotus (ii. 59–60) records that the natives reckoned that 70 myriads (700,000) of men and women, not reckoning children, attended the festival at Bubastis, this being the fullest and most popular of the frequent general gatherings characteristic of the Egyptian religious practice. Bubastis (*Pi-beseth*, Ezek. 30. 17, the Pa-Bast of the monuments) was on the Pelusian Nile, about half-way between Pelusium and Memphis. On 'Pathros,' see *v.* 1, *note.* **16.** *As for the word, &c.*] Payne Smith points out that in the Hebrew this is no mere profession of general wilfulness. But for the vow, they would have listened to the prophet; as it is, they will not be deterred from the special object which had brought them together. **17.** *Do.*] *Rather*, perform, *i.e.* our vow.—*Whatsoever thing goeth.*] *Rather*, the whole word which hath gone (*Variorum*); *Sept.* πάντα τὸν λόγον; Germ. *alle dem wort.* It is the regular phrase for a vow. They seem to plead the Law which condemned all idolatry (Num. 30. 2, 7; Deut. 23. 23) in support of the particular idolatrous vow that they were fulfilling, and they even allege an obligation of conscience! A marvellous exhibition of the deceitfulness and infatuation of false religion.—*Queen of heaven.*] *i.e.* the Moon, which was worshipped under the title of Artemis by the Greeks (and of Bubastis by the Egyptians, *Hdt.* ii. 137, 156). A Persian and Assyrian deity, supposed to symbolise a quality attributed to moonlight of giving to nature its receptive power, as the Sun (Baal) represented its quickening power. By the union of these two influences the blossoms were supposed to fructify and the fruits to mature. The Moon thus became generally the symbol of female productiveness. The impurity of the Babylonian cult of Mylitta, the Babylonian Aphrodite (*Hdt.* i. 199), probably illustrates the rites of such idolatries as here provoked the burning indignation of the prophet.—The attributes of Astarte or Ashtoreth, *i.e. a star*, meaning the planet Venus, were constantly confused by the ancients with this goddess (*P. Smith*); as to star-worship among the Hebrews, see *ch.* 19. 13, &c. The A.V. marg. '*frame* of heaven' is another and ill-supported reading, followed in *ch.* 7. 18 by the Syriac and Septuagint Versions. Here the *Sept.* is as A.V.—*As we have done.*] They admit the practice of this idolatry, and even allege an old custom, adopting Jeremiah's own words (*v.* 9). Compare his former denunciation of this worship early in Jehoiakim's reign (*ch.* 7. 17–19). *Seest thou not what they do in the cities of Judah*

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princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty
of victuals, and were well, and saw no evil. 18 But since we left off to burn incense to
the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*,
and have been consumed by the sword and by the famine. 19 [x] And when we burned
incense to the queen of heaven, and poured out drink offerings unto her, did we make
her cakes to worship her, and pour out drink offerings unto her, without our men?
20 Then Jeremiah said unto all the people, to the men, and to the women, and to all
the people which had given him *that* answer, saying,
21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem,
ye, and your fathers, your kings, and your princes, and the people of the land, did not
the LORD remember them, and came it *not* into his mind? 22 So that the LORD could
no longer bear, because of the evil of your doings, *and* because of the abominations
which ye have committed; therefore is your land [y] a desolation, and an astonishment,
and a curse, without an inhabitant, [z] as at this day. 23 Because ye have burned incense,
and because ye have sinned against the LORD, and have not obeyed the voice of the
LORD, nor walked in his law, nor in his statutes, nor in his testimonies; [a] therefore
this evil is happened unto you, as at this day.

Jeremiah repeats the doom of the refugees of Judah in Egypt.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word
of the LORD, all Judah [b] that *are* in the land of Egypt: 25 Thus saith the LORD of hosts,
the God of Israel, saying;

[x] ch. 7. 18. [y] ch. 25. 11, 18, 38. [z] ver. 6. [a] Dan. 9. 11, 12. [b] ch. 43. 7; ver. 15.

and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces.—*For then.*] They quote their prosperity before Josiah's reformation, and their adversity since (v. 18). Forgetting that the successes of the Chaldean conqueror began about the date of Josiah's death, they associate their prosperity with the practice of the worship of the queen of heaven and their adversity with its suppression. The worship, they say, is an old established one, and their own experience, so far from agreeing with the allegations of Jeremiah, went to show that their national prosperity had coincided with its maintenance.—*Victuals.*] *Heb.* bread (so A.V. marg., with *Sept., Vulg.*). 19. *Burned*, &c.] Render by present tense throughout the verse, *burn . . . pour . . . do* (*Var.*).—*Worship.*] The sense is doubtful; Rashi, Graf, and Payne Smith render, to *make* her *image*; so R.V. marg. to *pourtray* her. The 'cakes' were no doubt symbolical, whether shaped like the full moon, or having the form of the moon stamped upon them. The Athenians offered to Artemis, at the full moon in the middle of the month Munychion, cakes shaped like the full moon; these were covered with lights, and were finally burnt on her altar, with a libation of wine added. Plumptre compares the *Minchah* or meal-offering of the Mosaic ritual and the *Neideh* in the Egyptian worship of the goddess *Neith*. The word for 'cakes' in the Hebrew text 'has a foreign appearance' (*Streane*), and is evidently a technical term, for it is only found in connection with this worship. —*Men.*] *Rather*, husbands; so marg. A woman's vow was not binding if her father, she being unmarried, or her husband, if she were married, disallowed it (Num. 30. 5, 8). The acquiescence of their husbands, they say, bars Jeremiah's right to interfere, and makes the vow a binding obligation. 20. *And.*] *i.e. even.* 21. *Them.*] *i.e.* the repeated acts of idolatry (*Var.*).—*Mind.*] Lit. *heart* (so *Sept., Vulg.*); *i.e.* the seat of the intelligence. Jeremiah asks, Did not God take cognizance of it? 22. *No longer bear.*] Jeremiah replies by pointing to the long vista of Judah's idolatrous transgressions and to the parallel longsuffering of Jehovah. The alleged coincidence was a fallacy; God was not unobservant or indifferent during the period quoted, or aforetime, but, when His justice outweighed his longsuffering, the long-foretold punishment of such practices came to pass, of which they themselves had been witnesses. 23. *Therefore.*] Referring to 'because' above. It was not the anger of the queen of heaven at the suspension of her worship, but their own want of response to the long forbearance of Jehovah, sorely tried and long despised, that had caused the recent catastrophe. 24. *Moreover.*] As if after an interval of silence, Jeremiah foretells once more the extinction of Judah in Egypt.

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[c] Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt;
Behold, [d] I have sworn by my great name, saith the LORD, that [e] my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth. 27 [f] Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt [g] shall be consumed by the sword and by the famine, until there be an end of them. 28 Yet [h] a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose [i] words shall stand, mine, or their's.

The sign—the fall of Pharaoh Hophra.

29 And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall [k] surely stand against you for evil: 30 Thus saith the LORD;
Behold, [l] I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave [m] Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

[c] ver. 15, &c. [d] Gen. 22. 16. [e] Ezek. 20. 39.
[f] ch. 1. 10 & 31. 28; Ezek. 7. 6. [g] ver. 12.
[h] ver. 14; Isa. 27. 13. [i] ver. 17, 25, 26.
[k] Ps. 33. 11.
[l] ch. 46. 25, 26; Ezek. 29. 3, &c. & 30. 21, &c.
[m] ch. 39. 5.

25. *Hand.*] *Heb., Sept., Vulg.*, hands; those hands which at the very moment were laden with the cakes of the goddess in fulfilment of the vow.——*Ye will, &c.*] *Rather*, shall (*Var.*). Or, both verbs may be rendered by the imperative, omitting *surely*; establish then . . . perform your vows. The prophet speaks in sad and indignant irony. So say ye? Hear God's vow (v. 26). 26. *My name shall no more be named.*] *i.e.* I now solemnly disown all Judah in Egypt, and I cease to be their God; they have forfeited their inheritance in My covenant with their ancestors. *As Jehovah liveth* was the distinctive oath of the Covenant People; the Hebrews swore 'by the life of Jehovah,' the Self-existent (Deut. 10. 20; Hos. 4. 15), and to use this oath was a confession of faith, an assertion of participation in the Covenant.——*The.*] *Rather*, As the. 27. *Watch over.*] *Heb.* as in *ch.* 5. 6, 'A leopard shall *watch over* their cities: every one that goeth out thence shall be torn in pieces: because . . . thy children have forsaken me, and sworn by them that are no gods' (*ib.* v. 7). 28. *Yet a small, &c.*] *Or, And they* that escape the sword shall return . . . Judah, *few in* number.——*Gone.*] The Vulgate renders, *ingredientium*, *i.e. are going*, thus making the prophecy closely follow *ch.* 43; R.V. as A.V. ——*Words.*] *Rather*, word (*Variorum*); a contrast between the oath of v. 17 and that of v. 26. 29. *A sign.*] *Rather*, the sign (*Variorum*). An unlikely one then, for Hophra was in the zenith of his pride and security. See Ezek. 29. 3, *note.* 30. *As I gave Zedekiah.*] The fulfilment of Jeremiah's prophecy as to Zedekiah's fate is used to accredit his prophecy as to Hophra's. And a parallel seems to be suggested also, as if Pharaoh was destined to fall into the hands of the Chaldæans, and even to be brought before Nebuchadnezzar at Tahpanhes (*ch.* 43. 10, 11) as Zedekiah was brought before his conqueror at Riblah. But if by *his enemies* the Egyptians be intended, the prophecy would seem to contemplate the close of Hophra's life, and the circumstances of it as recorded by Herodotus must be taken into account. He writes that Hophra had so alienated the Egyptians—their intense hatred is recorded by Hophra's title, *the hated*, upon the monuments—that after Amasis, his former servant, had conquered him and his Greek mercenaries in battle, but after deposing the king had spared and protected him, the discontent of the Egyptians obliged Amasis to surrender that 'bitterest of enemies to them and to himself' to their vengeance. They strangled Hophra, but buried him in the sepulchre of his fathers.

Jeremiah now disappears from view. He had been prophesying for over 40 years, and had seen all his words come to pass, so far as the destruction of his nation was concerned; his sorrow and his hope are embalmed in his 'Lamentations.' About this time Ezekiel resumes his prophetic activity, and takes up the strain of hope and comfort to which the elder prophet had latterly given utterance. Of Jeremiah's end nothing is known; Josephus is silent, and the confu-

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285.—Ezekiel's Vision of the Dry Bones and Symbol of the United Sticks.

The revival of the Hebrew nation and its restoration to Canaan.

EZEKIEL XXXVII.

1 THE [a] hand of the LORD was upon me, and carried me out [b] in the spirit of the
LORD, and set me down in the midst of the valley which *was* full of bones, 2 and
caused me to pass by them round about: and, behold, *there were* very many in the
open valley; and, lo, *they were* very dry. 3 And he said unto me, Son of man, can
these bones live? And I answered, O Lord GOD, [c] thou knowest.
4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye
dry bones, hear the word of the LORD. 5 Thus saith the Lord GOD unto these bones;
Behold, I will [d] cause breath to enter into you, and ye shall live: 6 and I will lay

[a] ch. 1. 3.
[b] ch. 3. 14 & 8. 3 & 11. 24; Luke 4. 1.
[c] Deut. 32. 39; 1 Sam. 2. 6; John 5. 21; Rom. 4. 17; 2 Cor. 1. 9.
[d] Ps. 104. 30; ver. 9.

sion of the book which bears his name implies that Jeremiah, through his premature death or otherwise, was unable to finally arrange or edit his prophecies. According to Christian traditions, his courageous truthfulness provoked the Jews to stone him at Tahpanhes (cf. Heb. 11. 37); and this is likely enough. Jewish tradition, which would naturally seek to hide this national crime, makes him, when Nebuchadnezzar conquered Egypt, escape with Baruch to Babylon, and there die in peace. 'But Jeremiah did not need a death by violence to make him a true martyr. To die, with none to record the time or manner of his death, was the right end for one who had spoken all along, not to win the praise of men, but because the word of the Lord was in him as a "burning fire" (*ch.* 20. 9).'—*Plumptre.*

E. XXXVII.—The prophecies of this chapter are referred to the 12th year or to some year between the 12th and 25th years of the Captivity.—They closely correspond in subject with Jeremiah's prophecies of the Restoration, and show how both prophets, each in his sphere, taught the same lessons and sought to exercise the same influence upon the remnant of their countrymen in exile.—'The last step in the reconstruction of the new Israel is the resurrection of the people' (*Davidson*). The heading of the A.V. runs: 'By the resurrection of dry bones, the dead hope of Israel is revived. By the uniting of two sticks is shewn the incorporation of Israel into Judah. The promises of Christ's kingdom.' **1.** *Out.*] From his house (*ch.* 33. 21; see *ch.* 3. 24, and compare Jer. 15. 19).—*The valley.*] The scene of the revelation of *ch.* 3. 22, A.V. *plain* (or *the broad valley*, Kay). The Hebrew word in both places is that used in Gen. 11. 2 of the plain of Babylon.—*Which.*] *i.e. and it.*—*Bones.*] Perhaps a vision of some ghastly memorial of the Chaldean invasions ('slain,' *v.* 9; 'army,' *v.* 10) of the Holy Land. **2.** *Open.*] Or, marg. *champaign*; Heb. *upon the face of the valley.*—*Very dry.*] Parched and bleached by long exposure. 'Revival is apparently hopeless' (*Davidson*). **3.** (*Can these bones live?*] The immediate lesson to the exiles was probably limited to a contrast between the apparent impossibility and the omnipotence of Jehovah. Compare Jer. 33. 2, 3. But the use of this parable for the instruction of the exiles implies that the idea of a resurrection of the body was familiar to the Hebrews of the time; for, as Jerome (following Tertullian) says, No one confirms uncertainties by means of nonentities. The knowledge, however, of the Old Testament writers as to the sequel of death seems to have been very limited (see 1 Sam. 2. 6; Job 19. 25–27; Ps. 16. 10, 11; Isa. 26. 19; Hos. 13. 14), so much so that we find the Sadducees entirely denying the doctrine of a resurrection even in the time of our Lord and of His apostles (Matt. 22. 23; Acts 23. 6–9, &c.). Perhaps this vision was a step in the gradual development of the revelation (comp. Dan. 12) as to 'the resurrection of the body and everlasting life after death' which it was reserved to Christ and His apostles to fully unfold (2 Tim. 1. 10).—*Thou knowest.*] The answer of unquestioning faith (cp. Gen. 18. 14 and Jer. 32. 17, 'hard,' *i.e. wonderful*), or, as Davidson suggests, 'of reverence' (Rev. 7. 14), since even a Paul might have difficulty in uttering a simple Yea, yet an Abraham would be unwilling to say No (Phil. 3. 11; Rom. 4. 17–21; Heb. 11. 19). **4.** *Prophesy.*] This word, throughout the vision, has its primary, but not ordinary, meaning, *i.e.* to *speak for* another; cp. Ex. 4. 16 & 7. 1, where Aaron is appointed 'spokesman' for Moses and called his 'prophet.' See *notes*, pp. 4, 39, 43.—*Upon.*] *i.e. over.* **5.** *Breath.*] Or, *spirit.* The Hebrew word is the same as in *vs.* 1, 6, 8–10, 14 ('spirit,' A.V. 'wind'); Sept. and Vulg. render it by one word; but in English

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sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live: [7] and ye shall know that I *am* the LORD.

[7] So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. [8] And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

[9] Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; [f] Come from the four winds, O breath, and breathe upon these slain, that they may live. [10] So I prophesied as he commanded me, [g] and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

[11] Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, [h] Our bones are dried, and our hope is lost: we are cut off for our parts. [12] Therefore prophesy and say unto them, Thus saith the Lord GOD;

Behold, [i] O my people, I will open your graves, and cause you to come up out of your graves, and [k] bring you into the land of Israel. [13] And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your

[e] ch. 6. 7 & 35. 12; Joel 2. 27 & 3. 17.
[f] Ps. 104. 30; ver. 5.
[g] Rev. 11. 11.
[h] Ps. 141. 7; Isa. 49. 14.
[i] Isa. 26. 19; Hos. 13. 14.
[k] ch. 36. 24; ver. 25.

the rendering depends on the context.—— *Will, cause.*] Heb. and Sept. pr. tense. 7. *Noise.*] Or, *thundering;* the Hebrew word rendered 'voice' in the vision of Ezekiel's consecration (*ch.* 3. 12).—— *A shaking.*] *Rather*, an earthquake, *Var.* (so R.V.); the Hebrew word rendered 'rushing' in *ch.* 3. 12; see preceding note.—— *Bone to his bone.*] Shaken together as by a violent shock of the earth, each of the scattered bones resumes its place in the skeleton to which it belonged, the sinews overspread and unite the bones, and flesh and skin cover each frame; but the bodies thus restored lie prostrate and lifeless (v. 8). 9. *Wind.*] Marg. *breath.*—— *Breath.*] See v. 5, *note.*—— *Upon.*] Or in to (*Davidson*). 10. *Breath came.*] The creation of Adam is also depicted in two stages (Gen. 2. 7). The bodies now become 'living creatures,' *Heb.* (the phrase of Gen. 1. 20, &c.). 11. *These are, &c.*] The 'slain' army aptly represents the Hebrew nation smitten, as foretold, by the sword of the vengeance of Jehovah (*e.g. ch.* 21. 11).—— *The whole house.*] *i.e.* both Hebrew kingdoms, the 'Judah' and 'Joseph' of the symbolic action that follows (ex. 15–20), 'the two families' of Jer. 33. 24.—— *Our hope is lost.*] Beyond the ordinary constituents of nationality, the Hebrew nation had a peculiar bond in the inheritance of the Promises. By a process of Divine election, this inheritance had now for nearly five centuries been closely bound up with the Davidic monarchy and its accessories which had just been swept away. To the exiles, therefore, the Promises of Jehovah, which were 'the hope of Israel,' seemed to have come utterly to an end for evermore. But Ezekiel is inspired to combat their despair; he announces—thus echoing the earlier revelations of Jeremiah—that the Davidic monarchy (cf. 2 Sam. 7. 16, *note*) would be revived and continued, as regards the inheritance of the Promises, by the kingdom of the Messiah ('David my servant'), which should arise out of its ruins, and, unlike its predecessor and type, should never be destroyed. Probably this revelation, so far as it was accepted, was understood by the exiles in a temporal sense, *i.e.* of a restoration of the nation under an actual monarch of David's lineage: for even the disciples of our Lord failed to understand similar revelations of His (Luke 9. 45 & 18. 34, &c.).—— *Cut off.*] Cp. Isa. 53. 8. Such dispersion as the Hebrews had suffered amounted to national dissolution. The exiles regarded their national existence as ended, just as the hearers of Jeremiah had said it would be extinguished if Jerusalem fell (Jer. 33. 24). But, once more, a prophetic message is vouchsafed to the contrary effect, and one of the most definite and startling character. Ezekiel declares that although the promised Return from Captivity should be as great a miracle as that represented in the vision, the God of Israel would accomplish it (cp. Rom. 11. 15, *life from the dead*).—— *For our parts.*] The plural of the phrase *for my part; i.e.* As for us, we, &c. R.V. *clean, i.e.* utterly. 12. *Open your graves.*] In the explanation of the vision, the ordinary emblem of the resurrection is adopted.—God 'opened' the 'graves' when He overthrew the mighty empire of Nebuchadnezzar by the arms of Cyrus; and the edict proclaimed by Cyrus to all the provinces of his kingdom permitting the Return of the Jews, was like the breath of God quickening them and calling them forth from their tomb. See 2 Chr. 36. 22 (*Wordsworth*). 13. *Brought.*] *Rather*, as in v. 12, caused you

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graves, [14] and [t] shall put my spirit in you, and ye shall live, and I shall place you
in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*
saith the LORD.

The reunion of Israel with Judah under an everlasting kingdom of David.

[15] The word of the LORD came again unto me, saying, [16] Moreover, thou son of man,
[u] take thee one stick, and write upon it, For Judah, and for [n] the children of Israel
his companions: then take another stick, and write upon it, For Joseph, the stick
of Ephraim, and *for* all the house of Israel his companions: [17] and [o] join them one to
another into one stick; and they shall become one in thine hand.
[18] And when the children of thy people shall speak unto thee, saying, [p] Wilt thou not
shew us what thou *meanest* by these? [19] [q] Say unto them, Thus saith the Lord GOD;
Behold, I will take [r] the stick of Joseph, which *is* in the hand of Ephraim, and the
tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah,
and make them one stick, and they shall be one in mine hand. [20] And the sticks
whereon thou writest shall be in thine hand [s] before their eyes. [21] And say unto them,
Thus saith the Lord GOD;
Behold, [t] I will take the children of Israel from among the heathen, whither they be
gone, and will gather them on every side, and bring them into their own land: [22] and
[u] I will make them one nation in the land upon the mountains of Israel; and [x] one
king shall be king to them all: and they shall be no more two nations, neither shall

[t] ch. 36. 27.
[u] See Num. 17. 2.
[n] 2 Chr. 11. 12, 13, 16 & 15. 9 & 30. 11, 18.
[o] See ver. 22, 24.
[p] ch. 12. 9 & 24. 19.
[q] Zech. 10. 6.
[r] ver. 16, 17.
[s] ch. 36. 24.
[t] Isa. 11. 12; Jer. 3. 18 & 50. 4; Hos. 1. 11.
[x] ch. 34. 23, 24; John 10. 16.

to come up. 14. *Shall . . shall.*] *Rather*, will . . will. The Return, when accomplished—and indeed each successive fulfilment of parts of the prophecy—will authenticate the unfulfilled remainder.——*Spirit.*] Or, *breath*, R.V. marg.; but R.V. as A.V. See v. 5, *note* 'breath.' At the Return, as Jeremiah had revealed, the beginning of a new spiritual life would be associated with the beginning of the renewed national life of the Hebrews. It was a converted remnant that availed itself of Cyrus' permission to go up and restore the Temple (see v. 23, *note* 'cleanse'). The edict operated as a trial of faith (compare Ezra 1. 1–6, *all them whose spirit God had raised*, or, *stirred up*, the Hebrew being the same word as is used of Cyrus in v. 1). This small colony, in which the continuity of the nation was preserved, became the nucleus of a great religious commonwealth in Palestine, and the channel of the richer blessings of the New Covenant to all mankind. The Return was therefore like a resurrection, spiritually as well as politically, to the Hebrew nation. 16. *Stick.*] The Hebrew word is not that rendered 'rod' in Num. 17. 6–9, but another word meaning only a piece of wood. Each piece was probably shaped to combine with the other.——*Judah.*] Cp. *Of him came the chief ruler*, A.V. marg. *prince* (so R.V., but marg. *leader*), 1 Chr. 5. 2.——*Companions.*] The tribes which adhered to 'the house of David' at the Disruption, and the members of the N. tribes who afterwards joined the Davidic kingdom from time to time, especially in the reigns of Asa, Hezekiah, and Josiah. See 1 Kin. 12. 16, 17; 2 Chr. 11. 3, 13–17 & 15. 9 & 30. 11, 18–21.——*Joseph.*] See Jer. 31. 9, *note* 'Ephraim,' and 15, *note* 'Rahel.' ——*For.*] Some omit. 17. *And . . . shall.*] *i.e.* so that they. 18.] See *ch.* 12. 9, *note*. 19. *Fellows.*] *Rather*, companions (Heb.), as v. 16.——*With him.*] *i.e. it.*——*Mine.*] *i.e.* God's, or perhaps (so *Sept.*) Judah's. 'Perhaps Sept. took the first *y* of "*my* hand" as an abbreviation for Jehudah' (*Davidson*). 21.] Ezekiel now declares the sequel of the Restoration, in terms which recall Jeremiah's great prophecies of the Restoration, adding special reference to the Restoration of the Temple and to the spiritual presence of Jehovah with His People, which is symbolized by His Sanctuary placed in the midst of them. ——*Heathen.*] *Rather*, nations, and so in v. 28. 22. *One king.*] *i.e.* 'David my servant' (v. 24)—but not the temporal king whom the Restored Nation (and even Christ's own disciples) expected, through a too limited and literal interpretation of prophecies such as this.—After the Captivity, to speak literally, Judah and Israel had no king; and one of the uses of that evanescence of the Monarchy was that it weaned the minds of the faithful from the literal sovereignty of the Anointed of Jehovah over His people Israel and prepared them for 'the kingdom of heaven,' *i.e.* the Spiritual Monarchy of Christ over all believers, both Gentiles and Jews.——*No more*

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they be divided into two kingdoms any more at all; 23 [v] neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but [a] I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And [w] David my servant *shall be* king over them; and [b] they all shall have one shepherd: [c] they shall also walk in my judgments, and observe my statutes, and do them. 25 [d] And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they,

[v] ch. 36. 25. [a] Isa. 40. 11; Jer. 23. 5 & 30. 9; ch. 34. 23, 24; Hos. 3. 5; Luke 1. 32. [w] ch. 36. 28, 29. [b] ver. 22; John 10. 16. [c] ch. 36. 27. [d] ch. 36. 28.

two.] 'This promise runs throughout all prophecy. The one God, the husband of the community, required that the community should also be one, with a single affection and service' (*Davidson*). Cp. Isa. 11. 13; Jer. 31. 6. Dispersion produced union. The claims of Judah and of the House of David to be the heirs of the Promises were never again questioned, but the hope of the House of David became once more and for ever the hope of all Israel. **23.** *Neither . . . defile.*] After the Captivity, no more is heard of idolatry either in Palestine or amongst the Jews of the Dispersion. Ezekiel, like Jeremiah, describes the defilement of Canaan by the inveterate idolatry of the Hebrews as the cause of their removal from it (*ch.* 36. 17–19; compare Isa. 65. 3, 4).——*Idols.*] *Rather*, idol-blocks, or doll images (*gillulim*, pp. 293, 494, *notes*).——*Out . . . dwellingplaces.*] A reference to the local temptations to idolatry which, from the Conquest onward, had beset and mastered the Hebrews in Canaan. But some read with Sept. *from all their backslidings* (so *Davidson*).——*Cleanse.*] Cp. *ch.* 36. 25, 31. By mingled severity and goodness—by the discipline of the Exile, which should separate the faithful from 'the rebels' (*ch.* 20. 38), and by the merciful opportunity of the Return, which should further sift out from the faithful the most earnest in their zeal for the home and religion of their fathers. See *v.* 14, *note* 'spirit.'—So Jehovah would restore a purified remnant, and through it remake the Chosen People in its own land.——*They*, &c.] The formula which describes the Covenant-relation between the children of Israel and their God (see Jer. 30. 22, *note*) is used as a sort of refrain (see *v.* 27). It was now forfeited in part. **24–27.** The promises now become more far-reaching and distinctly Messianic ('meaning neither Davidic house nor line of kings.'—*Davidson*); the prophecies of *chs.* 34 & 36 are in effect summarised. The familiar features and pledges of the former Covenant—the Davidic monarchy, the possession of the Holy Land, and a dwelling-place of Jehovah among His people—are used as types or vehicles whereby the more spiritual revelations of a New Covenant may be introduced into the minds of the exiles. Meanwhile, they are assured, under a perpetual guarantee, of the restoration of all these pledges of the continuance of the nation. Their inheritance of the Promises still survived, and would be realized hereafter in a kingdom which should have no end.—The proximate and material part of these promises were all that Ezekiel's hearers could receive, and even the first fulfilment of them, the Restoration to Canaan, came upon the Jews almost as a miracle (Ps. 126. 1–3). **24.** *David my servant . . . king.*] A confirmation *for ever* of the Promises to David (cp. Isa. 55. 3). The future king of the reunited and reformed nation shall be of David's house and lineage. The words 'my servant' imply that this 'David'—understood doubtless even at the time to mean the personal King, Messiah—was to be the founder of a new order of things, and to be the vicegerent of Jehovah on earth for the special purpose of the specific revelation; see Hos. 3. 4, 5 & p. 101, *note*, and compare Deut. 18. 15, 18; Acts 3. 22 & 7. 37.——*One shepherd.*] *i.e.* one king (see *v.* 22, *note*). They were now kingless and dispersed as sheep deprived of their shepherd (cp. 1 Kin. 22. 17). For the promise, see Jer. 23. 1–8 (and *notes*) and Ezekiel's fuller prophecy in *ch.* 34. 11–31. The deeper meaning of such prophecies was disclosed by the 'Prophet and more than a prophet.' Compare (John 10. 16) *There shall be one fold* (rather, *flock*) *and one shepherd*, with the subsequent enquiry of the Jews, *How long dost thou make us to doubt* (marg. *hold us in suspense*)? *If thou be the Christ* (*i.e.* Messiah), *tell us plainly* (*ibid.* v. 24). Observe also the fulfilment in Jesus the Christ—as 'the Good Shepherd,' as David the king (Luke 1. 32, 33, &c.), and as God's servant (Phil. 2. 7). **24, 25.** *Shall . . . do them . . . and . . . dwell.*] By obedience they shall fulfil their part of the covenant, and so shall possess the Holy Land (comp. *ch.* 33. 23–26). The Restoration of a repentant and reformed (*v.* 23) remnant to Canaan was a partial fulfilment of this promise, and an earnest of its eventual but spiritual fulfilment. **25.** *Jacob my servant.*] The Chosen People is entitled the Servant of Jehovah in virtue of the covenant with Abraham, who responded to the call of God. See Isa. 41. 8; Jer. 30. 10 & 46. 27, 28; Ps. 136. 22. Therefore, to represent God upon earth became its mission.——*Dwell.*] Now,

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and their children, and their children's children [e] for ever: and [f] my servant David *shall be* their prince for ever.

26 Moreover I will make a [g] covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and [h] multiply them, and will set my [i] sanctuary in the midst of them for evermore. 27 [k] My tabernacle also shall be with them: yea, I will be [l] their God, and they shall be my people. 28 [m] And the heathen shall know that I the LORD do [n] sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

[e] Isa. 60. 21; Joel 3. 20; Amos 9. 15.
[f] ver. 24; John 12. 34.
[g] Ps. 89. 3; Isa. 55. 3; Jer. 32. 40; ch. 34. 25.
[h] ch. 36. 10, 37.
[i] 2 Cor. 6. 16.
[k] Lev. 26. 11, 12; ch. 43. 7; John 1. 14.
[l] ch. 11. 20 & 14. 11 & 36. 28.
[m] ch. 36. 23.
[n] ch. 20. 12.

alas! a matter of the past.——*Children's children for ever.*] A perpetual inheritance. Fulfilled, as St. Paul has shown, in the inheritance of 'the kingdom of heaven,' which the death of Christ opened to all believers, for by faith all such are 'children unto Abraham' (Matt. 3, 9; Gal. 3, 7-9).——*For ever.*] This phrase and similar words in the remainder of the prophecy give the strongest possible assurance to the exiles that Israel's 'hope is' not 'lost' (v. 11). **26.** *Moreover.*] The exiles thought that their nation was utterly cast away by its Covenant-God. (It was temporarily cast off, but not cast away; see Jer. 23, 35, *note*, & 33, 23-26.) They are assured that, on the contrary, Jehovah will enter into *a covenant of peace* with His people, *i.e.* that He will *rejoice over them to do them good* and will never *turn away from them*, and that this covenant will be everlasting because Jehovah will by His grace prevent them from forsaking Him. Compare the earlier prophecy in Jer. 32, 37-42, and *ch.* 36, 26-28.——*Place them, and.*] The Peshito omits these words; the Targum has *bless them and* (see *Variorum*); R.V marg. *give it them*, but R.V. as A.V.——*Multiply.*] Compare *ch.* 36, 8-15, 11, 29, 30, 37, 38. Increase is a sign of the special blessing of God (see Gen. 12. 2 & 24, 35, &c.; cp. 1 Kin. 4. 20). As a matter of fact, the Jews after the Return greatly multiplied in Palestine, so that it became agriculturally and commercially one of the most prosperous countries in Asia. —— *Set my sanctuary . . . for evermore.*] Repeated as a sort of refrain in v. 28. Jehovah had permitted once more, as in the case of Shiloh (Jer. 7, 14), the destruction of the one place which He had chosen upon earth *to place his name there*, and even of the Holy of Holies that had been His accepted and His visible dwelling-place; moreover, His abandonment of this sanctuary had been foreshown to the exiles by Ezekiel (9. 3, &c.) about five years before its destruction. The exiles therefore thought that the Presence of Jehovah had been removed from amongst His people for ever; but the prophet assures them that, on the contrary, the Covenant-God of the Hebrews will be with Israel for ever, and so unmistakeably that even the heathen nations shall recognise the fact.—Whether or not the promise may refer to the prophecy of the 6th year of the Captivity, in which, whilst Solomon's Temple and its services were yet in existence, Ezekiel assured his fellow-exiles that although they were cut off from the House of Jehovah, He would be to them *as a little sanctuary in the countries where they shall come*, that prophecy and the present contained the germ from which is developed the picture of the Kingdom in its new form, the Messianic, which is comprised in *chs.* 40-48; and these prophecies contain the revelation, that God's Presence among men would hereafter be independent of place and of a sanctuary (cp. John 4. 20-26).—The restoration of the Temple by Zerubbabel would be the partial fulfilment, an earnest, of this promise; but the comparative inferiority of the second Temple (Hag. 2. 3) and the vicissitudes of its history (especially its desolation by Antiochus Epiphanes and desecration by Pompeius) doubtless drew the attention of faithful Jews at successive epochs towards the larger and spiritual meaning of the promise. **27.** *Tabernacle.*] *Rather*, dwelling-place (as in Ex. 26 throughout), (so *Davidson*); the reference being to the tent in which, as in Solomon's Temple afterward, the visible 'glory' of Jehovah within the Holy of Holies had symbolised the dwelling of God amongst men. So St. John (1. 14) writes, that Christ, by His incarnation, *tabernacled* (Gk.) *among us*, and St. Paul terms the body and soul of a believer the sanctuary or *temple* of the Holy Spirit (1 Cor. 3, 16 & 6. 19). But the full meaning (cf. *Jehovah-shammah, ch.* 48, 35, and *note* on 'Jehovah' in *Appendix*) relates to that future of which St. John speaks in the Revelation (21, 3-23)—after the restored Temple, Capital, and national existence of the Hebrews had also been destroyed because of their inveterate spiritual blindness.——*With.*] Sept. ἐν αὐτοῖς; Vulg. *in eis*; Var. and R.V. marg. *over*, a rendering which Davidson names as, possibly but not probably, meaning a protection, or referring to the Temple's elevated position (*ch.* 40. 2);—it rather = *by* or *beside* (cf. *ch.* 2. 6). **28.** *Heathen.*] *Rather*, as

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286.—Jehoiachin Promoted to Honour.—A Presage of the Return.

2 KINGS XXV. 27-30.

27 AND it came to pass in the seven
and thirtieth year of the captivity of
Jehoiachin king of Judah, in the twelfth
month, on the seven and twentieth *day*
of the month, *that* Evil-merodach king
of Babylon in the year that he began to
reign [a] did lift up the head of Jehoiachin
king of Judah out of prison. 28 And he
spake kindly to him, and set his throne
above the throne of the kings that *were*
with him in Babylon; 29 and changed
his prison garments: and he did [b] eat
bread continually before him all the days
of his life. 30 And his allowance *was* a

JEREMIAH LII. 31-34.

31 And it came to pass in the seven and
thirtieth year of the captivity of Jehoia-
chin king of Judah, in the twelfth month,
in the five and twentieth *day* of the month,
that Evil-merodach king of Babylon in the
first year of his reign lifted up the head
of Jehoiachin king of Judah, and brought
him forth out of prison, 32 and spake
kindly unto him, and set his throne above
the throne of the kings that *were* with him
in Babylon, 33 and changed his prison gar-
ments: and he did continually eat bread
before him all the days of his life. 34 And
for his diet, there was a continual diet

[a] See Gen. 40. 13, 20.

[b] 2 Sam. 9. 7, 13.

usual, nations. So great shall be these changes that even the Gentiles shall be impressed by them, and shall recognise them as the work of the God of the Hebrews, present once more amongst His people. Compare *I will be exalted among the heathen, I will be exalted in the earth* (world), Ps. 46. 10.——*I . . . do.*] So R.V. marg., but R.V. I *am* the Lord *that.*

2 K. XXV.—27-30.] The change of condition, vouchsafed to Jehoiachin at Babylon, upon Nebuchadnezzar's death, is evidently recorded here as 'a faint gleam of light amid the darkness of the Exile'; compare the last three verses of Lamentations. The historian seems to have regarded the promotion of Jehoiachin to honour, notwithstanding the terrible sentence pronounced upon him by Jeremiah (22. 24-30), 'as a message of mercy and comfort from God Himself, and as a prelude and a pledge of the liberation and restoration of the Hebrew nation, when it had been purified and humbled by the discipline of suffering' (*Wordsworth*).——27. *Seven and thirtieth.*] Ten years later than the latest of Ezekiel's dated prophecies, and not less than 25 years after the destruction of Jerusalem. The ex-king Zedekiah had probably died before the release of his nephew.——*Jehoiachin king of Judah.*] With him, as it would seem, the line of Solomon became extinct, according to the prophecy of Jeremiah.——*Seven.*] In Jer. *five*—so, conversely, in *v.* 19, the Hebrew text reads *five*, but in the parallel passage *seven* (Jer. 52. 25)—the Hebrew letters which represent 'five' and 'seven' respectively having probably been confused.——*Evil-merodach.*] Son and successor of Nebuchadnezzar, called on the monuments Amil-Meruduk, *i.e. Man of Merodach* (the Babylonian god, see p. 505, *note*), and by the Greeks Konarolan. According to Berosus, the Chaldean historian, he was a pacific, but an intemperate and misgoverning prince; after he had reigned two years, he was assassinated and succeeded by his brother-in-law, the Nergal-sharezer, rab-mag, mentioned in Jer. 39. 3.——*In . . . lift . . . out of.*] Here, and in the slightly different but parallel passage of Jeremiah, the A.V. is correct.——*Lift up the head.*] 'Up' (so Gesenius) because prisons were mostly under-ground (comp. Gen. 40. 13, 20); but the phrase *lift up the head* means also to *accept the person* of any one, *show favour* to him (Job 13. 10; cp. Gen. 40. 13, 20).——*Out of.*] *Sept., Arab.*, and *Syr.* prefix (as Jer.) *and brought him forth.* 28. *Throne.*] *i.e. seat* (Prov. 9. 14); see Lam. 1. 1, *notes.* Jehoiachin was given the highest place, precedence, among the captive kings.——*With him.*] Even Adoni-bezek kept 70 captive chieftains (Judg. 1. 7) to swell his state; Cyrus, after the first, wore no fetters (*Herod.* 1. 90) at the Court of Cyrus (where also Astyages was detained), or at that of Cambyses. 29. *And changed.*] *Rather*, and he (*i.e.* Jehoiachin) changed (so in Jer. also), with a full-stop at Babylon, *Variorum*; but *Vulg.* as A.V. Joseph likewise *changed his raiment, &c.*, when brought from his dungeon into the presence of Pharaoh (Gen. 41. 14).——*Before.*] *i.e.* in his presence, at his table—as Mephibosheth and Chimham at David's (2 Sam. 9. 13 & 19. 33), and as Democedes the physician and Histiæus at that of Darius. 30. *And . . . was.*] R.V. combines the two renderings of the A.V., thus:—And *for* his allowance *there was, &c.* (and so in Jeremiah).——*Allowance.*] *Sept.* ἐστιατορία (= a feast), σύνταξις; Vulg. *annona, cibaria.* The Heb. *'ăruchâh* (rendered

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continual allowance given him of the king, a daily rate for every day, all the days of his life.

given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

287.—Daniel's Prayer for the Deliverance of his People.—The Answer through Gabriel.—The Revelation of the Seventy Weeks.

"The hope of Israel."—ACTS xxviii. 20.

DANIEL IX.

[1] IN the first year [a] of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; [2] In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to [b] Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

[a] ch. 1. 21 & 5. 31 & 6. 28.

[b] 2 Chr. 36. 21; Jer. 25. 11, 12 & 29. 10.

victuals in Jer. 40. 5, *dinner* in Prov. 15. 17), *i.e.* an appointed portion ('*ārach* = to appoint), is here used not of daily food only, but of a daily supply for the maintenance of his retinue, his privy purse.——*A . . . day.*] R.V. adopts here the A.V. rendering of Jer., *every day a portion.*

J. III.—**32.** *And spake.*] *Rather*, as Kin., and he spake. **34.** *Diet . . . diet*] *Rather*, allowance . . . allowance, as Kin. The words *of Babylon . . until the day of his death* are in the Hebrew text here, but no conclusion can be drawn as to whether Jehoiachin survived Evil-merodach.

D. IX.—**1.** *Darius.*] To be distinguished from Darius I. of Persia (= Hystaspis; Ezra 4. 24). This deputy-king under Cyrus cannot be certainly identified, nor does his father Ahasuerus seem to be known to history. There is good reason for the view that Darius is a title meaning '*governor*,' and an inscription records that Cyrus appointed Gobryas, his principal general, *governor in Babylon.*——*Medes.*] The policy of placing a vice-king at Babylon was in accordance with the previous history of Babylon for a long time under the Assyrian Empire, and with the actual relation of the Medes to the Persians. Medes, alone of all conquered nations, were employed in offices of confidence in the Persian Empire.—*Pusey.*——*Made king.*] Comp. *ch.* 5. 31: 'Darius . . . *took the kingdom*,' where 'took' should be rendered *received*, as in *ch.* 2. 6, *i.e.* received from a superior authority. Darius, as king, divided the kingdom into 120 provinces under princes or satraps (cp. Isa. 10. 8), over whom he placed three presidents, Daniel being chief (*ch.* 6. 1, 2), to see that, esp. in financial matters, the king's interest should not suffer. Daniel had, doubtless, as first minister in the first of the world monarchies, been the stay and human protector of his people during their exile. **2.** *Books.*] *Rather* (as Sept. Fr. Germ. R.) the *books*, *i.e.* the prophetic records and (v. 11) the Pentateuch.——*That . . . in.*] R.V. *for the accomplishment of* the desolations of Jerusalem, *even* seventy years. Daniel had been now nearly seventy years in captivity himself (Dan. 1. 1-7). He had before him Jer. 25. 11, 12 and 29. 10, he had seen God's sentence upon Babylon fulfilled with the suddenness and completeness foretold by Jeremiah (51. 63, 64), and had seen the mysterious *Cyrus*, of whom Isaiah had prophesied (Isa. 44. 28, & 45. 1), appear and conquer a position in which he could say *to Jerusalem, Thou shalt be built, and to the Temple, Thy foundation shall be laid.* He believed that the time of the promised deliverance must be at hand, and in faith set himself to intercede with Jehovah for its speedy accomplishment (*v.* 19).——*Seventy.*] Modern commentators point out that during three such periods events occurred immensely affecting the welfare of the children of the captivity of Judah.' The earliest, and probably the one indicated, is that from B.C. 606, the 4th year of Jehoiakim, when Nebuchadnezzar first carried away captives (including Daniel) from Jerusalem, to the edict of Cyrus for the restoration of the Temple at Jerusalem in B.C. 536; the second is from the captivity of king Jehoiachin in B.C. 598, to the period of Ezra 4. 6, *i.e.* B.C. 528, in the reign of Cambyses, when the returned exiles seem to have prospered in Judah (Ezra 5. 8); and the third from the destruction of the Temple in B.C. 588 to the edict of Darius

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Daniel makes confession of the sin of all Israel.

3 [c]And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 4 And I prayed unto the LORD my God, and made my confession, and said,

4 O [d] Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; 5 [e]We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: 6 [f]Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 7 O Lord, [g] righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. 8 O Lord, to us *belongeth* [h] confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 9 [i]To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; 10 [k] Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. 11 Yea, [l]all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the [m] law of Moses the servant of God, because we have sinned against him. 12 And he hath [n] confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: [o]for under the whole heaven hath not been done as hath been done upon Jerusalem. 13 [p] As *it*

[c] Neh. 1. 4; Jer. 29. 12, 13; ch. 6. 10; James 4. 8, 9, 10.
[d] Ex. 20. 6; Deut. 7. 9; Neh. 1. 5 & 9. 32.
[e] 1 Kings 8. 47, 48; Neh. 1. 6, 7 & 9. 33, 34; Ps. 106. 6; Isa. 64. 5, 6, 7; Jer. 14. 7; ver. 15.
[f] 2 Chr. 36. 15, 16; ver. 16.
[g] ver. 7.
[h] Neh. 9 17; Ps. 139. 4, 7.
[i] Isa. 1. 4, 5, 6; Jer. 8. 5, 10.
[k] ver. 6.
[l] Isa. 1. 4, 5, 6; Jer. 8. 5, 10.
[m] Lev. 26. 14, &c.; Deut. 27. 15, &c., & 28 15, &c., & 29 20, &c., & 30 17, 18 & 31. 17, &c., & 32. 19, &c.; Lam. 2. 17.
[n] ver. 7.
[o] Lam. 1. 12 & 2. 13; Ezek. 5. 9; Amos 3. 2.
[p] Lev. 26. 14, &c.; Deut. 28. 15; Lam. 2. 17.

in B.C. 518 (Ezra 6. 8). **3.** *Seek by.*] *Var., seek* for (R.V. marg. *after*), but R.V. as A.V. He *sought* apparently in recognition of the condition attached to the promise of Jer. 29. 12; sought to arouse a true *spirit of prayer* by outward incentives; Sept. ἐκζήτησαι προσευχὴν καὶ δεήσεις ἐν νηστείαις καὶ σάκκῳ. Contrite prayer followed (v. 4). **4.** *Prayed.*] Ezra's prayer (9. 6-15) echoes Daniel's.——*My.*] R.V. omits. **5.** *We . . wickedly.*] Daniel seems to quote Solomon's prayer (1 Kin. 8. 47) and to plead the promise involved in its acceptance (*ib.* 47-53); it was his habit to pray *toward Jerusalem* (*ch.* 6. 10) as if in memory of that prayer.——*Committed iniquity.*] *Rather*, dealt perversely (1 Kin. 8. 47), *Var.*; so R.V.——*Departing.*] God's punishment, *distance* from Him, is also an inclusive term for all man's sin, ἁμαρτία, ἀδικία, ἀνομία, ἀπόστασις. Departure from God and from His will are one. **7.** *All Israel.*] The ten tribes are not treated as *lost*, but as dispersed like the other two (see v. 11). —— *Trespass . . . trespassed.*] *Rather*, unfaithfulness that they have committed (Lev. 26. 40), *Var.* **9.** *Though*] *Sept. Vulg.* because, R.V. *for*; but R.V. marg. as A.V., *i.e.* Thy part is the forgiving, *because* ours is the sinning; *or*, Because we have sinned so grievously, and our punishment is so much less than our desert. Thy clemency remains unimpugned. **11.** *Curse . . . oath.*] The curse is that threatened in the Law (*marg. ref.*); the oath is that by which Israel bound itself to keep the Covenant with its Covenant-God (comp. Neb. 10. 29, and 2 Kin. 23. 3, and the original making of the covenant with sacrifices in Exod. 24. 3-8). **12.** *Judges.*] Heb. *Shophetim*, a Phœnician term usually so rendered, but meaning *here* the ruling class, from the heads of the fathers' houses to the royal family and the king. The Phœnician inscription known as the Marseilles Table of Offerings, describes the chief men of that colony by this word.——*Under . . . Jerusalem.*] For here only under heaven had Jehovah deigned to set his name (comp. *vs.* 16, 17, 18, 19, and Amos 3. 2). **13.** *As . . . Moses.*] See *marg. refs.*——*Yet*, (δέ.) R.V. *Yet have we not intreated the favour of the Lord our God that we should . . . i.e.*, a contrite heart,

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is written in the law of Moses, all this evil is come upon us: [q] yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. 14 Therefore hath the LORD [r] watched upon the evil, and brought it upon us: for [s] the LORD our God *is* righteous in all his works which he doeth: [t] for we obeyed not his voice.

Daniel intercedes with God for Israel and for Jerusalem.

15 And now, O Lord our God, [u] that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee [x] renown, as at this day; [y] we have sinned, we have done wickedly.

16 O Lord, [z] according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, [a] thy holy mountain: because for our sins, [b] and for the iniquities of our fathers, [c] Jerusalem and thy people [d] *are become* a reproach to all *that are* about us. 17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, [e] and cause thy face to shine upon thy sanctuary [f] that is desolate, [g] for the Lord's sake. 18 [h] O my God, incline thine ear, and hear; open thine eyes, [i] and behold our desolations, and the city [k] which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, [l] for thine own sake, O my God: for thy city and thy people are called by thy name.

Gabriel bears to Daniel the revelation of the impending restoration of Jerusalem, and of the coming of Messiah the Prince.

20 [m] And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy

[q] Isa. 9. 13; Jer. 2. 30 & 5. 3; Hos. 7. 7, 10.
[r] Jer. 31. 28 & 44. 27.
[s] Neh. 9. 33; ver. 7.
[t] ver. 10.
[u] Ex. 6. 1, 6 & 32. 11; 1 Kings 8. 51; Neh. 1. 10; Jer. 32. 21.
[x] Ex. 14. 18; Neh. 9. 10; Jer. 32. 20.
[y] vers. 5.
[z] 1 Sam. 12. 7; Ps. 31. 1 & 71. 2; Mic. 6. 4, 5.
[a] ver. 20; Zech. 8. 3.
[b] Ex. 20. 5.
[c] Lam. 2. 15, 16.
[d] Ps. 44. 13, 14 & 79. 4.
[e] Num. 6. 25; Ps. 67. 1 & 80. 3, 7, 19.
[f] Lam. 5. 18.
[g] ver. 19; John 16. 24.
[h] Isa. 37. 17.
[i] Ex. 3. 7; Ps. 80. 14, &c.
[k] Jer. 25. 29.
[l] Ps. 79. 9, 10 & 102. 15, 16.
[m] Ps. 32. 5; Isa. 65. 24.

grace to lead a reformed life, has not been our petition. —— *Understand.*] R.V. *have discernment* (marg. *deal wisely*) *in.* ——*Truth.*] *i.e.*, Thy Law (Mal. 2. 6). **14.** *Watched.*] *Rather*, been wakeful over (Jer. 1. 12).——*For.*] *Rather*, and. *Var.* (so R.V.). **15.** *As . . . day.*] By the captivity of Israel in fulfilment of the words of His prophets, Jehovah's name was magnified in the sight of the heathen as well as of Israel. But the words seem to reflect the narrative of Daniel (*chs.* 1 to 6), which records the manifestation of the supreme power of the true God to both Babylonians and to Israel, the histories being selected to show how the true God was glorified amid the captivity of His people in a heathen empire. God had 'paled the reputation of the wisdom of the Babylonian Magi by His Spirit which he placed in the captive Daniel,' and through Daniel He had revealed to the heathen world the succession of empires ending with that Kingdom which was hereafter to supersede and absorb the kingdoms of the world, part of which revelation had already been fulfilled. Moreover, thrice already during the seventy years of the Captivity, human power had put itself forth against the faith, and thrice the faith had been triumphant in the face of all the power of Israel and intelligence of the Chaldæan Empire; each miracle had resulted in a decree in favour of Israel and in recognition of the greatness of the God of Israel. **16.** *Thy holy mountain.*] Mount Sion was the outward visible sign of the stability of God's promises to David, as well as the centre of all that is holy in the kingdom of God.—*Deane.* Daniel appeals to God by calling to remembrance His covenant of mercy with David, and its outward evidence His acceptance of Jerusalem and its sanctuary.—— *A reproach.*] Perhaps an allusion to the warning to Solomon (1 Kin. 9. 7–9). **18.** *Present.*] *Rather*, cast, *see* Jer. 38. 26, *Var.*: Heb. (as A.V. marg.), *cause to fall*; meaning cast ourselves down before Thee in supplication: *Vulg. prosternimus preces.* **20.** *Whiles.*] Before his

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mountain of my God; [21] Yea, whiles I *was* speaking in prayer, even the man [n] Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, [o] touched me [p] about the time of the evening oblation. [22] And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. [23] At the beginning of thy supplications the commandment came forth, and [q] I am come to shew *thee;* [r] for thou *art* greatly beloved: therefore [s] understand the matter, and consider the vision.

[24] Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, [t] and to make reconciliation for iniquity, [u] and to bring in everlasting righteousness, and to seal up the vision and prophecy, [x] and to anoint the most Holy.

[n] ch. 8. 16.
[o] ch. 8. 18 & 10. 10, 16.
[p] ch. 10. 12.
[q] 1 Kin. 18. 36.
[r] ch. 10. 11, 19.
[s] Mat. 24. 15.
[t] Isa. 53. 10.
[u] Isa. 53. 11; Jer. 23. 5, 6; Heb. 9. 12; Rev. 14. 6.
[x] Ps. 45. 7; Luke 1. 35; John 1. 41; Heb. 9. 11.

prayer was ended, at the time when the evening sacrifice would have been offered in the Temple at Jerusalem, Daniel receives an answer and a supplementary prophecy, a revelation of another and far more extensive deliverance than that for which he was praying—the wonderful revelation of the time, the circumstances, and the consequences of the coming of the promised Deliverer. For Israel's deliverance from Babylon was to be the earnest of the redemption of all mankind. Of the forms *while as, when as, whereas*, only the last remains now in use. **21.** *At the beginning.*] *i.e.* as related in *ch.* 8. 16.—*Being, &c.*] Sept. τάχει φερόμενος; marg. *with weariness* or *flight*; R.V. marg., *being sore wearied.* As 'rising early' (Jer. 7. 13) indicates God's earnestness, so by a like figure Gabriel's 'weariness' indicates his speed. —— *Touched.*] *Rather*, came nigh to, *Var.* (so R.V. *marg.*).—— *Oblation.*] *Rather*, meal-offering, *Var.* (and so in *v.* 27); the hour of prayer of Acts 3. 1. **22.** *To give . . . and.*] *Rather*, as A.V. *marg.* to make thee skilful of (so R.V.); *or*, to teach thee, *Var.* **23.** *The commandment.*] *Rather* (as A.V. *marg.*), a word, *Var.*, *i.e.* the prophetic revelation or oracle of *vs.* 24–27. But the A.V. refers it to the commandment of an earthly sovereign, *i.e.* probably to the decree of the 7th year of Artaxerxes, B.C. 457 (*Ezra* 7. 11), under which Ezra began the rebuilding of the city and reorganisation of the people which Nehemiah perfected.——*Shew thee.*] *Rather*, declare it, *Var.*; R.V. *tell thee.*——*Greatly beloved.*] Heb. *a man of desires*, marg.; R.V. marg. *very precious* (Heb. *precious things*), but R.V. as A.V. Daniel had faithfully served four consecutive Babylonian kings, without in any way compromising his religious convictions. His life of faith and holiness was rewarded by revelations of the greatest importance and comfort to his people hereafter. —— *Matter.*] *Rather*, word; the same Heb. as 'commandment' above. Germ. *befiehl . . . darauf*; Vulg. *sermo . . . sermonem.*——*Consider.*] Or, *give heed to*, lit. *discern* (*v.* 25, R.V.). Thus a vision of royalty to come was set ever before Israel's mind during that interregnum which was to end only when it could be said 'no doubt the kingdom of God is come upon you.' This word of promise shed on Daniel's tears (Ps. 137. 1) the rainbow of Hope; and what might be taken as the beginning of Accomplishment (*i.e.* Cyrus' decree for the rebuilding of the royal city and the palace of the King of kings) was not long delayed. Never did 'while they are yet speaking I will hear' receive more distinct verification. **24.** *Seventy weeks.*] Generally understood to mean *weeks of years.* Compensation for 70 years of desolation (the punishment for 70 years of sin, p. 562, *note*) shall be seven times 70 years (a reversal of God's method in Num. 14. 34) of forgiveness, years of hope, dating from (1) the 20th year of Artaxerxes I. (Longimanus, Ezra 7. 1), *i.e.* B.C. 445 (so Hengstenberg, Reinke, Häverniek, and Wordsworth); *or* (2) his 7th year, *i.e.* B.C. 457 (so Pusey), when the second body of exiles returned under Ezra; *or* (3) the date of Cyrus' Decree, *i.e.*, B.C. 536 (cf. *v.* 25); *or* (4) the year before Carchemish, *i.e.*, B.C. 606, when Nebuchadnezzar made Judah tributary. The *ending* of this period has certain distinct marks, *viz.*, reconciliation made, an Anointed Prince's advent and death (a *Messiah Nagid*, human or divine, yet it is not so definitely marked as to produce unanimity among commentators. Some give as the end of the 69 weeks (or 483 years) the commencement of Christ's ministry (John 1. 29; Lu. 3. 1); others the martyrdom of Stephen (A.D. 33); others (comparing Sept. *to anoint a Holy of holies* with 1 Macc. 4. 52–54) the age of Antiochus Epiphanes (B.C. 175–164). Christ's ministry, including that of His Apostles *in Israel*, lasted seven years. In the midst of that period He, the Anointed One, was 'cut off,' *i.e.* rejected by His nation and rooted out of the land of the living, so that 'He had nothing'—not even His own people belonged

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25 [y] Know therefore and understand, *that* [z] from the going forth of the commandment to restore and to build Jerusalem unto [a] the Messiah [b] the Prince *shall be:* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, [c] even in troublous times. 26 And after threescore and two weeks [d] shall Messiah be cut off, [e] but not for himself: and [f] the people of the prince that shall come [g] shall destroy the city [h] and the sanctuary; [i] and the end thereof *shall be* [k] with a flood,

[y] ver. 23; Matt. 24. 15.
[z] Ezra 4. 24 & 6. 1, 15 & 7. 1, &c.; Neh. 2. 1, 3, 5, 6, 8.
[a] John 1. 41 & 4. 25.
[b] Isa. 55. 4.
[c] Neh. 4. 8, 16, 17, 18 & 6. 15.
[d] Isa. 53. 8; Mark 9. 12; Luke 24. 26, 46.
[e] 1 Pet. 2. 21 & 3. 18.
[f] Matt. 22. 7.
[g] Luke 19. 44.
[h] Matt. 24. 2.
[i] Matt. 24. 6, 14.
[k] Isa. 8. 7, 8; ch. 11. 10, 22; Nah. 1. 8.

to Him. But the long-suffering of God waited yet a little while, until finally the City and Temple were also brought to destruction by the unbelieving *people* of The Anointed One (cp. Josephus, *Wars* vi. 4).—— *Determined.*] R.V. *decreed.*—— *To finish the.*] Marg. to *restrain* (so R.V. *marg.*); R.V. omits *the* but retains it in *marg.* 'The strength of sin is the Law'; the grace of the Gospel 'restrains' it, *i.e.* abolishes the condemnation which follows transgression.—— *To . . . of.*] Marg. *to seal up* (so R.V. *marg.*).—— *Make reconciliation for.*] R.V. marg. *purge away*; the technical expression for 'atonement' in Lev. 5. 8, &c.—— *Everlasting righteousness.*] Comp. Jer. 23. 6 and Isa. 9. 7, where 'justice' should be rendered *righteousness.* The Messianic kingdom is everlasting and characterised by righteousness. Righteousness had been promised before as the gift of the times of the Messiah, but Daniel first adds the time of the gift.—— *Seal up.*] *Rather*, Seal (*i.e. ratify, confirm*) vision *and* prophet (R.V. as A.V. omitting, however, 'the'; but R.V. marg. *prophet*, as A.V. *marg.*). The Babylon-bred Daniel would be familiar with these seals, for example, which kings were representing the slaughter of the evil principle (cp. *ch.* 6. 17, and Rev. 20. 3, and G. Smith's 'Assyrian Discoveries,' p. 434).—— *Anoint.*] 'A figurative expression for imparting the gifts of the Holy Spirit' (*Hengstenberg*).—— *The most Holy.*] R.V. marg. *a most holy place.* If understood of a person (*cf.* 1 Chr. 23. 13), the phrase means a successor to 'prophet,' who shall present Messianic truth in a yet higher and holier form, as did John the Baptist (Luke 16. 16) and Jesus the Christ. If understood of a place, it means 'the altar of offering of the New Covenant, and a Messianic congregation which is to replace that which is now despoiled and profaned.' The Sept. has no article here, but always when it means the Most Holy Place; 1 Chr. 23. 13 is literally *to consecrate him* (Aaron) *as a Holy of Holies*; and other Greek versions understand a Person here. 25. *Understand.*] R.V. *discern.*—— *Commandment.*] *Rather*, word; see v. 23.—— *Build, &c.*] Marg. *build again* Jerusalem: as 2 Sam. 15. 25; Ps. 71. 20.—— *The Messiah the Prince.*] Heb. *Messiah-Nagid* (without the def. art.). *Rather*, the anointed one, the prince, *Var.* (so R.V.); *lit. one anointed, a prince* [or *ruler*, as in 1 Sam. 10. 1, A.V. *captain*, see p. 479]. The personage designated was to be 'the Anointed of Jehovah,' and 'the Captain over the inheritance of Jehovah,' *i.e.* the successor to David foretold by the prophets (esp. by Isaiah and Jeremiah, *e.g.* Isa. 9. 6, 7; Jer. 23. 5–8) in prophecies destined to be understood only by the light of their fulfilment in the person of Jesus Christ; the Lord's anointed, the High Priest, in a sense in which neither Cyrus (Isa. 45. 1) nor Joshua (Hag. 2. 4) could claim those titles. 'These words probably fixed the use of the proper name *Messiah* or *the Messiah, Christ* or *the Christ*, as that of the long-expected Deliverer; in our Lord's time, the name was already in the mouth of all, Samaritans as well as Jews.' — *Pusey.*—— *Weeks.*] Some editors place a semicolon (R.V. a colon) after 'weeks'; see *Var.* As punctuated in A.V., sixty-nine weeks represent the time of the advent of the Desire of Israel (*cp.* 1 Sam. 9. 20), an Anointed Prince of whom all other anointed ones were types and figures.—— *The street.*] 'Singular and anarthrous to designate the object according to its widest extent' (*Hengstenberg*). The large square before the Temple (Ezra 10. 9) seems to be meant. R.V. *it* shall be built again *with street* and *moats* Var. *with public place* and *moat* (or perhaps *aqueduct*). The restoration of Jerusalem was constantly interrupted by the jealousy of the neighbours of the returned exiles ('*in troublous times*'). Comparo Hag. 1. 4, and Zech. 2. 8, 9; Ezra 4; Neh. 1, 3; and note the efforts by which Nehemiah eventually completed the walls in the 20th year of Artaxerxes, B.C. 445. 26. *After.*] = at the end of the threescore and two which follow the seven, *i.e.* of the 69th from the 'decree' of God.—— *Messiah.*] *Rather*, the anointed one, *Var.* (so R.V.). The Heb. has not the def. art. Not, apparently, the Nagid 'that shall come'; who, again, *need* not be the Nagid of v. 25. Hengstenberg makes this Christ; but Auberlen, Titus; and others, Antiochus or Antichrist.—— *But . . . himself.*] Lit. *shall have nought or none*; marg. *and shall have nothing* (so R.V.). But R.V. *marg.* has *and there shall be none belonging to him* [*i.e. no people* (so the Vulgate, &c.), or, *no helper*, or *no successor* (so

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and unto the end of the war desolations are determined. 27 And he shall confirm [l] the covenant with [m] many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of [n] abominations he shall make *it* desolate, [o] even until the consummation, and that determined shall be poured upon the desolate.

238.—The End of the Captivity.—The Decree of Cyrus for the Rebuilding of the Temple at Jerusalem.—Exiles Return under the Prince of Judah as Provincial Governor.

"*That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.*"—ISA. xliv. 28.

2 CHRONICLES XXXVI. 22, 23.

22 [a] Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of [b] Jeremiah might be accomplished, the LORD stirred up the spirit of [c] Cyrus king of Persia, that he

EZRA I.

1 Now in the first year of Cyrus king of Persia, that the word of the LORD [d] by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, [e] that he made a proclama-

[l] Isa. 42. 6 & 55. 3; Jer. 31. 31; Ezek. 16. 60, 61, 62.
[m] Isa. 53. 11; Matt. 26. 28; Rom. 5. 15, 19; Heb. 9. 28.
[n] Matt. 24. 15; Mark 13. 14; Luke 21. 20.
[o] See Isa. 10. 22, 23 & 28. 22; ch. 11. 36; Luke 21. 24; Rom. 11. 26.

[a] Ezra 1. 1.
[b] Jer. 25. 12, 13 & 29. 10 & 33. 10, 11, 14.
[c] Isa. 44. 28.
[d] 2 Chr. 36. 22, 23; Jer. 25. 12 & 29. 10.
[e] ch. 5. 13, 14.

various critics)]. See *Var.*—— *The prince.*] Heb. *nagid* (see *v.* 25).—— *The . . . thereof.*] R.V. *his, i.e.* the invader's end; R.V. marg. as A.V.; Vulg. *ejus; others, of the city* or *of the temple.*—— *The people.*] Titus desired to spare the Temple; his soldiery destroyed it (Jos. *B. J.* vi. 4. 5-7).—— *Flood.*] Contrast Isa. 8. 8; this flood (*sc.* of God's anger *or* of invaders) shall overwhelm. —— *(Of the.)* Or, *shall be* war (so R.V.)—*a decree of desolations, &c.* See *Var.* **27.** *Confirm the.*] *Marg.* confirm *a* (R.V. *make a* firm) covenant. The theocratic covenant of Jehovah with Israel (which included the law of Moses and revelations by subsequent prophets) shall be confirmed by this Nagid in his guile (cp. *ch.* 11. 21, 'by flatteries').—— *In the midst.*] So R.V. marg., but R.V. *for the half.*—— *Oblation.*] *Rather,* meal-offering, *Var.* (so R.V. marg.).—— *For the overspreading . . . desolate.*] R.V. *upon the wing* (marg. *upon the pinnacle*) of abominations *shall come* (marg. *be*) *one that maketh desolate* (*i.e.* he shall ride as a hideous winged creature, *Var.*). Hengstenberg renders, '*over the summit of the abomination* (*i.e.*, the desecrated Temple) *comes the destroyer*' (Matt. 24. 28). In Matt. 24. 15 Jesus Himself applies the words of Daniel to the coming desolation by the armies of Rome, without, however, limiting them to that event. There can be little doubt that the phrase 'the abomination of desolation' found its *first* explanation when the altar of Zeus Olympius was set up by Antiochus Epiphanes on the brazen altar at Jerusalem (cp. *chs.* 11. 31; 12. 11; 1 Macc. 1. 54; 2 Macc. 6. 2); its *second* in the pollution of the Temple by the Zealots (Jos. *B. J.* iv. 3. 6-8; iv. 5. 2; iv. 6. 3); whether, as with so many prophecies, yet a third awaits it, who shall say? Wordsworth takes the phrase to mean, 'that which caused the true worshippers to abominate the place where it was, and so made it desolate'; Mansel, 'an abomination to be punished (2 Kim. 21. 7-15) by desolation.'—— *Until, &c.*] R.V. *Unto the consummation* (finish, completion, not, however, 'the end' of Matt. 24. 14), *and that* (which is) *determined* (decreed) *shall (wrath) be poured out upon* the desolator (marg. *desolate*).

2 Chr. xxxvi.—**22.** *First year.*] As king of Babylon.—— *Cyrus.*] Heb. *Coresh*, as in Ezra 1. 1.—— *Stirred up.*] The same Heb. as in Ezra 1. 1, and as '*raised*' in Ezra 1. 5. We can trace here also the influence of Daniel, as an intermediary, with king and exiles. Daniel had been President over all the Colleges of the Chaldeans or Magi and ruler over the province of Babylon under Nebuchadnezzar and his successors since

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made a proclamation throughout all his kingdom, and *put it* also in writing, saying, 23 *f* Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

tion throughout all his kingdom, and *put it* also in writing, saying, 2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath *g* charged me to build him an house at Jerusalem, which *is* in Judah. 3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem. 4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit *h* God had raised, to go up to build the house of the LORD which *is* in Jerusalem. 6 And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

f Ezra 1. 2, 3. *g* Isa. 44. 28 & 45. 1, 13. *h* Dan. 6. 26. *i* Phil. 2. 13.

Dan. 2. 48 (cp. Dan. 1. 21). He had been also actually or practically *third in the kingdom* since Dan. 5. 29, and when the Perso-Median had succeeded the Chaldean empire Darius even *thought to set him over the whole realm, i.e.* to promote him to be associate-king with himself (Dan. 6. 3); comp. Dan. 6. 28. The restoration of the Temple was therefore, under God, almost certainly the fruit of Daniel's influence with Darius and Cyrus. As regards the exiles, the faithful at least must have recognised in Daniel one raised up by God to protect and to encourage them during their captivity. But it needed the influence of a Daniel to persuade the exiles to give up their comfortable homes and to face the losses and discomforts of removal and the uncertainty of making a successful settlement in their native land.—*J'roclamation.*] This fulfilment was a sign confirmatory of the prophecy of the Seventy Weeks (Dan. 9. 25). But the edict was limited to a permission to rebuild the Temple of the Lord God of heaven at Jerusalem. Its terms, as quoted in Ezra 6. 2–5, included a royal grant of the expenses and prescribed the construction and dimensions of the Temple. Two years afterwards, Cyrus allowed this edict to be largely neutralized and his policy towards restored Judah to be changed through the influence of counsellors who accepted bribes (Ezra 4. 4, 5). The decree, however, of the 7th year of Artaxerxes implies some permission to restore the city (Ezra 7. 8–28). **23.** See the fuller language of Ezra 1. 3–5. An inscription of Cyrus found in 1879, although imperfect, suffices to show that this edict was due to political and not solely to religious motives. Cyrus' policy was to allow perfect freedom to all religions and even to abolish the custom of deportation of conquered peoples begun under the Assyrian Empire and continued by the Chaldean. —*Charged.*] We need not ignore inward conviction because we admit the probability of his having been shown Isa. 44. 28 & 45. 1–6 by Daniel, who had been recently accredited with the new king by his deliverance from the lions (Dan. 6. 22). Xenophon calls Cyrus 'God's Shepherd'; and there is scarcely a word of praise which ancient writers have not applied to his character—the gracious, the unselfish, the wise, the magnanimous, the virtuous. 'There is no doubt that he was opposed to idolatry and a worshipper of one God' (*Kay*).

Ezra 1.—**2.** *God.*] *Rather*, the God (and so in Chr.). The Greek mythology seems to recognise a Power, a Providence, above the individual deities, even Zeus (*cp.* Jon. 1. 6, p. 404). 'The Persian notion of a single supreme being, Ormasd, did in fact approach nearly to the Jewish conception of Jehovah.' —*Rawlinson.* Such an identification by Cyrus would not be wonderful if his attention had been drawn by Daniel to the prophecies of Isaiah (Jos. *Ant.* xi. 1. 2). Compare the politic syncretism which was the settled practice of the Roman Empire later. It may be, however, that the Hebrew scribe has substituted *Jehovah* for *Ormasd* throughout the proclamation, or quotes a Hebrew copy which accompanied the Persian.—**3.** *He*, (*fr.*] *Rather*, omit the brackets and the comma within them (*Sept. Var.* R.V. *marg.*).

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7 [k] Also Cyrus the king brought forth the vessels of the house of the LORD,
[l] which Nebuchadnezzar had brought forth out of Jerusalem, and had put them
in the house of his gods; 8 Even those did Cyrus king of Persia bring forth by
the hand of Mithredath the treasurer, and numbered them unto [m] Sheshbazzar,
the prince of Judah. 9 And this *is* the number of them: thirty chargers of gold,
a thousand chargers of silver, nine and twenty knives, 10 thirty basons of gold,
silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.
11 All the vessels of gold and of silver *were* five thousand and four hundred.
All *these* did Sheshbazzar bring up with *them of* the captivity that were brought
up from Babylon unto Jerusalem.

[k] ch. 5. 14 & 6. 5. [l] 2 Kin. 24. 13; 2 Chr. 36. 7. [m] See ch. 5. 14.

The decree of Darius in Dan. 6. 26, went beyond that of Nebuchadnezzar (Dan. 3. 29) in commanding universal veneration of the God of Daniel; the effect upon the heathen of the manifestation of His supreme power recorded in Daniel is summarised in Dan. 6. 26. **4.** *Remaineth.*] R.V. *is left*; Sept. *left behind.* The wealthier Israelites, having profited by the advice of Jeremiah (Jer. 29. 4–7), decided to remain in the lands of their captivity, and formed the Jews of the Dispersion, who played afterwards so important a part in the history of the cities of Western Asia under Alexander and his successors, the Ptolemies and the Antiochi, and under the Romans, and in the history of the Early Christian Church (Jas. 1. 1). —— *Men of his place.*] Heathens, but sharing the royal sentiments, or seeking the royal favour. These (*v.* 6) were to give freewill offerings in addition to Cyrus's gift 'for building expenses out of his revenues' (Jos. *Ant.* xi. 1. 3). **7** 'My officers' (*Pool*). **5.** *Chief . . . fathers.*] Rather, *heads of fathers' houses* (so R.V.). Only 42,360 persons returned (*ch.* 2. 64), and those for the most part of Judah and Benjamin, with 4,289 priests of the 'house of Jeshua' the high priest (*ch.* 2. 36–39; Neh. 7. 39–42), and their poverty seems to have been extreme. The Return was an act of faith. A mere fraction of the exiles availed itself of the edict. 'Yet did many of them stay at Babylon as not willing to leave their possessions.' (Jos. *Ant.* xi. 1. 3).——*With.*] R.V. *even.* ——*All.*] Members of the tribes of Ephraim and Manasseh were included, and the new government was organised as if all the twelve tribes were represented (Neh. 8. 1, & 4. 2), or as if the new community was the lawful successor of the ancient nation. They are called '*the children of the province* (of Judah) *that went up out of the captivity*' (*ch.* 2. 1).—— *Raised.*] *Rather*, stirred (see 2 Chr. 36. 22, *note*). **6.** *Strengthened their hands.*] *i.e.* helped them as the Decree suggested (*v.* 4). **7.** *The vessels. . . Lord.*] See Jer. 27. 16 & 28. 3. *Gods.*] Sept. Vulg. *god*, *i.e.* Bel-Merodach (Dan. 1. 2). **8.** *Sheshbazzar.*] Probably Zerubbabel, which means *one born in Babylon.* See Hag. 2. 21, 23, and Jer. 22. 24. He was *prince*, *i.e.* head of the tribe *of Judah.* A Babylonish title would be a badge of servitude, but would indicate official position; Zerubbabel is called 'governor of Judah' (Hag. 1. 1), and Tirshatha (Ezra 2. 63). He was *the son* (= nephew, 1 Chr. 3. 19) *of Shealtiel* (Salathiel), and, by the failure of Jehoiachin's line, became the direct ancestor of Jesus (Matt. 1. 12, 13; Luke 3. 27). **9.** *Number.*] Much fewer than had been carried away (*marg. ref.*). **10.** *Basons.*] Or, *bowls.* **11.** *With, &c.*] *Rather*, when the captives were.——*Jerusalem.*] Only the neighbourhood of Jerusalem was at first occupied, comprising eighteen towns at least, of which Bethlehem was the southernmost. This small 'province' alone represented the once powerful kingdom of Judah. Other caravans followed, esp. under Ezra, and doubtless smaller companies at longer or shorter intervals. But it should be observed that after the Return no attempt was made to re-establish the monarchy, although the 'house of David' was directly represented by Zerubbabel, and the promises were confirmed to him (Hag. 2. 23). Moreover, the post-exilic prophets, Haggai and Malachi, do not dwell—as even Jeremiah and Ezekiel had dwelt—on the promises to David and to his family, but on the advent of 'the Desire of all Nations' (Hag. 2. 7), of a King who should come, not as a mighty king to restore the kingdom to Israel, but as a lowly one (Zech. 9. 9), and of a great prophet like Elijah, who should herald the coming of the Anointed One (Mal. 4. 5), a coming which was postponed to a distant period by the prophecy of the Seventy Weeks (Dan. 9. 24–27). As a temporal sovereignty the Davidic Monarchy, in fact, died with Jehoiachin, and after the restoration of the exiles was regarded as a thing of the past, or rather as a monarchy in abeyance; for though time-serving 'chief priests' might, for their own ends, cry 'We have no King but Cesar,' the nation still continued to cherish Hos. 3. 5 and Mic. 4. 8 in their hearts (Lu. 19. 11; Acts 1. 6).

'*YET have I set MY KING upon my holy hill of ZION.*'

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APPENDICES.

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APPENDIX A.

ADDITIONAL NOTES.

ON MSS, &c.—The Massora (p. 427, *note*) alone is a certain index for determining the age and goodness of Hebrew MSS. No Hebrew MS., possessing an indubitably accurate register of its antiquity, goes further back than the 12th century (Tychsen's 'Tentamen de variis Codicum Hebraicorum Vet. Test. MSS. generibus,' &c.: *Rostock*). That known as No. 154 of Kennicott dates 1106 A.D. The 'Synagogue Rolls' are in the Chaldee, or square Hebrew character, without vowels and accents. The parchments are from the skin of clean animals only. The 'Private MSS.,' called *pesulim*, or profane, are of much more recent date. None are more than 500 years old. The oldest MS. of the Septuagint is the Vatican (B), 4th century, at Rome. The Alexandrine (A), 5th century, in the British Museum, appears to have been considerably altered to make it match that of the Massoretes. The Sinaitic (ℵ), 4th century, at St. Petersburg, has no Samuel. The Targum is the Chaldee (Aramaic) Version. The Talmuds (= teaching) are Jewish commentaries. That of Jerusalem consists of Mischna (= repetition) and Gemara (= completion), 2nd and 3rd centuries. That of Babylon was completed in the 4th century. Those of Onkelos and Jonathan are paraphrases. The C'thib is the written, the K'ri the traditional. Hebrew text. The Peshito is the revised Syriac Version.

The following extract from the Babylonian Gemara is of great interest:—'Who wrote the books of the Bible? . . . Samuel wrote his own Book, the Books of Judges and Ruth. David wrote the Book of Psalms, of which some were composed by the ten venerable elders, Adam the first man, Melchizedek, Abraham, Moses, Haman, Jeduthun, Asaph, and the three sons of Korah. Jeremiah wrote his own Book, the Books of Kings, and Lamentations. Hezekiah and his friends wrote the books included in the memorial book Jamshak, *i.e.*, Isaiah, Proverbs, Canticles, and Ecclesiastes. The men of the Great Synagogue, the books included in the memorial word Kandag, *i.e.* Ezekiel, the twelve, Daniel, and Esther. Ezra wrote his own Book and continued the genealogies of the Books of Chronicles down to his own times. But who completed them? Nehemiah the son of Hachaliah.'

CHRONICLES.—(i.) Our data for fixing the TIME when the Books of Chronicles were compiled are mainly these: (1) 1 Chr. 9, 1 (R.V.), 'And Judah was carried away captive to Babylon.' It was subsequent therefore to 586 B.C. (2) Also to 536 B.C., when (in Cyrus' 1st year) the first batch of captives returned under Zerubbabel (Salathiel's nephew and heir); for the remainder of the chapter describes their settlement. (3) 2 Chr. 36, 22, 23 and Ezra 1. 1, 2 speak in identical words of the return in that year. These two books are by the same author, as all Hebrew authorities agree. A generation *in the East* may be roughly estimated at 20 years. 1 Chr. 3, 19–24 gives Zerubbabel's line to six (three, *Hervey*) generations, Hattush (of the 4th generation) returned with the second batch under Ezra (*ch.* 8, 2) in 457 B.C., the 7th year of Artaxerxes Longimanus. Ezra died (probably) about 435 B.C. If the six generations ran through 120 years, down to 416 B.C., Ezra might very well see the commencement of the last life. Hodaiah's; and have written the books just at the close of his own life. (4) Their appearance at that period would be calculated to revive Jewish interest in all that was national, to awaken past historical memories, and to shame those, who, forgetful that they were a 'peculiar people,' had been forming heathen alliances. (5) A writer at that period would be likely to give a briefer account of the last three reigns than one, like Jeremiah, living in Judea at the time; and the account in Chronicles *is* much less full than that in 2 Kings. (ii.) The SOURCES from which the Chronicler drew were ancient and various, in some cases outside the national records. An interesting instance of this last is noted by Hervey ('The Higher Criticism,' 1892, *S.P.C.K.*). The list of (eight) Edomite kings given in 1 Chr. 1. 43–51 is manifestly the same as that given in Gen. 36, 31–39; it is headed in both cases by 'These are the kings that reigned in the land of Edom *before there reigned any king over the children of Israel.*' If these are the words of Moses, they mean that eight kings of Edom reigned betwixt Esau's day and his (a period of about 350 years), though Jacob's were as yet only (Gen. 35, 11) kings of the future (so *Harold Browne*). Hervey, however, takes the words to be those of the Chronicler, added

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to Genesis by a later hand. He estimates the duration of the eight reigns at 240 years, and connecting the first king, Bela, son of Beor, with Balaam, son of Beor, and taking the last to be the Hadad who was Solomon's 'adversary' (1 Kin. 11. 14), finds the same number of generations between the two as between Phinehas, Balaam's contemporary, and Ahitub, Zadok's father. Either way it is an Edomite record that is quoted. Other (Jewish) sources are indicated at p. 76. That other documents, unknown to us, were also made use of, we gather from the great similarity of parallel accounts. They are manifestly quotations from the same record (*e.g.*, p. 73; p. 85; p. 87; p. 90, &c.), the differences being due to the Chronicler's love of statistics, and desire to point the moral of his narrative and stimulate patriotic and ecclesiastical feeling; the differences being moreover sufficient to prove that the Chronicler is not merely copying Samuel or Kings direct. Each account abounds with undesigned incidental confirmation of the accuracy of the other. Differences in numerals, or (as some think) their incredible magnitude, will present no difficulty if we remember how Hebrew numerals were written. Letters almost identical in form denote very different figures, *e.g.*, *beth* ב and *caph* כ denote 2 and 20, *daleth* ד and *resh* ר 4 and 200; and sometimes the multiples of 10 were denoted by the same letter with simply added dashes: thus 4, 40, 400, might be represented by *daleth*, *mem*, *thau*, which are quite dissimilar; but might also be represented by *daleth*, *daleth* with one dash, *daleth* with two dashes, &c. Error, therefore, is not only possible, but highly probable, with either notation.

1 Sam. 9. 7 (p. 4).—'A present' is by some (*Cheyne*, &c.) understood to be a fee, and they charge Samuel with Prophesying for Hire. They ground this on the charge that the Bethel-priest brought against Amos (7. 12), misjudging (as the worldly ever do misjudge an honesty or a spirituality they cannot understand) Amos' outspokenness. 'Visionary! (he says) better begone; and get your living (which may mean simply *live*, Ezek. 12. 18, 19) elsewhere'—as though he would say, 'Your fees are all you care about.' But the priest's charge would seem rather to be, that Amos was bribed by Judah to foretell evil for Israel—certainly a false charge against him; in fact no true prophet could be liable to the accusation, 'He that putteth not into their mouths, they even prepare war against him: they teach for hire; they divine (a word used only of false prophets—*Pusey*) for money' (Mic. 3. 5, 11), for 'handfuls of barley' (Ezek. 13. 19). Manifestly the accusation has only the false in view. No provision appears to have been made for prophet-maintenance, as for priest, Levite, and Gospel minister (1 Cor. 9. 14). That Saul's 'present' was 'prophet-hire' is not the view taken by those most familiar with Oriental customs; cp. 1 Kin. 14. 3; 2 Kin. 5. 15; 8. 8.

The Spirit on Saul (1 Sam. 10. 6, p. 8).—If we contrast Saul and David, we must conclude that not *all* which David asks for in Ps. 51 was bestowed on Saul—*v.* 10, a *steadfast* spirit, a mind stayed on the Lord, and therefore free from anxiety and doubt; *v.* 11, a *holy* spirit, a consecrating spirit, separating him for his office, and enduing him with the needful gifts; *v.* 12, a *free* spirit, a spirit that flows towards goodness as spontaneously as a river to the sea. The blessing, however, of 1 John 2. 20 was his (Sam., *v.* 7) detailed instructions were needless; together with his calling came qualifying knowledge. Nevertheless, he remained the king of the people's choice, not God's. They shouted (*v.* 24) when their petition was granted, because they did not recognize that, as when leave was given to Balaam to go to Moab, as when quails were sent in the wilderness, God was granting in displeasure. 'Not as I will, but as Thou wilt' had formed no part of their petition.

The Written Constitution (p. 10).—Samuel's wisdom in 'writing in a book' the Hebrew constitution is illustrated by what occurred in France when (A.D. 1788) the magistrates, threatened by the Court party, in vain appealed to an unwritten law. 'Il s'invoquent les lois fondamentales du royaume, dont le code cependant n'était écrit nulle part.'—*Bonnechose* II. 165.

The Lord's Anointed (1 Sam. 12. 3; p. 12). = *The Messiah of Jehovah.*—This title (LXX, χριστὸς κυρίου, cp. Luke 2. 26, '*the Lord's Christ*' or *Messiah*), as a standing designation of the theocratic King as the Vicegerent of Jehovah (1 Sam. 16. 6 & 24. 6, 10; Ps. 20. 6), is characteristic of the Books of Samuel and the Psalms; it never occurs in the Books of Kings, the true idea of the kingdom having then been lost. It is here for the first time actually applied to the King, though it had been employed before in prophecy (1 Sam. 2. 10, 35). The Heb. *Mâshîach* means 'Anointed One,' and the familiar term Messiah is derived thence through the Greek form Μεσσίας. It could be applied to any one specially commissioned by God, *e.g.* Ps. 18. 50 is in the Hebrew 'to His Messiah, to David.' But from its application to the theocratic King it became, in the form 'the King Messiah,' the designation of the future ideal ruler of the prophets, *i.e.* of that ideal King who should realize the highest possibilities of earthly monarchy, governing Israel with perfect justice and perfect wisdom, and securing for his subjects perfect peace. The foundation of the character of the ideal prince is the *Spirit of Jehovah* resting upon him (cp. 1 Sam. 10. 6 & 11. 6 & 16. 13); this displays itself in (1) *wisdom and understanding*, *i.e.* the faculty of clear perception leading him aright in matters whether of intellectual or moral interest (1 Kin. 10. 8; Job 28. 28), (2) *counsel and might*, *i.e.* sagacity in conceiving a course of action, and firmness and courage in carrying it out, (3) the *knowledge*

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ledge and fear of Jehovah, i.e. a full apprehension of what Jehovah demands, and the inclination to act accordingly (Isa. 11. 2).—*Kirkpatrick, Stanton, Driver.*

MOONED ASHTAROTH (pp. 13, 252, 273).—Only for a short period in Israel's history was the nation free from this idolatry. Its attractiveness lay no doubt in part in the licentiousness of the revelries connected with it, and the desire to do as other nations round about were doing, but perhaps yet more in that natural inclination to a feeling of awe in her presence which Macaulay (*Evening*, 101) has noted as universally prevalent—

'What marvel then if man, when heaven denied
A hope to cheer him and a law to guide,
Thou pure and radiant orb, adored in thee
The source of radiance and purity!' &c.

It may be that tent-life and the Oriental practice of sleeping on the housetop, specially tended to this. It is recorded of a little English tramp, used to sleeping under hedges, that the moon, which she had so often waked up to see calmly shining down on her, was her one sole idea of Deity, the only object for which she had the slightest reverence. It has been noted that 'David's Psalms contain two references only to idolatry' (Ps. 16. 4 & 18. 31). In his time there was no struggle with idolatry. Canaanite superstitions may have lingered on in secret, but there was no great party in the state openly worshiping images or other gods than Jehovah. The movement begun by Samuel for the restoration of the sole worship of Jehovah and the abolition of idolatry, had not spent its force in David's day. But after the public recognition of idols by Solomon the struggle began afresh.—*Sharpe* ('Student's Handbook to the Psalms,' p. 320).*

HEBREWS (p. 17).—The Caribs called themselves Banari, *i.e.*, come from over sea. 'Their dialect was the same as that once spoken by the Indians of Florida.'—*Froude.* Cp. Josh. 24. 2, 3, 14, 15.

CIRCUMCISION (p. 21).—'The language associated with circumcision in the Bible distinguishes the use made of this rite in the Jewish religion from that found amongst certain heathen nations. Circumcision was practised by those nations (the Phœnicians, for example), and as a religious rite; but not by any, the Egyptians probably excepted, at all in the Jewish sense and meaning. The grounds on which circumcision was imposed as essential by the Law are the same as those on which Baptism is required in the Gospel. The latter in N.T. is strictly analogous to the former in O.T. Cf. Col. 2. 11, 12.'—*Speaker's Commentary* on Deut. 10. 16. With some nations, doubtless, the motive was cleanliness, with others (as with South Sea Islanders) lust ('The Earl and the Doctor.' —*Pembroke*).

AMALEKITE WAR (1 Sam. 15. 3, p. 26).—With Bedawin hordes it must necessarily be a war of utter extermination; hence the inclusion of flocks and herds in the general ban. 'The only sure method of repressing the atrocities of Bedawin tribes in the present day is found to be the depriving those of all their flocks and herds, a process which strikes at the very root of their existence, *quâ* Bedawin' (*E. H. Palmer*).

JEHOVAH (p. 35).—The meaning here assigned to the Sacred Name receives confirmation from Lias' remarks in *Principles of Biblical Criticism* (pp. 225, 254),* which the student is recommended to consult. He shows that the other suggested derivation, a verb meaning 'to cast down,' is in the highest degree improbable. Jehovah is no mere Jupiter tonans (on which Gesenius says, 'they only waste their time and labour,' who endeavour to establish any such relation). He considers it established beyond reasonable doubt that the root is the verb 'to exist' (Ex. 3. 14; Hos. 12. 6), of which 'it is the 3rd person singular imperfect, so that, while the verb signifies existence, the tense implies that this existence is from everlasting to everlasting.' An inscription in the Saïtic temple of Isis runs thus, Ἐγώ εἰμι τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον. The Hebrew alphabet consisted of consonants only, vowel sounds being supplied by the reader's knowledge. When the language ceased to be commonly spoken such knowledge became insufficient. The Massoretes (*see* p. 427) supplied the deficiency by a system of points (-, : = a; ◦ = ā, &c.). God's great name, 'I AM,' through reverence, they objected to point. They wrote 'Lord' (Heb. *adonai*) beneath, thus:—YHVH out of which, being mixed the two *adonai*, together, sprang our Yahvāh, or Jehovah. In names such as Jehu and Hezekiah (Jah *is He, is strength*) Assyrian inscriptions have Yahu; and Yhu, in old Phœnician letters, appears over the figure of Baal on a coin (Gaza, 4th century B.C.) now in the British Museum. That God's covenant-name appears thus on the Moabite Stone and elsewhere shows that the objection to the common use of it was not of ancient date. 'The way of pronouncing that Name is lost' (*Pusey*).

1 SAM. 17. 37 (p. 36).—THE LORD THAT DELIVERED ME. 'The recollection of dangers bravely faced and surmounted fortifies the mind against similar perils.' Ulysses, in anticipation of a conflict with the suitors, calls to mind his narrow escape from the Cyclops: τέτλαθι δὴ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης (Hom. Od. 20. 18); but David's ground of confidence is yet higher; he ever 'encouraged himself in the Lord' (1 Sam. 30. 6), who 'redeemed his soul out of all adversity' (2 Sam. 4. 9; 1 Kin. 1. 29). Cf. Ps. 3. 6, 7.

* Eyre & Spottiswoode, 1894.

* Queen's Printers' *Bible Student's Library*, Vol. 3.

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To Tell (p. 40).—The double use of the Saxon *tellan* (to count, *and* recount, *i.e.*, narrate, Germ. zählen, erzählen) may be further illustrated by 'telling beads,' tellers,' a 'tally.' 'Here hold they no tale,' *i.e.*, take no account.—*Piers Plowman*,' i. 9.

'And once she takes the tale of all my lambs.'
—*Dryden, Virg. Buc.* iii. 33.

'When the shepherds from the fold
All their bleating charges told.'
—*Browne's 'Shepherd's Pipe'* (1614).

'The turtle to her mate hath told her tale.'
—*Surrey, 'Sonnet on Spring.'*

'Then lovers walk and tell their tale,
Both of their bliss and of their bale.'
—*Surrey, 'Of the restless state of the Lover.'*

Michtam (p. 42).—'Michtam means worthy to be emblazoned, or (so *Taylor*, in 'The Gospel in the Law') inscribed on a monument. There are six; *viz.*, Pss. 16, 56–60.' —*J. J. Scott.*

Psalm 34 (p. 49).—Beautiful as are many of Augustine's Expositions of the Psalms, we cannot always say with Petrarch, when he thanked Boccaccio for sending him a copy, 'Jam Davidicum pelagus securior navigabo, vitabo scopulos.' He supposes Abimelech to be substituted for Achish here, that we might be led 'ad quærendum sacramentum.' David is Christ; and the wording of 1 Sam. 21, 13 must be framed to suit this fancy. 'He changed his countenance' means 'assumed humanity.' Affectabat, means 'He had affection,' *i.e.*, compassion. 'Tympanizabat, at the doors' means 'He was stretched on the cross as the vellum of a drum is stretched': the 'doors' being 'men's hearts.' 'In their hands' means 'ferebatur in manibus suis,' which words Archdeacon Wilberforce quoted, in proof that the Church held the views, which he advanced in his book, and which Dr. Pusey put forth in his condemned sermon at Oxford, that Christ *literally* gave His body to His disciples.

Threshing-Floors (p. 53).—'At Geoghaz seven threshing-floors were in the full title of winnowing with the fan; and so complete is the process that nothing but wheat is left on the firm hardened gypsum floor.'—*Bishop's 'Persia.'* Cp. διαβαθρα, Matt. 3, 12. Gideon was obliged to content himself with the soft ground of the 'valley,' inaccessible to the wind though it was, 'for fear of the Midianites.'

The Negeb (p. 71).—'The low country north and west of Beersheba is the Negeb of the Cherethites. South of Hebron, on the verge of the hills of Judah is the Negeb of Judah. Tel Zif, Main, Kurmul, ruined cities, are the Negeb of Caleb. Tel Arad is the Negeb of the Kenites, up to the south-western end of the Dead Sea. Between Wady Rukhmeh in the north and Wady El Abyadh in the south is the Negeb of Jerahmeel.'—*Besant.*

The Bow (2 Sam. 1, 21, p. 77).—Bishop Lowth's metrical version gives the sense of this elegy; *e.g.*:—

'Triste solum, Gilboa! Tuis ne in montibus unquam
Vel ros, vel pluviæ decidat imber aquæ;
Nulla ferat primos aris tua messis honores,
De grege lecta tuo victima nulla cadat!' &c.

Jonathan was 'happy in the *timeliness* of his death' (Tac. Agr. 44); for probably Newman's prognostication is correct:—

'Ah! had he lived before thy throne to stand,
Thy spirit keen and high
Surely had snapped in twain love's slender band,
So dear in memory.'

It is noble in David to unite Saul with Jonathan in his Lament; but if we set Saul beside two grand descriptions of men worthy to be mourned, he falls sadly short. Virg. Æn. vi. 660:—

'Hic manus ob patriam pugnando vulnera passi;
Quique sacerdotes casti, dum vita manebat;
Quique pii vates, et Phœbo digna locuti;
Inventas aut qui vitam excoluere per artes;
Quique sui memores alios fecere merendo;
Omnibus his nives cingantur tempora vitta.'

Sir W. Temple's *Essay on Heroic Virtue*:—'Though it be easier to describe heroic virtue by the effects and examples than by causes or definitions, yet it may be said to arise from some great and native excellency of temper and genius, transcending the common race of mankind in wisdom, goodness, and fortitude. These ingredients, advantaged by birth, improved by education, and assisted by fortune, seem to make that noble composition which gives such a lustre to those which have possessed it, as made them appear to common eyes something more than mortals, and to have been of some mixture between divine and human race, to have been honoured and obeyed in their lives, and after their deaths bewailed and adored.'

This display of noble sentiment, and its profound pathos, have paved for this elegy a way to the hearts of all ages and all lands. On the tomb of the Cid, near Burgos, is inscribed *Quomodo ceciderunt robusti, et perierunt arma bellica*; and for ever, by the 'Dead March' in Handel's *Saul*, will feelings akin to those of David that day be awakened in mourners for departed heroes. It is perhaps uncertain whether by his expression 'lovely and pleasant' (or rather, 'loving and generous') David means to point to the mutual feelings of Saul and Jonathan, or to their feelings towards himself; but certain it is that he purposes to speak truth and not flattery, to adopt that spirit of charitable hopefulness which has made *De mortuis nil nisi bonum* (to the credit of humanity) a household word, that spirit, which one of the most powerful writers of this century has thus put before us:—'We may dwell upon the bright and hallowed moments of lives that have been darkened by many shadows, polluted by many sins; those moments may be welcomed as revelations to us of that which God intended His creatures to

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be; we may feel that there has been a loveliness in them which God gave them, and which their own evil could not take away. We may think of this loveliness as if it expressed the inner purpose of their existence; the rest may be for us as though it were not. As Nature, with her old mosses and her new spring foliage, hides the ruins which man has made, and gives to the fallen tower and broken cloister a beauty scarcely less than that which belonged to them in their prime, so human love may be at work too, *Softening and concealing, And busy with her hand in healing* the rents which have been made in God's nobler temple, the habitation of His own spirit.'—*Maurice*.

The hostility of Ish-bosheth was, it may be, less marked, still he had kept David 7 years out of his inheritance. Towards him David's conduct was equally noble. He speaks of him as 'a righteous person.' His indignation at Ish-bosheth's murder may be compared with Alexander's rebuke of the assassin of Darius: 'With what rage of a wild beast wast thou possessed, that thou durst first bind and then murder a sovereign to whom thou wast under the highest obligation.' He ordered him to death, as Cæsar did the murderers of Pompey. How different was Mark Antony's conduct! With exultant laughter he greeted Cicero's head and right hand, when, by his order, they were set before him.

HATED OF DAVID'S SOUL (2 Sam. 5. 8, p. 88).—If this reading be correct the reason of David's abhorrence remains unexplained. The proverb which follows throws no light upon it. It *may* have arisen from indignation at the friendly terms on which Israelites had been living there mixed up with Jebusites. Jewish writers take *the blind and the lame* to be an expression, like *the abomination*, meaning the idols, the tutelary gods, set on the walls by the Jebusites, declaring that till David removed these he could not enter, *i.e.*, never; and that they would never restore them to their temples so long as Israel remained before their city. Following these, some translate *Let him cast down into the gutter*, and explain the proverb as springing from the people's love for everything David did or said, and meaning 'Never shall idol come into house of mine; did not David call them lame and blind?'

A GOING (2 Sam. 5. 24, p. 90).—Sept. renders *a banging noise* as of closing doors, and in Chronicles *a noise as of a whirlwind*; but the Hebrew *ṣe'ĕdāh* means a sound as of a marching army; and such passages as Judg. 5. 4; Ps. 68. 7; Heb. 3. 12, connect it with the approach of God Himself. During the siege of Jerusalem by the Romans, the excited fancy of the Jews kept hearing this token of God's wrath (as Isa. 28. 21 led them to consider it):—

'Noise, hurried and tumultuous,
Was heard, as when a king with all his host
Doth quit his palace.'—
MILMAN'S *Fall of Jerusalem*.

PSALM CXXXII. (2 Sam. 6, p. 91).—Whether David himself wrote this Psalm, or whether (as is more probable) it was written by a post-Exilic psalmist for use at the restoration of the Temple, it confirms the statement that there was little question in the mind of David or of the nation that God's chosen place was Jerusalem, not Shiloh. That *vv.* 1–5 express David's yearnings most commentators are agreed; also that *vv.* 6–8 are the voice of the nation alluding to the Ark's wanderings, and rejoicing in the recollection that on that day God, as represented by the Sacred Ark, entered into His 'rest.' Bunsen interprets 'We heard it' (*v.* 6), *i.e.* the joyful resolve of *v.* 7. Hengstenberg argues that *Ephrāthāh* must mean Bethlehem; and that, as the Ark was never there, the reference must be to David's limited acquaintance with it (that of hearsay merely) in his early youth. The general consensus, however, founded on the fact that *Ephrāti* means Ephraimite as well as Bethlehemite (Judg. 12. 5; 1 Sam. 1. 1; 1 Kin. 11. 26), accepts Shiloh *in the tribe of Ephraim* as the most probable interpretation.

UZZAH (2 Sam. 5. 6, p. 92).—The 'breach,' *i.e.* outbreak of God's wrath, on Uzzah touches that no goodness of intention can justify a wrong action. If ever the record of Uzzah's touch, of the backward look of Lot's wife, of Eve's tasting the fruit, or of the jeer of the children of Beth-el, suggest the thought 'Surely the punishment is out of all proportion to the offence, many worse sins have passed unnoticed by God,' it may be dismissed by reference to these two general principles: (1) Divine interference is not to be looked for because a crime is enormous (for the future is the season of punishment), but because there are certain ends of God's moral government to be subserved. (2) Whenever God does interfere, He may punish up to any degree, seeing that by no degree can the guilt of the least sin be exceeded. Moreover, if it be thought hard that one should suffer to point God's moral for the many, it should be remembered, that in none of these cases is the punishment necessarily eternal. Cf. 1 Cor. 5. 5; Heb. 10. 29.

1 CHRON. 16. 8 (p. 97).—'The ode is a cento from Pss. 105, 96, 107, 106, all most certainly of later date, inserted as a thanksgiving suitable for the occasion, though not necessarily the one used. Some think it a later insertion in the book.'—*Kirkpatrick*.

SURE MERCIES.—2 Sam. 7. 16 (pp. 101, 102). 'In any temporal sense the prophecy is an utter failure. But in a spiritual sense it has been fulfilled to the letter. Christ is the descendant of David, and He is acknowledged as King by hundreds of millions of men, nor is there any sign that His kingdom is drawing to a close.'—*Lias* ('Principles of Biblical Criticism,' p. 136).

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PSALM 60. 4 (p. 106).—'Thou gavest us indeed a banner, when we took the field for the true religion, but what a banner! Far from being a rallying point for God's warriors, it seemed as if it was intended to scatter us in flight.'—*Cheyne*. R.V. marg., 'That they may flee before the bow.'

CHIEF RULERS (p. 107).—The statement here is scarcely sufficient ground for Wellhausen's inference, 'David exercised unfettered control over the appointment of the priests who were merely his officials.' Much misunderstanding regarding the uses of the word 'priest' may be removed by reference to Girdlestone's *Synonyms of the Old Testament*, p. 383. 'The original meaning of the word *kohen* (rendered *priest, chief ruler, principal officer, prince*, αὐλάρχης) is lost in obscurity. The French, and other nations which have translated the word '*Sacrifiers*,' have made a mistake, because it is not the business of the priest to sacrifice. The people are the sacrificers, *i.e.* slayers of the victim, whilst the priests, according to the Levitical system, sprinkled the blood of atonement on the altar and turned the pieces into fragrant smoke; and this they did as representatives of the mercy of God.' Many modern scholars hold that 'the Hebrew word has nothing essentially sacerdotal about it, and is apparently not restricted to those who held the sacerdotal office' (*F. Watson, D.D.*, 1892).

MILCOM'S CROWN (p. 118).—Jewish tradition says, that Ittai, as a Gittite, could, and did, touch the idol and remove its crown.

2 SAM. 15. 12 (p. 125).—'Sent for,' *lit.* 'sent,' as *Sept. B.* and R.V. marg.; Vulg. *accersivit*; Sept. (some MSS.) ἀπέστειλε καὶ ἐκάλεσε.

KIDRON (pp. 130, 182).—'Nearly in the centre of the line along which stretches the village of Siloam, there exists a rocky plateau, with steps cut in the rocks' side leading from the valley to the village. By this road, troublesome and even dangerous, pass habitually the women of Siloam to fill their vessels at the 'Virgin's Fount' (*Ain Sitti Mariam*). The fellahin divide the Kedron valley into three sections, Wady Sitti Mariam, Fer'aun, and Eyub (S.). Fer'aun, or Pharaoh's, means simply anything ancient or *royal*, as in France 'Cæsar's' means anything Roman. This 'valley of the king' occupies precisely the site of the king's gardens named in the Bible.'—*Gunneau*.

PSALM 42. 1 (p. 137).—'Panteth after the WATERBROOKS': The marginal rendering 'brayeth' finds no place in text or margin of R.V.; yet it is admissible, and, if Nell's rendering of *ăpherk* (= aqueducts) be correct, preferable. If of Arab. derivation, *'drop* may mean *ascend, look up, long for*. The Rabbins, however, take it to be onomatopoetic (cp. ὠρυγή = a howling, roaring) here and in Joel 1, 20 (A.V. *cry*, R.V. *pant*)—the mournful cry of the stag on finding the channel dry, or that the water is within a closed aqueduct (in Palestine usually earthen pipes inclosed in cement; one of hewed stone exists at Jerusalem). The verb *ăphak* signifies *contain, hold firmly, restrain* (cp. 1 Sam. 13. 12; Gen. 45. 1; Isa. 63, 15). *Apherk* has seven different renderings in A.V., of which the commonest, *river*, seems the least in accordance with this derivation. David, in Gilead, scents (so to speak) the inaccessible water, 'brays for thirst' within sight almost of Jerusalem's means of grace.

GIRDLES (p. 139).—'The Bakhtiaris wear woollen girdles with a Kashmir pattern. The girdle supplies the place of pockets, and in it are deposited knives, the pipe, the tobacco-pouch, the flint and steel, and various etceteras.'—*Bishop's 'Persia.'*

REPHAIM (p. 151).—Neubauer writes, 'Rephaim meant first shades of the dead (*lit.* the quiet, the shadowy; Job 26, 5; Isa. 26, 19; Ps. 88, 10), then prehistoric people'; cf. Gen. 14. 5. Whether these as a nation were gigantic, or (so P. Smith) only individuals among them, is uncertain; as also whether Rapha, in 1 Chr. 20. 4, is the name of the founder of a gigantic family, or (so Ball) a collective designation for a people. Comp.—

'I am of Gath;
Men call me Ha-rapha, of stock renowned
As Og, or Anak, and the Emims old.'
—MILTON, *Sam. Agon.*

TEMPLE WORSHIP (pp. 163, 242, &c.).—If we would understand aright the purpose of the worship, whether of the Tabernacle, or (which was modelled carefully after it) the Temple, we must set beside the O.T. account of either the name which St. Paul (Heb. 9. 1) gives to each alike (for he views them as identical)—'a worldly sanctuary' (τὸ τε ἅγιον κοσμικόν, *i.e.*, In no sense πνευματικόν); we must note how he describes the observances therewith connected as 'weak and beggarly elements' (Gal. 4. 9, ἀσθενῆ καὶ πτωχὰ στοιχεῖα—'beggarly,' because they are στοιχεῖα τοῦ κόσμου, and add nothing to our spiritual treasure); we must note, further, what he indicates as the duration intended for such worship 'until the time of reformation' (Heb. 9. 10), μέχρι καιροῦ διορθώσεως, the time of rectification, the days for higher and better things. What days? The days of the Gospel, of the Church's fuller growth; when the Church, become a man, may put away childhood's things; when form and ceremony and symbol, material and sensuous splendour, a visible bright cloud to enable them to realize God's Presence, incense to show them that prayer ascends and is acceptable, are enjoined on them no more. Between the worship of the New Covenant and of the Old there is rather contrast than similitude. The Christian sanctuary corresponds not to the temple, but to the synagogue (*Whately*). Two canons of worship remain—(1) 'God is spirit, and they that worship Him must worship Him

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in spirit and in truth'; and (2) 'Let all things be done decently (εὐσχημόνως, decorously, in a seemly, reverent manner) and in order (κατὰ τάξιν, with uniform regularity).' Whatsoever is included in these belongs to the time of reformation'; τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν.

ALAMOTH (p. 167).—An inscription (Phœnician) lately deciphered in Cyprus gives the expenses of a new-moon festival. Among other items occurs, 'For the *almâth* and the 22 *alâmoth*.' This is the very word used for 'Virgin' in Isa. 7, 14, and for the 'damsels playing with timbrels' in Ps. 68, 25 (*see* Ps. 46, title). It would seem to mean the prima donna and 22 soprani of their choir.

THE SWEET PSALMIST OF ISRAEL (p. 171). —'There is no Psalm which we can assign to David with absolute certainty, and use *to throw light on his character, or any special event of his life*' (*Robertson Smith*). 'No Psalm can be proved to be of præexilic origin' (*Cheyne*). In the face of such statements it might seem presumptuous in any one, not himself 'an authority,' to have made precisely that use of some of them. The support of authority, however, is not wanting: it may be found in one or other (often in several) of these great names, Bleek, Delitzsch, Ewald, Hitzig, Perowne, Jennings. Still, in this work, it has never been intended to make any *positive* statement about any Psalm, merely to assign a *possible, suitable*, perhaps probable, date. Elsewhere remarks may be fitly quoted here:—'We might as well expect to find a Wesleyan Hymn Book with no hymns by Wesley in it as a national collection of the Psalms of David, of which David wrote none. . . . If Psalm 51 were not written by David, but by some later writer in his name, that writer must have been (to use the expression of Bishop Westcott in relation to the Gospel of St. John) "an unknown Shakespeare" though living in days when the drama was as yet undeveloped.* Compare with it the dramatic language of 2 Sam. 12, 22. Nor are Gladstone's words (*The Impregnable Rock*, *ch.* iv.) less weighty. 'The Psalms come to us through a channel supplied by the kingdom of *Judah*. If they had been largely composed after the severance of the ten tribes from the two, would they not have presented some more definite indication of that severance? The name of Israel is the name under which in the Psalms the chosen people are described. It occurs 26 times. The name of Judah occurs ten times, but never in that paramount sense, always locally or tribally (Ps. 76, 1; 114, 2; 60, 7; 108, 8). He asks also why, if of post-exilic date, the deliverance from Egypt, not that from Babylon, is the one which is continually referred to (Psalms 68, 72, 80, 81, 105, 106, 114, 135, 136)? cp. Matt. 22, 43; Rom. 4, 6; Heb. 4, 7.

* *Principles of Biblical Criticism*, p. 150, Eyre and Spottiswoode, 1895.

TAHTIMHODSHI (p. 173).—'An emended reading of the text based upon the Septuagint, εἰς γῆν Θαβασσὼν (Ἐδεσσὼν), transforms the unintelligible Tahtim-hodshi into 'the Hittites of Kadesh, a city which long continued to be their chief stronghold in the valley of the Orontes.' The Amorites were an older nation. The Hittites (Heb. Khitti; Egyptian, Kheta; Assyrian, Khatta) partly displaced and partly mingled with them. Later the name *the land of the Hittites* became, on the Assyrian monuments, synonymous with Syria; but Egyptian artists depict Hittites with yellow skins, Syrians (Aramæans) with red.

HORNS (p. 184).—In a simple volute, terminating in a pillar below, resembling a horn nailed up against a wooden post, found in the fourth Lachish city (900 to 1100 B.C.), Petrie sees the origin of the 'horns of the altar.'

TITLES OF PSALMS.—*On the words 'of' and 'to' in the Titles* Taylor remarks that 'of' need not necessarily imply authorship, but may mean 'written in the character of David, or with allusion to some particular occasion' *cp.* Ps. 3 (Absalom); that 'to' may imply authorship *or* merely assignment to a precentor for performance. This remark applies to the title of Ps. 72, 'For' (*marg.* 'of' (so R.V.); *Var.* 'by') 'Solomon' (p. 196).

ARGOB IN BASHAN (1 Kings 4, 13; p. 202).—'Edrei (Og's capital) has a population of 5,000. The basalt stones, remnants of cyclopean masonry, are elaborately carved. There is an underground city of rock-hewn streets, houses, shops, stairs, cisterns, pillars, airholes, a market-place, and plenty of water.' —(*James Wells, D.D.*, 1896.)

PHŒNICIA (1 Kin. 5, 1, *note*, pp. 205, 241).—Similarity of language constituted doubtless one strong bond of union betwixt Jews and Phœnicians, which, on other grounds (Ex. 23, 30), did not operate in the case of the kindred Canaanites proper. [Both Phœnicians, on their coins, and Carthaginians called themselves Canaanites—*August. Ezpos. ad Rom.*] The names and order of Phœnician and Hebrew letters are almost identical; so also are the forms of most, derived mainly, in both languages, from the forms of visible objects, the names of which begin with that letter. That many nouns and verbs in common use, also numerals, are the same in both languages is shown by extant inscriptions chiefly on gravestones and votive tablets. In Isa. 19, 18 we find Hebrew styled 'the language of Canaan'; and in Isa. 23, 11 the Hebrew for 'the merchant city,' *i.e.* Phœnicia, is 'Canaan.'

1 KINGS 5, 11 (p. 208).—'MEASURES OF WHEAT.'—The professional measurer is (so *Neil*) a recognised institution in Palestine. When the year's store is laid in, he accompanies the seller. His wooden *timneh* resembles a shallow bushel. From time to time he shakes it, and pats it strongly with his hands. When the cone, which he raises in the centre, will no more hold together, then 'good measure' (Luke 6, 38) is certified. The process

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adds 30 p.c. to the quantity. [The *cor.* (κόρος, Luke 16. 7) = 8 bushels = 1 homer = 10 ephahs = 100 omers. The *seah* (σάτον, Luke 13. 21) = 1 peck]. He certifies quantity, not purity. To separate, later, straw, pebbles, bearded darnel (= 'tares,' *lolium temulentum*), is the duty of the women of the household, using a sieve (cf. Amos 9. 9; Luke 22. 31). Possibly there may be allusion to this picking out of the minute stones (*zeroar*) in Hushai's hyperbolic language (2 Sam. 17. 13).

JACHIN (1 Kings 7. 21; p. 221).—Ben Zakkai, founder of Talmudic Judaism, when dying was visited by his scholars. Seeing him weep, they said 'O Light of Israel, O Pillar *of the right hand!* O mighty Hammer, why weepest thou?' His answer is interesting, clearly indicating, as it does, that he regarded the judgment to take place at death as a final judgment, that there was no atonement to be looked for beyond the grave, that the prayers of his scholars whom he left behind on earth could be of no service to him in another world. He died shortly after the destruction of the Temple by Titus.—(*C. H. H. Wright.*)

THE PERFECT HEART (p. 235).—'*Shalam* = entirely surrendered; *islam* = religion, as entire submission; *moslem* = religious man, as entirely devoted.'—*Lumby.*

STORE-CITIES (1 Kin. 9. 19, p. 241).—An illustration of the character of such cities and of their use has recently been furnished by the discovery and excavation of one of the *treasure cities* (*Var.* R.V. store-cities), *viz.* PITHOM, built by the Israelites for Pharaoh (Ex. 1. 11). A Greek inscription testifies that the ancient name of this city was Heroopolis, or the city of Ero; a name derived from the old Egyptian *Ara* = 'a storehouse.' Such cities were required by the two great kings of the 19th dynasty, Seti I. and Rameses II., for two purposes,—to store the tribute brought home from their Asiatic wars and to form commissariat stores for the large armies going to and returning from Syria (*see notes* 'Gifts,' &c., below, and 'Hittites,' p. 755).

The exploration of the city area showed that it consisted almost entirely of store-houses, massive buildings with walls twenty-two feet thick. Like the Egyptian granaries represented in the paintings, the only opening was at the top, where the corn was poured in. The whole was constructed of brickwork, and in the large store-houses were compartments formed by walls from eight to ten feet thick, built of sun-dried bricks without straw.

1 KINGS 9. 28 (p. 243); 10. 22 (p. 248).—SHIPS OF TARSHISH.—Milton, led by Josephus (*Ant.* 1. 6. 1 and viii. 7. 2), identifies Tarshish with Tarsus in Cilicia, and understands by this expression a navy putting out from 'the Sea of Tarsus' and trading with the Isles of Greece (peopled also by Javan, Japheth's son, Gen. 10. 4) and with Spain (Cadiz):—

> 'Like a stately ship
> Of Tarsus, bound for the Isles
> Of Javan, or Gadier.'—*Sams. Agon.*

The Septuagint (Isa. 23. 1; Ezek. 27. 12) reads Carthage for Tarshish (πλοῖα Καρχηδόνος . . . καρχηδόνιοι ἐμπορεύουσι); but Carthage was not founded till (traditionally) 853 B.C., or (according to Josephus) 861 B.C. Theodoret accepts Carthage; Eusebius, Tartessus in Spain. Psalm 72, of which Solomon is the subject, while prophetically pointing out the extent of the kingdom of the 'Greater than Solomon,' indicates (v. 10) the two directions which Solomon's navies took, 'Tarshish and the Isles,' 'Sheba (Arabia) and Seba' (Merce, *Jos. Ant.* ii. 10. 2).

GIFTS, PRESENTS, TRIBUTE (1 Kin. 10. 25; p. 249).—*The wealth of ancient Syria.*—The wealth and luxury of David and Solomon and of later kings, *e.g.* Ahab, may be illustrated and explained from the annals of the great Egyptian sujjector of Syria, Thotmes III. (*cir.* 1500-1450). His annals are full of detail, and give a most graphic view of the state of Syria in his time; from them Professor Petrie infers that the civilization of Syria was then equal or superior to that of Egypt. This Pharaoh records, from his 23rd year onwards, that he took as spoil, or received as propitiatory offerings, as tokens of submission or of loyalty, or as annual tribute, the best products and manufactures of each part of the country, *viz.* of N. Syria (*Naharina* = the neighbourhood of Aleppo), of the mountains or hill-country of Syria (*Retenuu*), of Phœnicia (*Zahi*), and of the cities of the coast (*e.g. Aruta* = Arvad).

Generally, he describes in *Zahi* (Phœnicia) 'its orchards full of their fruit . . . . their wines abundant in their wine presses, as water flows down, their corn on the threshingfloors . . . . more abundant than the sand of the shores.'—'The army (he says) was satiated with their shares . . . . the soldiers of His Majesty were drunk and anointed with *beq* oil every day, as in the festivals in Egypt';—he records that 'by the tribute of *Retenuu* (Central Syria) every station to which His Majesty came was supplied with good bread and common bread, with oil, incense, wine, honey, fruits, more abundant than anything known to the soldiers of His Majesty without exaggeration'—and that by the tribute of *Naharina* (N. Syria) 'the forts' (cp. Solomon's *store cities* in Lebanon, 1 Kin. 9. 19, and in Hamath, 2 Chr. 8. 4) 'were provisioned with all sorts of things according to the rate of the yearly tax.'

Specifically, Thotmes III. describes the natural produce of Syria, *viz.* corn of various sorts—in one year he carried away 150,000 bushels '*from the fields of Maketa* (Megiddo)' in addition to that cut and consumed by his soldiers—wine, oil, dates (from *Zahi*), honey, incense; choice woods and fragrant woods of the country, including beams of cedar; flocks of sheep and goats—at Megiddo in his 23rd year he took 20,500 sheep (cp. the tribute of Mesha, king of Moab, to Ahab, 2 Kin. 5. 4); bulls, oxen, and small cattle;

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horses, mares, and fillies; asses. He also records the receipt of precious metals and of precious stones and materials (perhaps only partly of the country, as ivory is included), and of the best manufactures of the country, including works of art, and even of the artists and craftsmen (cp. 2 Kin. 5. 6, &c., and 7. 15). Gold and silver in rings, native copper, lead, emery, alabaster, lapis lazuli, malachite, are mentioned. Lapis lazuli in the rough, and fashioned like the head of a ram; heads, in gold, of a deer, a bull, a lion, a goat; dishes, two-handled vases, cups, and other vessels of gold and silver, sometimes inlaid with lazuli; vases of bronze and copper with silver handles, besides personal ornaments, such as earrings and bracelets of gold and silver. Statues of silver with heads of gold and of ebony inlaid with gold. Wooden staffs with human heads of ivory, ebony, and khurub wood inlaid with gold, a staff used as a chief's sceptre, inlaid with gold; tables of ivory and khurub wood inlaid with gold and with all precious stones; chairs and footstools (cp. Solomon's throne, 2 Chr. 9. 17–19, *There was not the like made in any kingdom*, and Ahab's 'ivory-house,' 1 Kin. 22. 39; cp. Ezek. 27. 6). Chariots of State and coats of mail, hitherto unknown on the Egyptian monuments, hereafter appear on them: gilded chariots at first, for the use of royalty only. In the annals above quoted, Thotmes III. records the capture of two gold-plated chariots in his 23rd year; the receipt of ten chariots, half wrought with gold, and with poles of gold, and half wrought with electrum, and with poles of *aget*, as part of the tribute of the Retenuu in the next year, and later, forty adorned with gold and silver and painted, and nineteen adorned with silver and provided with their weapons; later, others form part of the tribute of *Zahi* and *Naharina* also to the amount of seventy in a single year.

Of military equipment, tent-poles are mentioned, plated with silver or 'adorned with bronze as if inlaid with precious stones,' suits of bronze armour and weapons of bronze inlaid with gold, helmets and spears of bronze, falchions, and shields and bows. Many of the above objects were deemed worthy to be depicted on the walls of the temple of Karnak. —*Petrie's History of Egypt*, 1896.

THE KINGS OF THE HITTITES (pp. 250, 375).—After the expulsion of the Hyksos or Shepherd-kings of Egypt (*cf.* Gen. 46. 34) had been completed by Ahmes (Amosis) the founder of the 18th dynasty, Egypt under Thotmes III., the greatest king of that dynasty, re-established its suzerainty over the petty principalities of Canaan and Aram (A.V. Syria) as far as the Euphrates—and beyond it, for the Tel-el Amarna tablets (*cir.* B.C. 1500–1450) contain despatches to the reigning Pharaoh from Mesopotamian princes. But as the dynasty became weakened by internal dissensions—and such was periodically the case in Egypt—the Kheta appear in the valley of the Orontes as a power able to resist Egypt and even to ally itself with the Pharaoh on equal terms. These Kheta seem to have been invaders from Asia Minor—the Tel-el Amarna tablets record their gradual advance and occupation of N. Syria—who partly mingled with and partly displaced the older Amorites. They had dominated and united under their leadership the principalities of the upper part of the Euphrates Valley, and of Asia Minor also, for their army contained contingents even from the shores of the Ægean Sea, viz., Lycians, Teucrians, Dardanians, and Lydians.

With this confederation a new and powerful Egyptian dynasty, the 19th, long waged war in annual campaigns, having found that almost all Egypt's Asiatic provinces had been lost during her weakness. Setti I., the founder of the dynasty, had for his special object the capture of Kadesh in the upper valley of the Orontes, apparently the southern stronghold of the Kheta. His monuments depict him in his chariot drawn by his favourite pair of horses called 'Big with Victory' and engaged in a campaign described as 'the going up of Pharaoh to conquer the land of Kadesh in the territory of the Amorites.' Another inscription records that 'he has struck down the Kheta, he has slain their princes.' Rameses II., the Great, of the same dynasty, regarded the defeat of the Kheta in the Orontes Valley near Kadesh as his greatest achievement. But the battle was hard-fought and left the Hittites so strong that Rameses was glad to make a treaty of peace with the king *Kheta-sira* and to marry his daughter as part of the bargain. This treaty, engraved on a plate of silver, is the oldest (*cir.* 1350 B.C.) whose terms are recorded, but apparently was only one of a series between the Kheta and Pharaoh; the poem of Pentaur describing the battle which is inscribed on the walls of the Temple of Karnak, of which Rameses II. built the greater part, was reputed one of the most valuable historical memorials of the Egyptians. Rameses is represented as returning from the war in his chariot surrounded by his prisoners, who are depicted by nations, and thus furnish the types of the neighbours of the Hebrews. The Kheta have a type of face distinct from any other race of W. Asia, but their features resemble those of the warriors upon the Hittite monuments of Hamath and Carchemish (*see below*). Their principal characteristics are a straight nose and a receding forehead and chin; the plaiting of the hair in pig-tails, Tartar fashion, is distinctly shown. A head upon an inlaid tile from the palace of Rameses II. at Tel-el-Yahudeh also gives the type clearly. The Egyptian artists depict the Kheta as beardless but with a thin wire-like moustache, black haired, with brown eyes, and of a yellowish-white complexion; and these data, combined with their short stumpy and thick-limbed figures, have caused them to be classed with the Mongol race. The type may yet be seen among the Tartars of Tur-

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kestan, and even amongst the Turkish peasants of the Taurus (*Conder*). Some associate them racially with the Hyksos ('Turanians of a Mongol type related to the Hittites') by a comparison of the faces of the statues and sphinxes discovered at Zoan (*Sân* = *Tanis*) and Bubastis (*Tell Basta*). Lenormant points out that they had all the characteristics of a Caucasian tribe. On their own monuments (*see below*) their dress comprises a high conical cap with the brim turned up in horn-shaped points, surmounted by the crescent moon and the solar disk (apparently the emblems of the Hittite Ashtoreth), boots with upturned ends, and long fingerless gloves. Such boots and gloves are still worn by the mountaineers of Cappadocia, and indeed of Asia Minor and Greece, for protection against frost and snow; and hence it is inferred that the original home of the Kheta was in the range of Taurus, N. of the Gulf of Antioch, and that they extended their power thence both westward and eastward.

The identification of the Kheta with the Hittites, *i.e.* the non-Aramaic communities of Upper or Hollow Syria, was made in 1879 by Professor Sayce, who discovered that the peculiar archaic sculptures and inscriptions found in 'a continuous chain from Lydia in the west to Kappadokia and Lykaonia in the east,' and including the sculptured figure in the Pass of Karabel near Sardis, identified by Herodotus with the Egyptian conqueror Sesostris (*i.e.* Rameses II.), bore hieroglyphics corresponding with those upon the monuments at *Hama* (Hamath) discovered by Burckhardt in 1812, and those upon the monuments recently disinterred from the site of the Hittite capital Carchemish by Mr. George Smith and Mr. Skene. Similar inscriptions discovered since 1879 on the sitting figure carved out of the rocks of Mt. Sipylos in Lydia, which the Greeks as far back as the time of Homer fancied was the Niobe of their mythology, show that this famous figure is also Hittite, being that of the great goddess of Carchemish, the Babylonian Ishtar, the Syrian Ashtoreth; cut upon it was found in 1882 the cartouche of Rameses II., showing that this conqueror penetrated to the Ægean Sea. Amongst other ideographs, that of the double-headed eagle, brought to Europe by Crusaders and adopted by Russia and Austria, appears on Hittite sculpture, and probably, in common with the rest of Hittite art, had an early Babylonian, *i.e.* Akkadian, origin.

The connexion of the Hittites with the Hebrew history may date from David's reign, for it is possible that Hadadezer's expedition (2 Sam. 8. 3) *to recover his border at the River Euphrates*, was directed against the chief Hittite centre, Carchemish, for 'he had wars with Toi,' king of Hamath, which seems from its monuments to have been also a Hittite city. However, the Hittites appear on the scene later as barring the westward advance of Assyria under Tiglath-pileser I.; but Shalmaneser II. (or III.) extended the authority of Assyria to the Mediterranean by 35 years of war. Rezon's new kingdom of Damascus (1 Kin. 11. 23–25), under Hadadidri or Hadadezer, *i.e.* Ben-hadad II., was the chief object of his attack. Shalmaneser records that in his 6th year he overthrew at Karkar the confederate army of Hadadezer of Damascus and of 10 or 11 other kings, including a contingent from Ahab, king of Israel (*Sirlâ*, cp. 1 Kin. 20. 34), and that he then penetrated to the Orontes; also that, in his 18th year, he defeated Hazael, king of Syria-Damascus, and other confederates at Senir or Shenir (the Amorite name of Mt. Hermon, Deut. 3. 9) and penetrated to the Mediterranean near Beyrout by the old road from Damascus (*see* The Black Obelisk *below*). At this time he claims to have received tribute from Yahua (*Jehu*) the son of Khumri (*Omri*), *i.e.* the representative of Omri's kingdom of Samaria.

The Kheta, who had successfully resisted the advance of Egypt, found the Assyrian advance comparatively well organized and persistent, and, as stronghold after stronghold was captured by them (cp. Isa. 10. 9 & 36. 19), the Hittite confederacy was gradually shattered. In B.C. 745 Pul, *i.e.* Tiglath-pileser II. (or III.), the founder of the new Assyrian Empire, captured Arpad, and overran the kingdom of Hamath. Periodically, vassalage to the Assyrian was repudiated, and confederacies of the Kheta with their neighbours were formed and suppressed by the Assyrian kings, especially by Shalmaneser II. (or III.), until finally the vigorous Sargon II. put down a rebellion in Arpad and Hamath which apparently had had the support of Uzziah, king of Judah, and put Hamath under an Assyrian viceroy. Then, by the conquest of Carchemish in B.C. 717, and the deportation of its inhabitants, he put an end to the Hittite power. The Hittite nation 'thus disappears from monumental history within a century of the latest notice of its kings (Ahab's reign) in the Old Testament.'

It is interesting to notice that a Hittite seal, lately (1895) obtained by the British Museum, which represents Ashtaroth, has a curious adjunct, the meaning of which can only be guessed at. On one of its eight faces an eagle-headed, pig-tailed figure, with finger pointing to a crescent moon above, is pouring out a libation before a double-faced goddess (Pallas and Aphrodite combined.—Professor Gardner, *Hellenic Soc. Jour.* vol. II.). Beneath is an equilateral triangle, supposed to indicate the name of the deity, or to be a symbol representing her divinity. It appears also on the obverse of this side. There a *bent* cord (? or stream), taken elsewhere by Dr. Hayes Ward to pictograph influence emanating from a deity, depends from a bowl held by two eagle-headed pig-tailed figures. This indicates, it is thought, that the benign influence of the triangle-goddess *turns aside* the stream of evil influence flowing from the

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reservoir of malignity above. The combination of offices in one deity is met with frequently, *e.g.*—

'Terret, lustrat, agit, Proserpina, Luna, Diana,
Ima, suprema, feras, sceptro, fulgore, sagittâ.'

LACHISH (pp. 264, 492).—Bliss (1894), to some extent, but not conclusively, confirms Petrie's identification (1890) of Lachish with *Tell el Hesy*, 16 miles E. by N. of Gaza, 24 miles W. of Hebron, 3 miles S.W. of *Umm Lakis*. The Amorite city (from 1600 to 2000 B.C.) stood 60 ft. above the stream. On its ruins ten successive cities were built, each at a higher level than the last, the last being dated about 400 B.C., and standing 120 ft. above the stream. [The same thing occurred at Troy, where seven superimposed cities were discovered (*Schliemann*). Below the surface of London are found brickbats, relics of the Great Fire; then fragments of Norman mouldings; then a coin or two of Alfred, or a bit of Saxon wall; then Roman tiles, concrete, and Samian ware; below all a bronze sword, or other such British relic, at a depth perhaps of 30 ft. (*Petrie*).] The Amorite walls, of sun-dried bricks, appear to have been as remarkable for thickness (28 ft.) as for height (Num. 13. 28; Deut. 1. 28). Between the second and third cities from the bottom, or above the Amorite, a bed of ashes (3 ft. to 7 ft. deep) is found, betokening alkali burning (*Petrie*), or a series of furnaces (*Bliss*). The buildings above that (up to City vii.) represent cities existing during the reigns of the kings of Judah to the Captivity. Speaking generally, the pottery found below this bed is of Amorite, that found above it is of Phœnician or Greek ware. The first city above this bed (*i.e.* City iv.) may (*Petrie*) date about 900 B.C., or earlier. The received date for Rehoboam's 'cities of defence,' of which Lachish was one (p. 264), is 975 B.C. City vi. would appear, from Phœnician and Greek inscriptions found, to have been a buried ruin by 500 B.C., and to have been founded between that date and 800 B.C. Below this city none of the polished red and black Greek ware (dating 550 to 350 B.C.), so abundant in Cities vii. and viii., is found. City vii. was built of fire-burnt, instead of sun-burnt, bricks. Granaries, 3 ft. or 4 ft. deep, are there; also burnt grain of various kinds, and other tokens that this city was destroyed by fire. Petrie supposes the Jews, after the Captivity, finding themselves unable to capture the old site of Lachish, to have settled at *Umm Lakis*, three miles off. He understands that name to mean 'her mother was Lachish' (cp. Judg. 1. 27, where 'towns' = *daughters*), and in that district the name Abu Selim is found, meaning 'his father is Selim'; but commonly elsewhere (*Bliss*), Abu and Umm, so used, are understood the other way, 'father, mother of.' Further investigation *may* lead to the positive identification of *Tell el Hesy* with Lachish, and of *Tell el Nejileh*, 3½ miles off, with Eglon; but at present the evidence appears insufficient. ['A Mound of Many Cities.']

1 KINGS 12. 31 (p. 266).—'The gods of the inhabitants (nominally Moslems) are practically buried saints. Their high places are crowned with domed, whited tombs or sanctuaries (Arab. *mukam*, Heb. *mâqôm* = place), used as hallowed receptacles, as wishing-places, and places of accepted prayer. The saint is styled *webi* (= friend), or *nebi* (= prophet), or *schech* (= chief). The adjoining trees are covered with rags, in memory of vows made, which are supposed to acquire healing and magical powers.'

THE DAN-CALF (p. 266).—Cyril does not accept the Jewish tradition followed in the note, but says that it had been sent to Pul by Menahem (2 Kin. 15. 19), and that the northern Israelites comforted themselves with the idea that the area of its worship would hereby be enlarged; but that they were disappointed, because Pul ordered the image to be broken up; and that hence the Bethel priests were in despair when a like fate threatened their calf (Hos. 10. 5).

POINTS OF CONTACT BETWEEN HEBREW AND EGYPTIAN HISTORY (2 Kin. 14. 25, p. 274).—In the *Contemporary Review* for May, 1896, Professor Flinders Petrie points out how few and late are those which can be 'solidly established. . . . Although the geography of Palestine has been illustrated by the (Egyptian) Monuments, yet absolutely not a trace of the Israelites or Jews has been discovered in any form on them. In Egypt, Pithom and Goshen were identified—Necho, Tirhakah, So, and Shishak were identified, but little of their doings in Palestine are recorded. Of Shishak, the list of conquered towns showed many names known in Palestine, but no Jerusalem is amongst them, and the supposed *Kingdom of Judah* is now known to refer to a small village, Yehud, belonging to the king. This year, however, an inscription specifically naming *the people of Israel*, and recording their defeat by king Merenptah, the son of Rameses the Great, has given us at once the only Egyptian mention of the race, and the earliest certain allusion to any historical connexion with them on any monument or record outside of the Old Testament.' This inscription, 'the historical prize of the year, 1895-6,' was discovered by Professor Petrie in the site of the temple which he identified as belonging to Merenptah, at Thebes, and has been translated by Mr. Griffith. It closes as follows:—'For the sun of Egypt has wrought this change; he was born as the fated means of revenging it, the king Merenptah. Chiefs bend down, saying, "Peace to thee"; not one of the nine bows raises his head. Vanquished are the Tahennu (N. Africans); the Khita (Hittites) are quieted; ravaged is Pa-kanaana (Kanan) with all violence; taken is Askaani (Ashkelon); seized in (? is) Kazmel; Yenu (Yanoh) of the Syrians is made as though it had not existed; THE PEOPLE OF YSIRAAL IS SPOILED, IT HATH NO SEED; Syria has become as widows of the land of Egypt; all

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lands together are in peace.' . . . 'The recital of the conquests of the king passes from Libya to Syria, and refers to a war of which very few traces have yet been recovered. Beginning with the Hittites in the north, the king next names Pa-kanana, which was a fortress of the Cananaites; this appears most likely to be the modern Deir Kanun, five miles south-east of Tyre, or else the village of Kana, a little further south-east. Next comes Askalni, which is not known in this form; and perhaps by error of the sign *d* for that of *l* it should read Askalni or Askelon. The following name of Kazmel is also unknown; and here again a very likely error of the sculptor may have confused two bird hieroglyphics, so that it should read Kazal, the ancient Chesulloth or modern Iksal in the plain of Esdraelon, thirteen miles north-east of Taanach. Yenu of the Amu, or Syrians, is generally agreed to be Yanuh, east of Tyre. Then comes the long-sought name of *the people of Israel*, which is thus placed in connection with the north of Palestine. They were spoiled, and had *no seed*. This has just the same range of meaning as in English; seed being generally used for seed-corn, but poetically used for posterity, as we say "the seed of Abraham." . . . That the name here is that of the people Israel, and not of the city Jezreel, is shown by the writing of it with *s* and not *z*, and by its being expressly a "people," unlike the other names here, which are those of "places."'

1 Kings 17. 1 (p. 311).—Dew (Heb. *tal*) is very frequently mentioned in Scripture. Extreme importance is attached to it (Gen. 27. 28; Deut. 33. 13; Prov. 19. 12; Mic. 5. 7) beyond anything known to ourselves, which would specially *not* belong to it in Palestine, where it forms only in winter, the time of abundant heavy rains. From April to October, the rainless season, the ground, baked by a cloudless sun, and at times a scorching *shirocco* (Ezek. 17. 10; 19. 12; Hos. 13. 15), never cools sufficiently to create dew. Nor would 'The clouds drop down the dew' (Prov. 3. 20) be a correct statement anywhere. Probably (so *Neil*) what is meant is the night-mist, which, rising from the Mediterranean, sweeps along at a low level, moistening all before the sun is up (Hos. 6. 4). Thomson speaks of it as 'dense, low-lying fog . . . waves of vapour.'

1 Kings 18. 4 (pp. 314, 317, &c.).—Note, that the Prophetic Office had no place originally under the Law. 'Every other office was defined, and its duties were described. Further, the persons who were to perform those duties were appointed, even down to those who carried the minutest parts of the Tabernacle, down to the hewers of wood and drawers of water for the service of the Lord; but there was no place for the prophet. And if Israel had walked in the way of God's commandments, if man had proved faithful to the trust committed to him (as he never has been faithful), there would never have been any need for prophets to be raised up. But the priestly party of that day did exactly what the priestly party of every age has done (whether in false religions or the true). Human nature has ever used the influence and position which religion has given for its own advantage. The priests of Israel were no exception. They soon became absorbed in the means, they were soon involved in controversies as to the right mode of dividing the sacrifices, and as to their performance of their various priestly duties. Hence the prophets were raised up, and this was the constant theme of their testimony (cp. Hos. 6. 5, 6 (Matt. 9. 13; 12. 7); 1 Sam. 15. 22; Mic. 6. 6, 8; Isa. 1. 11-20; Amos 5. 21, 22); this it was that caused them always to be specially regarded as the opponents of the priestly party.'—*Bullinger.*

1 Kings 18. 5 (p. 314). Lose.—The Cambridge Bible reads *leese*, now obsolete, from the Dutch *lesen*.

'Who buyeth it sooner the more he shall leese.'
—*Tusser.*

'No cause, nor client fat, will Cheveril leese.'
—*Jonson.*

'How in the port dear time our fleet did leese.'
—*Donne.*

'Flowers distilled lease but their show.'
—*Shakespeare.*

1 Kings 19. 15 (p. 322).—This verse found strange application when quoted in the Pope's prayer at Napoleon's coronation: 'Dieu tout-puissant, qui avez établi Hazael pour gouverner la Syrie, et Jehu roi d'Israel, en leur manifestant vos volontés par l'organe du prophète Elie . . . répandez par mes mains les trésors de vos grâces et de vos bénédictions sur votre serviteur Napoleon.'

2 Kings 10. 25 (p. 324): Massacre of Baalites.—A similar massacre rid Arcadius (A.D. 390) of the regiment of Goths, who took refuge in the Arian Church at Constantinople; and Mehemet Ali of the Mamelukes (A.D. 1811). Comp. the massacre (B.C. 425) at the temple in Coregra.—(*Schmitz: Greece*, p. 388).

Streets (p. 327).—The 'bazaar' is a feature common to all Oriental cities. Still 'In Baghdad the trades have their separate localities. The traveller has a whole alley of contiguous shops, devoted to the sale of the same article, to choose from.—*Bishop's 'Persia.'* Socrates' flight from the pigs was down Chestmakers' street (a chest is often the only article of furniture in poor Greek houses), Shoemakers' street is still common in Greek towns.

The Black Obelisk (p. 333).—This famous Monolith, now in the British Museum, was discovered at Nimrûd, the ancient Calah, the royal city of the Middle Assyrian Empire. It is inscribed with a long record of the campaigns of thirty-one years of the reign of

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Shalmaneser III., king of Assyria, B.C. 860–824. In the eighteenth year of his reign, that is B.C. 842, the king made war against Hazael, king of Damascus. The record of this on the obelisk is very short; but a longer account is given on one of the pavement slabs from Calah. It reads as follows:—

In the eighteenth year of my reign for the sixteenth time I crossed the Euphrates; Hazael of Damascus trusted to the strength of his armies; and mustered his troops in full force. Senir (*Hermon*), a mountain summit in the approach to Lebanon, he made his stronghold. I fought with him, his defeat I accomplished, 6,000 of his soldiers with weapons I slew; 1,121 of his chariots, 470 of his horses, with his camp, I took from him. To save his life he retreated; I pursued him; in Damascus his royal city I shut him up. His plantations I cut down. As far as the mountains of the Hauran I marched. Cities without number I wrecked, razed, burnt with fire. Their spoil beyond count I carried away. As far as the mountains of Baal-rôsh, which is a headland of the sea (*at the mouth of the Dog River*), I marched; my royal likeness upon it I set up. At that time I received the tribute of the Tyrians and Sidonians, and of Yahua (*Jehu*) the son of Khumri (*Omri*).

On the obelisk we see a representation of the embassy of Jehu, 'the tribute of Jehu the son of Omri, bars of silver, of gold, basons of gold, bowls of gold, cups of gold, flagons (*lit.* buckets) of gold, bars of lead, a royal sceptre, and spear-shafts (?).'

1 Kings 22. 6 (p. 334).—A similar Enigmatic Prophecy occurs in the story of Rufinus, the cruel minister of Theodosius the Great and his successor Arcadius. He approached Arcadius (A.D. 395) expecting to be nominated Augustus, for prophecy assured him 'that he should come back that day *with his head higher than all.*' He was slain by the Gothic guards and beheaded, and his head was carried around on a pole.—(*Farrar, 'Gathering Clouds.'*)

Moabite Stone (p. 339).—This remarkable object was discovered (1868) at Dhîbân, the ancient Dibon, by the Rev. F. Klein, in August 1868, and is one of the most important historical and literary monuments in connection with Hebrew history. The inscription is written in the Phœnician character, and in a language which approaches Hebrew nearer even than Phœnician. The inscription throws great light upon the history of the period of the reigns of Omri, Ahab, Jehoram, and Jehoshaphat. At the end of the reign of Ahab, Mesha, king of Moab, who had been obliged to pay Israel a tribute of the wool of 100,000 lambs and 100,000 rams, revolted and refused his tribute, and the allied kings of Israel, Judah, and Edom marched against him and compelled him to flee to Kir-haraseth, where Mesha offered his son in sacrifice. The monument was erected by this king Mesha, and furnishes many details in agreement with the Hebrew account, as shown by the following extracts for the better rendering of the sense, the lines of the inscription are not observed):—

I am Mesha, son of Chemosh [Melech], king of Moab, the Dibonite;
My father reigned over Moab thirty years, and I reigned after my father;
And I made this *bâmâh* (= 'high place') for Chemosh at Korkhah,
A *b[amah]* of salvation, for he saved me from all the kings, and made me look on all my enemies.
Omri was king of Israel, and he oppressed Moab many days, for Chemosh was angry with his land.
His son succeeded him, and he also said, 'I will oppress Moab.'
In my days he said [thus]; but I looked on him and on his house, and Israel perished for ever.
Omri took [all] the land of Medeba, and [Israel] dwelt in it during his days, and [half] the days of his son, even forty years;
But Chemosh [cap]tured it in my days.
And I rebuilt Baal-Meon and made therein the ditch (?).
And I [rebuil]t Kirjathain. The men of Gad had dwelt in the land of Ataroth from of old, and the king of Israel rebuilt Ataroth for himself (*or*, for them);
But I made war against the town and took it;
And I slew all [the people of] the town for the pleasure of Chemosh and Moab, and I carried off thence the altar of Dodah, and dragged it before Chemosh in the city.
And I settled therein the men of Sharon and the men of Macharoth.
And Chemosh said to me, 'Go, seize Nebo upon Israel!' and I went in the night, and fought against it from the break of day until noon, and I took it;
And I slew in all seven thousand men and boys and women and girls and damsels; for unto Ashtor-Chemosh I had devoted them.
And I took thence the altars of Jehovah and dragged them before Chemosh.
And the king of Israel had built Jahaz; and he dwelt in it whilst he waged war against me;
But Chemosh drove him out before me.
And I took of Moab two hundred men, all its chiefs; and I carried them to Jahaz, which I took to add it to Dibon.—(*Copyright*).

It is at once apparent how important a document this is to the Bible student. It affords an apparently independent contemporary record of the border-wars between Moab and Israel, and also throws considerable light upon topography.

On the language of the Moabite stone, Robertson Smith remarks: 'It is practically the Hebrew of the O.T. All three (Moabite, Jewish, Phœnician) are Canaanite dialects; and as neither Moab nor Israel acknowledged kinship with the Canaanites, while the latter did count kin with the Aramæans, whose language was much more remote from Hebrew, it is to be concluded that the Hebrew nations (Israel, Moab, Ammon, Edom) adopted the speech of the Canaanites after their immigration into Palestine. But the change of language probably dates from the time before the descent of Israel into Egypt, when the ancestors of all four peoples still lived side by side.'

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REWARD (p. 348).—Cf. 'Sin and the guerdon of sin.'—*Longfellow.*

PSALM 83, 13 (p. 349). Cf. Milton's—

'My God, oh make them *as a wheel*,
No quiet let them find;
Giddy and restless let them reel
Like stubble from the wind.'

RAPTURE OF ELIJAH (p. 353).—Cf. Romana pubes credebat Patribus, qui proxime steterant, sublimem raptum (Romulum) procellâ.—*Livy*, 1. 13.

CHAMBER (p. 363).—See picture of such an one in Thomson's '*Land and the Book*,' p. 160. Luther and Coverdale have 'a little chamber of boordes.' Genevan adds a note, 'separate from the rest of the house, that he might more commodiously give himself to study and prayer.'

2 KINGS 4, 23 (p. 364).—It is an interesting fact (which Girdlestone notes) that the word SABBATH is to be found on the oldest cuneiform inscriptions discovered in Mesopotamia, the cradle of the human race. Long before Moses' day the people of Ur of the Chaldees had a day which they called 'the rest-day of the heart.'

2 KINGS 5, 25, 26 (p. 370).—A.V. marg. 'Went not hither or thither.' R.V. marg. seems to suppose Elisha to repeat ironically Gehazi's lie; 'Went not! My heart (*i.e.*, prophetic consciousness) *went not from me* (= did not desert me).'

BURDEN (p. 388).—Sept. λῆμμα = summary of contents; Vulg. *onus*. The use of the word was, later (Jer. 23, 38; p. 632), forbidden, because the Jews had used it in a jeering sense.

CHRONOLOGICAL DISCREPANCIES. — 2 CHRON. 22, 9 (p. 389). — In this year (884 B.C.), for the first time since the Disruption (975 B.C.), the kingdoms receive simultaneously new sovereigns. The period is 91 years, with which the duration of the several reigns summed up does not exactly correspond. Thus Rehoboam 17 + Abijam 3 + Asa 41 + Jehoshaphat 25 + Joram 8 + Ahaziah 1 = 95. And Jeroboam 22 + Nadab 2 + Baasha 24 + Elah 2 + Zimri, Omri, Tibni 12 + Ahab 22 + Ahaziah 2 + Jehoram 12 = 98. The Hebrew custom of reckoning a portion of a year as a whole year to *both* the deceased monarch and his successor accounts for the discrepancy.

It may be noted here also, that from this year to the Captivity of the Ten Tribes (721 B.C.) is a period of 163 years, to which the sum of the reigns of Judah's kings approaches sufficiently near—Athaliah 6 + Joash 40 + Amaziah 29 + Uzziah 52 + Jotham 16 + Ahaz 16 + 6 years of Hezekiah's reign (2 Kin. 18, 10) = 165. The sum of the reigns of Israel's kings falls short of this by 21 years—Jehu 28 + Jehoahaz 17 + Joash 16 + Jeroboam 41 + Zechariah, Shallum 1 + Menahem 10 + Pekahiah 2 + Pekah 20 + Hoshea 9 = 144. It may be that this deficiency is to be accounted for by an interregnum of 11 years between Jeroboam and Zechariah, and of 10 years between Pekah and Hoshea.

2 KINGS 10, 25 (p. 394).—RUNNERS. Trecentosque armatos ad custodiam corporis, quos Celeres appellavit, non in bello solum sed etiam in pace, habuit (Romulus).—*Livy*, 1. 12.

SOLOMON'S STABLES (p. 399).—'A single course of great stones was found from the south-eastern angle to the Double Gate. The so-called Solomon's stables were proved to be a comparatively modern construction. The oldest portion of the wall is at the south-east and south. Solomon's palace stood at the south-east; Herod's at the south-west; the Temple in the middle. As to this, Jewish, Christian, and Moslem tradition agree.'—*Besant.*

JONAH 4, 11 (p. 410).—DISCERN, &c. Σκόπει γὰρ ἔστι δεξιὰν καὶ ἀριστερὰν (*Didache*, 12) is paraphrased in Apostolic Constitutions (vii. 28), 'are able to discern the right hand from the left, and to distinguish false teachers from true teachers.'

THE MINOR PROPHETS (p. 430). — The 'Minor' Prophets certainly vindicate their title, in everything but length, to a better name, if 'testimony of Jesus' is to be the measure of 'the spirit of prophecy.' They are more frequently quoted by the Apostles in the Acts, when speaking to Jews, than the 'Greater' Prophets. The text of the first Christian sermon (Acts 2. 17) is taken by St. Peter from *Joel*. St. Stephen (Acts 7. 42) gives emphasis to his argument by a quotation from *Amos*, by quoting whose words also St. James (Acts 15. 16) decides the question discussed at the first Christian Council. It is *Joel* who teaches us the momentous facts of a future resurrection and a general judgment, and of that outpouring of the Spirit upon all flesh, without which those doctrines would be a terror to us. It is *Micah* who reveals to men the place of our Lord's birth; *Zechariah* His crucifixion; *Jonah* His resurrection, though veiled beneath a sign. The earliest and the last who left written memorials of their work, were 'Minor Prophets.' It is *Malachi*, the nearest in time to the Divine Prophet Himself, who foretells the approach of Christ's immediate forerunner and the coming of days when from the rising of the sun even to the going down of the same, no victim should bleed upon an altar but the meat (meal) offering, 'the type of Christian worship' (Payne Smith), be offered everywhere unto Jehovah's name. —Probably five of the Minor Prophets preceded Isaiah. Chronologically, those of the Assyrian period should *probably* stand thus—

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Jonah, Obadiah, Joel (Cox places him first: Cheyne and Davidson consider him post-Exilic), *Hosea, Amos, Nahum, Habakkuk* and *Zephaniah* belong to the Chaldean period. The other four are post-Captivity Prophets.—*Hosea*, of the tribe of Ephraim, and *Jonah* the Gallilean, of the tribe of Zebulun, are the only two of the sixteen prophets who *certainly* belonged to the N. kingdom; yet it produced Elijah and Elisha, and Schools of the Prophets flourished in it. *Amos* addressed the dwellers in the N. kingdom in terms as strong as those of Hosea, but he was of Judah. In *Hosea* we have a native of the N. kingdom denouncing its wickedness, in the days of its political decadence, with starting plainness, but with no suspicion of unfriendliness, indeed with a yearning tenderness. 'The 'great truth which Hosea has to teach is the 'love of Jehovah to Israel (the ten tribes). 'His voice, when addressing his countrymen, 'is always choked with emotion; his speech 'is little else than a succession of sobs' (A. B. Davidson).—*Joel* addresses himself almost wholly to Judah. We gather that his home was Jerusalem, and that, like Jeremiah and Ezekiel, he was Priest as well as Prophet. That he prophesied before Amos several quotations show; cf. Amos 1, 2 & 9, 13 with Joel 3, 16, 18. 'His words did not fall 'on dull ears. He did not, like Amos, hear 'the words of worldly prudence telling him 'that he had better ply his trade elsewhere. 'He did not feel, like Hosea, the madness of 'failure rising in his spirit, as he beat in vain 'against the closed doors of a nation's heart. 'He spoke; the people heard' (Boyd-Carpenter). This Prophet of rebuke and repentance teaches *spiritual principles* rather than the mere foreseeing of specific sins, principles that are not for an age, but for all time. He bids 'blow the trumpet' (ch. 2), which ushered in the Day of Atonement, and therefore suggested penitent confession; and, after comparing together the devastating unswerving approach of the Assyrian army and that of the locusts, specially exhorts to 'rend the heart and not the garments' merely, for so only might God be induced to 'spare His people,' and to drive their plague to die and rot in the Dead Sea, to give them again 'the former and the latter rain,' 'full floors,' and 'overflowing vats,' and greater things besides, an 'out-pouring' (which we know to have received striking fulfilment at Pentecost) of 'His Spirit.' If it is asked, What special evil-doings were they to turn from? Were the fast proclaimed, what sins were they specially to confess? *Joel* gives no answer. But a call to turn to God may be very practical, when the voice of the teacher points to no specific offences, even when the conscience itself is awake to none. 'A dull mechanical 'temper of mind, obedience to mere custom, 'this is that turning away from God, that 'implicit denial of His presence, which makes 'it a most needful thing that the call should 'go forth from some human lips, and be 'echoed by unwonted natural calamities, and 'be received as coming straight from the 'mouth of the Lord—Repent and be con-'verted' (Maurice). In language which suggests to the modern reader Matt. 24, 29; Rev. 6, 12, *Joel* depicts 'the great and terrible day of the Lord,' not forgetting even then to promise safety to 'whosoever (though it might be but a chosen few, a remnant) shall call on the name of the Lord' (cf. Rom. 10, 13); and describes how God will take his people's part. He reminds them how (perhaps a hundred years before), in the Valley of Berakah (*Blessing*), Judah, under Jehoshaphat, had (2 Chr. 20) by God's aid overcome Edom, Ammon, and Moab; so, hereafter, in the Valley of Jehoshaphat (*Jehovah judgeth*), the valley of decision, the Lord shall own who are His, avenge for ever the people whose *hope* and *strength* He has been, and take up His abode with them for ever.

THE LATTER RAIN (p. 432).—God's promise in Joel 2, 23 is, that He will send (in the days of Israel's restoration) the former and the latter rain, the rain of seed-time and harvest, type of preventing and perfecting grace, 'in the first' (*rashôn*). In all other places (Gen. 8, 13; Num. 9, 5; Ezek. 20, 17; 45, 18, 21), where 'month' is the word to be supplied, it is indicated in the text; nor would there be any need to tell Jews that the latter rain fell in September. Perhaps, therefore, the meaning is 'presently' or 'primarily,' *i.e.*, when Israel accepts Messiah and as a prelude to the day when the Spirit shall be fully outpoured, not merely on a few as at Pentecost (Sept. *καθὼς ἔμπροσθεν*; Vulg. *sicut in principio*). The withholding of the latter rain was token of rejection by God; its enjoyment, of His favour (Deut. 11, 14; Jer. 3, 3; 5, 24). It would seem as though Zech. 8, 7 and 10, 1 were now receiving some fulfilment. After a withholding, more or less, for near 2,000 years, and consequent agricultural dissolution, of late the autumn rain has fallen regularly and copiously. Jewish colonists are returning at the rate of 10,000 yearly; and this in spite of the Sultan, on finding it stated in the Koran, that Israel's return would be followed by the overthrow of the Turkish empire, issuing a firman prohibiting immigration of the Jews (Ezek. 34, 11-30).

OF WHOREDOMS (Hos. 2, 2; p. 434).—Compare 'of Belial' (p. 16, *note*). Often the GENITIVE has no other force than that of a qualifying adjective; *man of bloods* (Ps. 5, 6) differs in nothing from *bloody man*; so *woman of quarrels* is rightly rendered (Prov. 27, 15) *contentious woman*; cf. Isa. 53, 3. A wife and children *of such inclinations* is what is here meant. Of a wife faithless as Israel to her God (cf. Isa. 54, 5), children of like evil disposition might naturally be expected, for sin is ever hereditary, unless the entail be cut off by grace. Idolatry not only symbolised such sin, but actually involved it

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(Hos. 4. 13, 14). The Poet thus describes the bystander's view of Hosea's conduct:—

They wondered at my choice, and whispered words—
The prophet woo the harlot!—told their scorn.
They saw in me the poor, weak victim-fool
Of Beauty's power to bow the strongest will,
To taint the purest, drive the wisest mad.
PLUMPTRE.

THE PENTATEUCH (p. 434).—Commenting on Hosea, Drake remarks: 'Special note should be taken of the numerous references to the Pentateuch, more particularly to Leviticus and Deuteronomy, as they prove beyond dispute that the prophets had in their hands the Law of Moses in *the same form as we have it*. The dates of Hosea, Amos, and Micah are *undisputed* and *indisputable*; and therefore they supply a convincing proof that parts of Leviticus, Numbers, and Deuteronomy cannot have been compiled (as hastately been asserted) in the days of Ezra after the Captivity.'

BY THE LORD (Hosea 1. 7, p. 435).—The meaning of this expression is well caught by Byron:—

'The tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown;
The might of the Gentile, *unsmote by the sword*,
Hath melted like snow *in the glance of the Lord*.'

The promise received further fulfilment, perhaps, in God's moving the heart of Cyrus; and spiritual fulfilment in the Person of God the Saviour, Jesus. It is receiving and awaiting yet further fulfilment now (Rom. 9. 25, 26).

ISAIAH (p. 441).—Viewing the 'prophet' as one who not merely sees a Vision or writes a Book, but as one who also, foreseeing and warning (cp. *Dem. de Corona*, c. 73), moulds a nation's political and religious life, Isaiah stands pre-eminent. No one approaches more nearly than Isaiah to Milton's description of prophets:—

'Men divinely taught, and better teaching
The solid rules of civil government
In their majestic, unaffected style,
Than all the oratory of Greece and Rome.
In them is plainest taught and easiest learnt
What makes a nation happy, and keeps it so;
What ruins kingdoms and lays cities flat:—
These only with our Law best form a King.'

His daring eloquence reminds of Latimer (at Paul's Cross), of Luther (at Worms Diet), of Knox (before the Popish Queen), of Savonarola (in Florence), of Wesley (in the field), of Burke (defender of justice, laws, institutions); in a word, Isaiah as prophet is type of all that is noble and outspoken, scathing or pathetic. There is truth in Niebuhr's remark:—'The old prose writers wrote as if they were speaking to an audience; among us prose is invariable written for the eye alone.' We connect melodiousness with speech. Burke's has been described as 'perfect oratory—half poetry, half prose.' Pitt could not refrain from beating time to the artificial but harmonious cadence of the periods of Grattan's first speech. In Hebrew poetry the rhythm of thought and images takes the place of the rhythm 'of syllables and sounds; line answers to line, and word to word, each bringing out the depth and force of the other. It is repeatedly noticeable in Isaiah that the imaginative, not the logical, faculty determined the laws of Hebrew grammar. Future *certain* events are habitually spoken of in the past tense. It hath come to pass' always refers to the future in the first line; and 'shall be,' in the second, is equivalent to the ἐγένετο of the historians. The Apostrophe of Isaiah's first chapter has its counterpart, it is worth noting, in the best writers of all lands; *e.g.* 'Ὦ δῖοι αἰθὴρ καὶ . . ταμιεῖόν τε γῆς, *Æsch. Pr.* v. 88: Esto nunc Sol testis, et hæc mihi Terra vocanti, *Virg. Æn.* xii. 176: 'O all you host of heaven! O earth!' *Shaks. Ham.* i. 5, &c. Shakespeare may also be quoted in illustration of the fact that not even an Isaiah's fervour can melt a nation's stubbornness:—

'When we in our viciousness grow hard,
The wise gods seal our eyes.'—*Ant. and Cleo.* iii. 11.

'O what form of prayer can serve my turn?
Try what repentance can: What can it not?
Yet what can it, when one cannot repent?'—*Ham.* iii. 3.

ISAIAH 1. 8 (p. 442).—COTTAGE. 'An arbour of boughs perched at a height of seven or eight feet upon four poles.'—*Bishop's Persia.*'

SERAPHIM (Isa. 6. 2; p. 445).—Literally *the burning ones*. The word is used elsewhere only of flying serpents with burning bite (Num. 21. 6; Deut. 8. 15; Isa. 30. 6), and figuratively (Isa. 14. 29) of Assyria, both which also are God's messengers in another sense. We may not identify the seraphim with the cherubim (cf. 1 Kin. 6. 23, *note*, p. 216), or with the ζῶα of St. John, or the *chayyoth* of Ezekiel, or with angels, yet we cannot attempt to define the difference between them in form or function. Cheyne's poetic suggestion that clouds, whether of storm or sunset, are the 'extra-biblical, popular, mythic' cherubim, and that by consequence serpent-like lightning is the seraphim, receives indeed some countenance from the Psalmist's statements (104 & 18) that light is God's garment, heaven His canopy, clouds His chariot, winds His angels, flaming fire His servants (cp. 2 Sam. 22. 9–15); but it hardly agrees with Isaiah's picture here. These seraphim are beings with hands, mouths, voices, pure lips, and obedient wills, guardians of God's court, messengers in His service, ministering to that holiness, that glory, which are the Godhead

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in its essence and its manifestation. They are described moreover as having six wings.

'Two silver wings, with golden feathers tipped,
Veil every face; for what created eye
Can view El Shaddai's glory? Clothed upon
Are they with other two, down drooping low;
For not the very purest of the pure (Job 4. 18)
Are utter purity, and know no shame
For error or short-coming; e'en the star
Of ray serenest needs robe nebulous,
When His keen gaze, Who is the source of light,
The fountain of all purity, is turned
To look upon it. And with other two,
Outstretched unweariedly, they poise themselves,
Hovering, like golden flashes, o'er the throne;
So shifting, as the jewels on a train
With every movement of the wearer's form;
Waiting the bidding of the Will Supreme,
Knowing no freedom but the right to serve,
Craving no pleasure save to do their Lord's.'

THE PROPHECY OF IMMANUEL (p. 453).—Isaiah's prophecy of Immanuel, in its historical associations, has been variously interpreted. (1) Some commentators hold that it was necessary to the reality of the 'sign' that a child should be born and named, and that a son was actually born and named, according to the conditions of Isaiah's oracle (to a wife of Ahaz, *or* to a second wife of Isaiah, *or* to an unnamed and obscure mother), and that the 'sign' thus coming to pass proved Isaiah's supernatural knowledge and confirmed the promise that the scheme of the confederates should fall disastrously. Immanuel would then be another Shear-jashub (*v.* 3 & *ch.* 8. 18, *notes*)—some even identify *the child* (*v.* 16) with Shear-jashub; and, generally, the natural birth of a child and the selection by his mother of the name Immanuel would be to the prophet and his generation a pledge and earnest of the abiding presence of God with His people, and, therefore, would involve also a promise of deliverance from the Assyrians. But, according to this view, Immanuel remains unconnected with the Messianic expectations of Isaiah (9. 6, 7 & 11. 1–10), or of Micah (5. 3–6), and so the 'sign' loses a great part of its significance (cp. Gen. 24. 43; Ex. 2. 8; Cant. 6. 8). (2) Others hold that both the persons and events are ideal, and the prophecy 'a picture of the future painted upon the lines of the prophet's own present,' the 'sign' being a promise only, committed as a mysterious hope to the custody of the Faithful (*ch.* 8. 16–18), those 'who waited for redemption in Israel.' Thus the oracle would be a confirmation of the promise to Eve in the form of a new and clearer definition of the promise to David, whereby a concrete personality was first substituted for the Davidic kingdom as the national hope of Israel. The 'Son' would then be a perfect 'Lord's *Anointed*' (Heb. *Messiah*), the ideal King of David's line (cp. 2 Sam. 23. 3–5, *notes*, p. 172), who, after reforming the political and religious short-comings of Judah, should realize the highest possibilities of earthly monarchy, and worthily represent Israel's heavenly King, Jehovah, and deliver Judah from all her foes (cp. Mic. 5. 2–6, 9–15). Though nothing is said in the text as to Immanuel growing up to be a King and a deliverer, nor even as to his being of Davidic origin (until *ch.* 9. 7), the land of Israel is spoken of as his in *ch.* 8. 8 (cp. *the* LORD'S *land*, Hos. 9. 3), and his name thus kindles the highest emotion in Isaiah (*ch.* 8. 9, 10). 'The text is here thoroughly individual in its reference' (*Delitzsch*). (3) As to the scope of the prophecy, some, quoting Matt. 1. 23, hold that Isaiah realized fully the mystery of the incarnation, and that his revelation coloured his whole after-work: that he had received a vision of the Virgin-mother of the God-man, and made the growth of her child a measure of time for the events of his own generation. Yet neither Isaiah elsewhere nor any later prophet makes any allusion to the Virgin-birth, nor can it be *proved* (cf. Pearson, 1. 89, 367) that this was ever included in the Jewish expectation of Messiah, though St. Matthew's language might lead us to *infer* that it was so. 'The virginity of our Lord's mother is not fully proved by the words of the prophet taken alone; but the manifestation of its fulfilment casts a radiance back on the prophecy, and discloses its full meaning' (*Bengel*). Others, quoting 1 Pet. 1. 10, 11, hold that Isaiah's view was much more limited, and that Isaiah projects Immanuel's figure as of a real living person upon the shifting future—upon the nearer future in *ch.* 7, upon the remoter future in *ch.* 9; that Isaiah and his successors expected the ideal king to 'burst in upon the stage that was filled with the forms of Assyria, Syria, Ephraim, Judah,' just as the Apostles looked for the early return of their Lord. It may be that in this divergence of opinion is found part fulfilment of Simeon's words, 'a sign which shall be spoken against' (ἀντιλεγόμενον). It is scarcely probable that Virgil had, even indirectly, any knowledge of Isaiah's prophecy when he wrote (Ecl. iv.)—

Puer, quo (nascente) ferrea primum
Desinet, ac toto surget gens aurea mundo.

SILVERLING (p. 454).—Wiclif has *sylver penys* here, and Tyndal and Cranmer (cf. Judg. 17. 2; Acts 19. 19) *sylverlynges*. This is far from being the only word which it is surprising to find retained in R.V., *e.g.* bolied, rereward, brult, tabering, dayamas, helve, neesings, ouch, fray (*for* frighten), away with (*for* tolerate), liketh you (*for* is what you like), captivity (*for* captives).

BESTEAD (p. 457).—The use of *qâshâh* elsewhere (2 Kin. 17. 14; Jer. 7. 26) is rather in favour of Kay's interpretation, 'hardened, sullenly steeling his soul against the misery that has befallen him'; and certainly Milton uses 'bested' in a wholly different sense:—

'Hence, vain deluding joys,
The brood of Folly, without father bred!
How little you bested (*profit*),
Or fill the mixed mind with all your toys.'

Still, the derivation may be correct; Spenser frequently uses 'stead' for 'place'; 'in his

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stead' is common; 'steady' and 'steadfast' mean 'remaining in one place.' But 'to stead' commonly means 'to help,' 'to advantage,' in Shakespeare. Hooker and Locke use 'stand in stead' (without 'good') for 'be of service.' To 'stud and bestud,' 'stir and bestir,' 'strew and bestrew,' 'deck and bedeck,' have identical meaning; so Milton uses 'bestead' for 'stead' in Shakespeare's sense; but the connection between that use of either and the derivation is not easy to trace.

PRINCE OF PEACE (p. 458).—Some interesting light has, quite recently, been thrown on the position of those who in earlier days bore this title, which, more than once, is used with prophetic or typical signification. The clay tablets found at Tel-el-Amarna in Egypt in the Babylonian language (date, a century before the Exodus.—*Robertson*) contain letters from one of Melchizedek's successors, Ebed-Tob, king of Uru-Salim, vassal of Egypt, who yet boasts, that he did not owe his throne to Egyptian favour or to royal descent—he was 'without father, without mother' (Heb. 7. 3) —but was made king-priest *by an oracle of God.* A full abstract of Sayce's remarks upon this in the *Expository Times* may be read in Lias' *Principles of Biblical Criticism, Note D, p.* 248.

ISAIAH: *Summary of Chaps. 9 to* 14 (p. 467), *and* 20 *to* 35.—Chapters 9 to 14 speak in varied tone—wrath and blessing, shame and glory, mingled. Naphtali, Galilee of the Gentiles, should be recompensed (*ch.* 9. 2) by the *manifesting forth* (John 2. 11) of Messiah's *glory.* No *gloom* (v. 1) *is there* in the day to come *to her that was distressed;* contempt once, honour then; darkness once, then the shining of *a great light.* The prosperity of the days of Solomon and Uzziah (v. 3) ended only in a yoke, bondage to a secular, worldly, idolatrous spirit; but *Immanuel* (Judg. 6. 13) shall 'Come to break oppression, To set the captive free' (Luke 11. 21). Then armour and blood-stained garment shall be burnt, and the kingdom of the Prince of Peace begin—the Prince who is earth-born Child, Son of Man, yet the Paradox of God, the Wisdom of God, the Power of God, the Essence of God. Returning to the nearer future, Isaiah warns Israel's pride of approaching downfall (enemies without, strife and injustice within); and the Assyrian king of kings (*ch.* 10. 8) no less, for he is only God's temporary instrument. God's people therefore need not fear; the invading tide may cover place after place (*ch.* 10. 28) threatening *the hill of Jerusalem* itself, but in a moment the Voice of God shall stay it. Passing again (*ch.* 11) to Messiah, he foretells the springing of a *Branch*, fresh and tender, from the hewn-down *stem of Jesse*, a *netser* out of *Natsoreth*, an *ephrath* (fruitful one) from *Ephratah*; and the dawn of a day of righteousness and peace, of Divine knowledge and thankfulness. He closes *ch.* 12 with his refrain *Immanu-El.* Next (*chs.* 13 & 14) he tells the story of Babylon's capture by Cyrus and her desolation. Then, in the year that Ahaz died, he pours forth the *doom* of Philistia, Moab, Damascus, Ethiopia, and Egypt (*chs.* 14 to 19). In *ch.* 20 he speaks of 'captivity' (which, in Ps. 68. 18 and elsewhere, usually means a 'band of captives') led by Assyria from Egypt, to which (otherwise unrecorded) event there is allusion in Sargon's inscription, 'I received tribute from Pharaoh, King of Egypt,' and in Sennacherib's scornful appellation '*bruised* reed.' Disappointed of aid from thence Israel, or all Palestine, asks '*How shall we escape?*' The answer is a second vision (*ch.* 21), of the sea-like desert, Babylonia (Schrader reads 'king of the sea' as a title or description of Merodach in the inscription of Tigilath), vast, surging with peoples, overrun by Medo-Persian armies, and all her *graven images broken* by a people who had learnt from captive Israel to abhor idols. The *doom* of Edom and Arabia follows, and a warning (*ch.* 22) that Samaria's day of grace is drawing to a close. He calls her '*Valley of Vision*,' a name that was a warning in itself, for the name of their own (2 Kin. 5. 3) prophet's servant, *Gehazi* (one highly privileged, yet not escaping punishment) has the same meaning. He describes her *spoiling* and her captivity, a foreshadowing of that of Judah (p. 491, *note*). Under (if the figurative interpretation of the passage be accepted) the name of *Shebna* (= profit-seeker) he personifies that spirit of greed (Wisd. 14. 2) which led to much sin, and made the nation hateful in God's sight; Shebna's removal is foretold, and the substitution of another better servant, called allegorically *Eliakim* (= God will raise up), son of *Hilkiah* (portion of Jehovah): HE should open the kingdom of heaven, God's church, God's dwelling (Rev. 3. 7 & 1. 18), and hold the keys of Hades. Then follows (*ch.* 23) Tyre's *doom*, to be succeeded, after 70 years, by another period of probation. Whereupon the portion of Isaiah's prophecy which specially belongs to the Jewish nation and their neighbours closes. The remainder, so far as it is prophecy, concerns the world. Nevertheless, Israel is still the central figure in the picture, and it is her recovery which is as life from the dead to the nations (*chs.* 24 to 27): it is a new Jerusalem which is the *strong city* of God's people, whose *walls and bulwarks* are *salvation*, whose new Sovereign is (greater than Solomon) a Prince of *perfect peace:* it is (*ch.* 28) *in Zion* that the *Foundation Stone, tried, precious, sure*, is to be laid. *Woe* there may be, and there shall be (he repeats it, for it is drawing nearer) to *the drunkards of Ephraim*—to *Ariel* (= lion of God), the city of David (*ch.* 29)—to the *rebellious children*, ever professing, ever failing, loving to lean on human arms (*chs.* 30 & 31); yet *Immanu-El* shall be heard again, a God-Man shall reign as *king in righteousness* (*ch.* 32), as a *Hiding-place*, a *Covert*, a *Stream* to refresh, a *Rock* to shade, for God's people: and *Woe* shall pursue all their enemies (*chs.* 33 & 34): it is to *Zion* that

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the Highway, the Way of holiness shall lead—to *Zion* that *the ransomed of the Lord shall come with songs and everlasting joy upon their heads* (*ch.* 35).

ISAIAH AND THE EGYPT-PARTY IN JUDAH (p. 467).—Isaiah saw clearly the intrinsic weakness of Egypt. He publicly names Egypt (in *ch.* 30. 7, 8; cp. *ch.* 8. 1). '*Their Strength-is-to-sit-still*, or *Turbulence-and-Inactivity*' (*Rob. Smith*). In *ch.* 28 (probably delivered during Shalmaneser's reign), after foretelling Samaria's destruction (cp. Mic. 1. 6, *p.* 449), Isaiah describes the opposition of *scornful* rulers in Jerusalem, *i.e.* the Egypt-party, who boasted that by their policy Judah could defy repeated Assyrian invasions (*the overflowing scourge*, cp. *chs.* 8. 7, 8 and 10. 24); and he foretells that revolt would only strengthen the *bands* of Judah's servitude, because the Assyrian domination was a judgment from Jehovah (*vs.* 2, 22). Acquiescing apparently in the Assyrian protectorate, and convinced that, even with effective support from Egypt (which could not reasonably be relied upon, *see p.* 468, *note*), none of the local leagues could successfully resist Assyria, Isaiah urges Judah to hold aloof ('*in quietness and confidence shall be your strength*,' *ch.* 30. 15), and to rely in hearty faith on its Covenant-God only.

DID SARGON INVADE JUDAH? (Isa. 14. 24–27, p. 467).—Sayce and other Assyriologists (not without some monumental evidence) hold that Sargon, during the siege of Ashdod, overran Judah, and even captured Jerusalem. Accordingly, they ascribe to this period not only *chs.* 10. 5 to 11. 16, but *chs.* 1 & 14. 28–32, & 22 & 29 to 32, and regard Judah as having suffered exactly as during Sennacherib's invasion ten years later, interpreting *ch.* 10. 28–33 (usually regarded as an ideal picture) as a description of this invasion. Dr. Schrader, however, its author, abandoned this view; Prof. Robertson Smith also rejects it, and his criticisms are replied to by Canon Cheyne in his 'Prophecies of Isaiah' (third edition, 1884), vol. 2, 183–5, who concludes 'I will agree to leave it an open question, provided it be admitted that there is at least some evidence for it, and that to accept the view throws a bright light on some very important prophecies'; again ('Introd. to Micah,' 1889) he writes: 'It is possible that Sargon invaded Judah to punish Hezekiah for joining the same coalition of which Yavan, the unfortunate king of Ashdod, was a member. If we might accept this as a proved fact, it would illustrate not only the first chapter of *Micah*, but several prophecies of *Isaiah* (viz. *chs.* 10. 5 to 12. 6, and 14. 24 to 27, and probably *ch.* 22).'

KHORSABAD EXCAVATIONS (p. 482).—It is interesting to note that a foundation deposit, almost precisely similar to that found under Sargon's palace (dating 722 B.C.), was recently (1894) unearthed by Petrie at Coptus (30 miles N.E. of Thebes), in the Ptolemaic Temple, *viz.* representations of the materials used in the construction of the temple—pitch, alabaster, basalt, ingots of copper and lead, bricks, plaques of red glass, and small gilded limestone plaques evidently representing gold.

HALAH (p. 483).—'The wretched village of Saripul is the Calah of Asshur, the Halah of the Israelitish captivity. It gave to the surrounding country the name of Chalonites. In the 5th century it became a Metropolitan See.'—*Bishop's 'Persia.'* See Gen. 10. 11; 1 Chr. 5. 26; and *Rawlinson*: 'Journal of Royal Geographical Society,' vol. ix. pt. 1. p. 26. Its obelisk (in British Museum) depicts Jehu's ambassadors presenting offerings to Shalmaneser. It was after a rising in Calah that Tigilati-pileser II. (Pul), a military adventurer, seized the crown. It was made, with Carchemish, Arpad, &c., a satrapy under his sovereignty.

ISAIAH 30. 7 (p. 490).—'*Your (true) Rahab (the only reliable Helper) is* TRUST.'—An apt illustration of this idea, reliance on a present God the only safety, is furnished by a legend of St. Felix of Nola, priest and confessor. Pursued by soldiers during Decius' persecution, he had barely time to hide in a cave. Instantly a spider spun its web over the entrance. Seeing it, the soldiers passed on. 'Ubi Deus est' (said Felix), 'ibi aranea murus; ubi non est, ibi murus aranea.'—(*Farrar*, '*Gathering Clouds*').

THE BIBLICAL AND THE ASSYRIAN ACCOUNTS OF SENNACHERIB'S CAMPAIGN (2 Kin. 18. 13, p. 491).—While in substantial agreement, these accounts are both imperfect, and may be combined in different ways. The essential difference between them is that while the one narrates the *entire* campaign—viz.: (1) the subjection of the Phœnician cities; (2) the conquest of Ashkelon; (3) the successes against Ekron and the Egyptian forces; (4) the hostilities against Judah—the other deals only with the stage affecting Judah, and dwells principally upon two episodes (2 Kin. 18. 17 to 19. 7 & 19. 8–36) belonging in fact to a *fifth* and subsequent stage, upon which the Assyrian account is silent. Professor Driver adopts the following combination (*Isaiah*, pp. 66–85), which rests upon the close general coincidence of the fourth stage in the Assyrian account with the verses 2 Kin. 18. 13b–16:—As Sennacherib's army starts from Phœnicia for the South, Isaiah utters the prophecy contained in *chs.* 10. 5 to 12. 6. After Sennacherib's successes in Philistia and Judah, Hezekiah offers his submission to Sennacherib at Lachish, which Sennacherib accepts, imposing terms (2 Kin. 18. 13b–16); meanwhile, perhaps, Isaiah utters the prophecies of *chs.* 14. 24–27 & 17. 12–14. But for some unknown reason, described by Isaiah (*ch.* 33. 8) as a breach of faith, Sennacherib demands the unconditional

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surrender of Jerusalem; an embassy sent promptly to negotiate returns and reports that Sennacherib was obdurate. Isaiah seeks to allay the consequent dismay in Jerusalem by uttering the prophecy contained in *ch.* 33; but Sennacherib sends the Rabshakeh from Lachish to induce the inhabitants to rebel against Hezekiah and open the gates (*chs.* 36, 16 to 37, 37). Schrader combines otherwise, supposing that in the Assyrian account the order of events has been altered, that the concluding stage (the tribute of Hezekiah) might give the appearance of an issue favourable to Assyria; but to Professor Driver this supposition seems unnecessary.

ISAIAH 10, 14 (p. 494).—'*As a nest*':—Sennacherib says, 'They had set their dwellings like birds' nests in fortresses on the tops of the mountains.'—*Oppert, Inscrip. des Sargonides*, p. 46. Xenophon says (Hellen. vii, 5, 10) of Epaminondas' attempts to surprise Sparta, 'Ἔλαβεν ἂν τὴν πόλιν ὥσπερ νοσσιὰν παντάπασιν ἔρημον τῶν ἀμυνομένων.

ISAIAH 10, 28 (p. 496).—THE ASSYRIAN ADVANCE.—The places named lay in succession between the north frontier of Judæa and Jerusalem; and the remains of a square tower and large hewn stones found by Robinson and Smith at *Jeba* opposite to *Mukhmás*, and supposed to be Gibeah of Saul, and the like marks of *Mukhmès* itself having been once a place of strength, taken in connection with 1 Sam 13 & 14, and 1 Macc. 9, 73, mark this as a route which Isaiah might reasonably expect the invaders to take. Of *the passage at Michmash*, Robinson says:—'The road neither is through these deep and difficult ravines nor *ever could have been*.' This Strachey questions, because, though the route from the N. along the watershed is more practicable, it runs through a land never desirable for houses or cultivation. Grote says, of Xenophon's route from Sardis to Iconium, 'Straight roads, stretching systematically over a large region of country, are not of that age. The communications were probably all originally made between one neighbouring town and another, without much reference to saving of distance, and with no reference to any promotion of traffic between distant places.'

The military topography of this district, as shown in the history of Joshua's advance, Saul's campaign against the Philistines, and Sennacherib's march here, is wonderfully accurate (*Tristram*). The plateau south of Bethel is cut up on the east by the gorges containing the Ai ('Aiath') route from Jordan which *Mukhmès* (Michmash) covers; the routes from the V. of Ajalon up the gorges and ridge of Beth-horon are covered by Gibeon. In the six miles between Michmash and Gibeon are Geba, Ramah, and Adasa (1 Macc. 7, 40-45), these five posts forming a line of defence that was valid against the Ajalon and Ai ascents as well as against the level approach from the north.—(*G. A. Smith.*)

ISAIAH 10, 33 (p. 496).—LOP THE BOUGH.—With this poetic figure may fitly be compared Warwick's description of his own fall:—

'Thus yields the cedar to the axe's edge,
Whose arms gave shelter to the princely eagle,
Under whose shade the ramping lion slept,
Whose top-branch over-peered Jove's spreading tree,
And kept low shrubs from winter's powerful wind.'—*Shakespeare*, 3 *K. Henry vi.* 5. 2.

ISAIAH 38, 18, 19 (p. 500).—To assume from these words that O. T. saints had *no* knowledge of a RESURRECTION and a FUTURE LIFE, would be to ignore several passages of not very obscure meaning, such as 'He will swallow up death in victory' (Isa. 25, 8); 'Shall awake, some to everlasting life, and some to shame and everlasting contempt;' 'Shall shine as the stars for ever and ever;' 'Thou shalt stand in thy lot (*i.e.* in the Better Land) at the end of the days' (Dan. 12, 2, 3, 13); 'Thy dead men shall live,' &c. (Isa. 26, 19); Gen. 25, 8; 37, 35; Ezek. 37. David's 'I shall go to him' was the language of a joyful hope. Christ spoke of 'the resurrection of life' and 'life eternal' as an idea not foreign to Jewish minds. 'Thy brother shall rise again' was (as she understood it) no news to Martha. If the Sadducees only erred through ignorance of Scripture (Matt. 22, 29), and *ought* to have learnt from God's utterance at Horeb that 'He is not a God of the dead but of the living,' we may assume that others *did* learn it, and were influenced in life by their eternal hope, though not till Gospel days were life and immortality brought to full light; nay, even now we do but see through a glass darkly. Hezekiah would merely say that all opportunity of glorifying God on earth, of uttering praise here in his present sphere would be taken away by death. Cp. 'The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction; but they are at peace; for though they be punished in the sight of men (1 Cor. 4, 9), yet is their hope full of immortality' (Wisd. 3, 1-4); and compare Wisd. 9, 15 with 2 Cor. 5, 4. On the question how far this hope acted as a *motive* in O.T. times, see 'Belief in a Future Life,' *Camb. Comp. to the Bible*, p. 167; and also p. 405, *note* 'Sheol.'

STRINGED INSTRUMENTS (p. 501).—Regarding the largest, the V-shaped, Egyptian, kind of harp (*nebel-azor*), the *sambuca* of Persius v. 95, there is doubt whether 'ten-stringed' is to be understood literally in Ps. 33, 3 & 92, 3 & 144, 10, or whether 'ten,' the number of the fingers, merely represents perfection of harmony, somewhat as 'cube' is applied to the Holy City (Rev. 21, 16). Cp. 'Cui enbus additur, et sonus editur a decachordo' (*Rhythm of Bernard of Cluny*). *Azor* is

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sometimes used simply as a round number (Job 19. 3). Josephus (*Ant.* vii. 12. 3) says that the largest harp had twelve strings.

SILOAM TUNNEL (p. 502).—The Siloam inscription (referred to on pp. 501–2, *note*) is in the purest Biblical Hebrew: '[Behold] the excavation! Now this is the history of the excavation. While the excavators were still lifting up the pick, each towards his neighbour, and while there were yet three cubits to [excavate, there was heard] the voice of one man calling to his neighbour, for there was an excess (?) in the rock on the right hand [and on the left]. And after that on the day of excavating the excavators had struck pick against pick, one against the other, the waters flowed from the spring to the Pool for a distance of 1,200 cubits. And (part) of a cubit was the height of the rock over the head of the excavators.* At present this tunnel varies in height from 16 feet (at the Siloam end) to 2 feet.

MERODACH (pp. 504, 505).—Mr. T. G. Pinches, in a Paper recently read at the Victoria Institute, remarks: 'One paragraph on the Babylonian Tablets speaks of the creation of mankind as the work of Merodach, and gives a reason for it strangely agreeing with that given by Caedmon in "The Fall of the Angels," and Milton in "Paradise Lost." Merodach is expressly identified with 13 other gods. In fact, these gods were all manifestations of Merodach. As indicating the comparative popularity of the various gods, it may be noted that 179 names are found containing the name of Nebo; 47 that of Merodach; 73 that of Bel; 22 that of Sin, the moon-god; 59 that of Samas, the sun-god; 34 that of Hadad or Rimmon (cf. pp. 300, 360); 70 contain the element *go*, which, however, may be simply the possessive pronoun of the first person singular.'

NEBO (p. 505).—Nebo or Nabû (the Prophet) was the Babylonian god of learning and the special patron of the scribes. He was the great god of Borsippa, the principal seat of learning in Babylonia. The titles of Nebo are interesting. He is called 'the master of devices,' or 'skilled in (artistic) designs'; 'the All-knowing'; 'the broad-eared,' *i.e.* widely receptive, intelligent (elsewhere 'the open-eared'); 'the wielder of the writing-reed'; 'holder of the measuring-rod'; 'He whose it is to make to know and to divine (aright)'; 'without whom no counsel is taken in heaven.' The wife of Nebo was Tasmit, 'hearing,' evidently in the sense of the 'pupil' or 'student.' In the prophecy of Isaiah 46. 1, 2, the god Nebo represents the scribe and priest caste, as Bel represents the civil powers.

2 KINGS 19. 23 (p. 518).—SENNACHERIB'S BOASTFUL LANGUAGE, in his own record, represents him as doing the very things that Isaiah said he should not do:—'Hezekiah himself I shut up like a bird in a cage in Jerusalem, his royal city. I built a line of forts against him, and I kept back his heel from going forth out of the great gate of his city.' The great disaster that befell him he does not record.

ESAR-HADDON AND TIRHAKAH (p. 519).—A monolith discovered in the ruins of Singirli, north of Antioch, in the Taurus range, which represents the ancient city Sam'âl, the capital of a Hittite, and afterwards of an Aramean, kingdom, bears upon its front a representation of Esar-haddon in his royal robes, with two figures at his feet. The first of these is a negro, whose hands and feet are bound with fetters, and who kneels in a suppliant attitude before the king. This, the inscription informs us, is TIRHAKAH, king of Egypt and Ethiopia (2 Kin. 19. 9); the standing figure is probably the king of Sam'âl. In front of the king's head are a number of figures of the gods invoked in the inscription — Bel, Rimmon, Merodach, and the goddess Istar, represented as standing on the backs of animals.

The inscription is of great importance, as it relates the defeat of *Tirhakah* by the Assyrians, and the siege and capture of Memphis, and enables us to identify Esar-haddon with the 'cruel lord' and 'fierce king' of Isa. 19. 4. The description which the king gives of the campaign is short but graphic. 'As for Tirhakah, king of Egypt and Ethiopia, the favourite (*lit. protege*) of their great deity, from Iskhupru to Memphis, his royal city, a march of fifteen days, daily without ceasing great numbers of his warriors I slew; and himself five times with arrow (and) spear I struck with deadly stroke. Memphis, his royal city, in half a day with war engines I besieged, captured, wrecked, razed, burned with fire.' The Babylonian Chronicle informs us that the capture of Memphis took place on the 12th Tammuz (June–July), in the 10th year (*i.e.* B.C. 670).

In this inscription Esar-haddon styles himself 'king of Egypt (*Muzur*), Pathros (*Paturisu*), and Cush (*Kûsu*)'; compare Isa. 11. 11.

The monument supplies an interesting illustration of the custom referred to in Isaiah—'Therefore will I put my ring in thy nose, and my bridle in thy lips' (Isa. 37. 29). This cruelty to captives of distinction was much practised by the Assyrian kings, especially Sargon, Sennacherib, and Esar-haddon. On account of his conquest of Egypt and assumption of the throne of the Pharaohs, the king is represented with an Egyptian sceptre in his hand.

NISROCH, 2 Kin. 19. 37 (p. 519).—The eagle-headed figures of the Assyrian sculptures have been by many considered to be representations of the god Nisroch; but for this identification there is no ground whatever. No such name as Nisroch is known in the

* The words within [ ] are supplied by conjecture, this important inscription (the earliest and the longest of the time of the Jewish Monarchy) being, unfortunately, illegible in many places.

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inscriptions; and the most tenable explanation is that Nisroch is a textual error, possibly for Nergal, as there was a temple of Nergal at Nineveh. The Septuagint variants Asrach, Asarach, however, suggest that the original name was that of the god Ashur.

2 KINGS 19. 37 (p. 519).—SENNACHERIB'S DEATH. The circumstances are mentioned in the MS. of Nabonidus (the last of the Babylonian Kings, B.C. 555–538) recently (1895) discovered by Father Scheil in the Munjellbeh mound just outside Babylon. Sennacherib's assassination would appear to have been a welcome event in Chaldæa. The cause of it was probably jealousy on account of favour shown to ESAR-HADDON. Sennacherib's will, now in the British Museum, bequeathed enormous treasures to him. He defeated his brothers and their Armenian helpers in Cappadocia, and was saluted 'king' on the field of battle. Humann discovered (1888) in northern Syria a broken colossal statue of him with inscriptions narrating his Egyptian wars (Isa. 19). The Assyrian empire reached its furthest limits under him. Babylon (2 Chr. 33. 11; p. 528) and Nineveh were, from policy, his twin-capitals. The monuments state that Manasseh paid tribute both to him and to Asshur-bani-pal the Magnificent (=Sardanapalus), his son and successor, the conqueror of Egypt.

THE FOUND BOOK (p. 539).—Ryle, while quoting this narrative as 'containing the first assured proof of the recognised authority of Scripture over the nation,' questions whether 'the Book' was the Pentateuch. Noting, however, that the first direct citations from 'the Law of Moses' found in Kings (written about 50 years after Josiah's death) are from Deuteronomy (*e.g.* 1 Kings 2. 3; Deut. 29. 9; 2 Kings 14. 6; Deut. 24. 16), he concludes: 'We may safely assume that the Deuteronomic "law," or some form of it, was treated as a sacred and authoritative Scripture in the last days of the Kingdom of Judah.' See, further, Sinker's remarks in *Camb. Comp. to the Bible*, p. 30.

JEREMIAH 27. 13 (p. 598).—'The true PATRIOTS of those days were the PROPHETS, whose teaching was as wise policy as it was sound theology. But it was not the popular course. The national pride of the Jews would not permit them to accept the place which God had assigned them. Consciousness of sin had not brought them humility and submission. They could not understand that the mission of the Jewish race was, about this time, intended to undergo a change. Instead of being lords over other nations, as they had been under David and Solomon, they were now to become their teachers and examples; first as a nation undergoing God's just punishment, and learning penitence in the school of affliction; and then (from the days of Cyrus till Christ's coming) by showing the pattern of a nation who worshipped God alone. The Captivity was a necessity, to teach the Jews that their political supremacy was not essential to their position as the people chosen to be witnesses for God.' —*Waller*.

EZEKIEL'S ODE OF THE SWORD (p. 615).—On the words in Ezekiel 21. 10, '*Should we then make mirth?*' Davidson's note in the Cambridge Bible is as follows:—'These words with the rest to the end of the verse appear to have little meaning in the connexion. R.V. renders the whole: "shall we then make mirth? the rod of my son, it contemneth every tree." This is a literal rendering, the last words meaning probably that the rod (the sword of Babylon) with which Jehovah now chastises his son (the prince, or, people) contemneth (exceeds in severity) every tree, or, all wood, *i.e.* all rods of chastisement which are mere wood, for it is glittering steel. Some ingenuity is needed to extract the meaning, which, however, when extracted is difficult to harmonise with v. 13. The words "shall we then make mirth?" still appear meaningless. For "or" or "then" Frd. Del. would find some cohortative particle after the Assyr.—ha! let us make mirth! the words being those of God (cf. v. 17), and the following words "contemneth every tree" meaning that in comparison with the rod he now uses all other rods of chastisement are only despicable, and useless for their purpose (*Zeit. f. Keilschriftforschung*, II. 4 p. 385). The text appears to be in disorder, and though many emendations have been proposed none of them is satisfactory. Ges. . . . "glitter, against the prince of the tribe of my son (Judah), which despiseth all wood"—*prince* for "should we rejoice" (nasi' for nasis), and the idea being expressed that as Judah has hitherto despised all ordinary chastisements with the rod of wood the sword shall now be drawn against the prince. Ew., "no weak rod of my son, the softest of all wood"—the words "rod of my son" being a phrase from the mouth of fathers and meaning a gentle rod. Apart from the unnatural constructions and the strong Aramaisms assumed, the sense is feeble and improbable. Smend, "woe O prince! thou hast despised the rod, contemned every tree (all wood)"—rod and wood being used of chastening as before. LXX. reads: "ready (=furbished) for paralysing (enfeebling); slay, despise, set at nought every tree"! The imperatives are addressed to the sword. The words "for paralysing" may be a rendering of present Heb. read with Aramean sense; but "for" is read for "or." It is by no means certain that LXX. *found* imperatives, because it renders v. 9 also in the imperative. Partly following Sep. Corn., "for men who slay and plunder (lit. men of slaughter and plundering) who despise every stronghold"—viz. the Chaldeans, into whose hand the sword of the Lord is to be given. (Cf. Isa. 33. 8; Hab. 1. 10). This really gives a meaning, though it is gained at considerable cost, for some of the words assumed do not occur, the con-

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structions are far from probable, and the changes of the text are serious. Further, in all the passage it is the sword itself that is dwelt upon and those whom it shall slay; those who are to wield it are only alluded to. Scholars almost unanimously assume that there is ref. in the clause to former chastisement, hence "rod" and "all wood" are read in that sense. But such an idea seems little in place in the connexion; and the word rendered "rod" may mean sceptre or almost ruler (19. 11, 14), and "every tree" may be taken of other sceptres. The assumption that "contemneth every tree" (all wood) means: exceeds in severity of punishment every rod, or looks down on every other chastening rod, feeling its own superiority as an instrument of punishment, is a very far-fetched one. It is certainly possible that the word "prince" (princes) lurks in the strange "shall we then rejoice?" (Gen. Sim.). The prince and royal house are alluded to repeatedly in the chapter, *e.g.* vv. 14, 25-27, 29. The rendering: "against the prince (princes), the sceptre of my son (that) despiseth all wood" (*i.e.* other sceptres, or royal powers, 19. 11, 14), is not very natural. The expression "my son," whether applied to the king or the people, has something unexpected about it in Ezek., though 'my people' is used in the passage also (v. 12), and an undertone of pity, or at least a deep feeling of the terribleness of the coming calamity, runs through the passage. The words "shall we then make mirth?" can hardly stand in any case, even in this form: "or shall we make mirth (saying), The sceptre of my son contemneth all wood!" *i.e.* defies every other sceptre or royal power (*La Bible Annotée*). Any reference in the passage to Gen. 49. 9 or 2 Sam. 7. 14 is without probability.'

JER. 23. 6 (p. 629).—JEHOVAH-TSIDKÊNÛ. This name is one of an instructive series. The changing names revealed mark the progressive knowledge of God. For Adam, knowing himself God's creature, calling to mind how short a time ago he himself had no being, it was enough to know 'God is,' to speak of God as JEHOVAH simply (Gen. 2. 15), the great *I Am*, the self-existent and eternal. Then, as the world advanced upon its course, and events multiplied, and life's paths became tangled, it was comfort to learn further JEHOVAH JIREH, God is *providence* (Gen. 22. 14), in every mount of difficulty He will show Himself. Later, when God's people mingled with the other peoples of the earth, they learnt new lessons, JEHOVAH NISSI (= banner, Ex. 17. 15), God is *war*, JEHOVAH SHALOM (Judg. 6. 24), God is *peace*, the God 'whose is the victory' (1 Chr. 29. 11), the God who 'maketh wars to cease' (Ps. 46. 9), and crowns His people with 'the blessings of peace' (Ps. 29. 11; Rom. 16. 20; Isa. 9. 6). This title, TSIDKÊNÛ, and one other, JEHOVAH SHAMMAH (Ezek. 48. 35), God is *present*, complete the roll of the titles which belong of right to Emmanuel, give to them a more spiritual meaning, connect them more closely with Jesus, as being to His people their everlasting Righteousness and everlasting Home. That this passage is Messianic promise, that each and all of these titles do belong to Jesus, N.T. supplies abundant proof: for did He not call Himself 'I Am' (John 8. 58); speaking of the ceaseless work of Providence, did He not declare 'My Father worketh hitherto, and I work (John 5. 17), as well He might, seeing that 'by Him all things consist' (Col. 1. 17), and He 'upholdeth all things' (Heb. 1. 3); have we not learnt to know Jesus as 'the Captain of our salvation' (Heb. 2. 10), and faith in Him as our 'shield' (Eph. 6. 16); did not peace herald His coming, was not peace His dying legacy, comes not 'peace with God through 'our Lord Jesus Christ' (Rom. 5. 1); is it not of Jesus we are told that the Lord hath 'made Him righteousness' to us, and made us 'the righteousness of God in Him' (1 Cor. 1. 30; 2 Cor. 5. 21); and is not the death we have been taught to look for to 'depart and *be with* Christ,' and an *ever-present* Saviour, the best idea of an heavenly city we can frame? There is no more may be learnt concerning Him till we shall 'see Him as He is' and 'know even as we are known.'

2 KINGS 25. 24 (p. 695). — KING OF BABYLON.—If the sacred historians call the oppressor of Israel alike king of Assyria, king of Babylon, and king of the Chaldees (2 Chr. 36. 17, and *Berosus*), probably he called himself, or was called, by all three titles. Similarly, historians of the last century called the occupier of the throne of Timour king of Delhi, while the natives called him simply the King. 'Babylon, though at this time inferior to Nineveh, as Nineveh was the seat of government, seems to have been at this time the right arm of the Assyrian king, its palaces inhabited by his chief princes, its vast population recruiting his armies, and consequently sharing largely in the treasure and the captives of the countries they happened to conquer—what Pasargadæ was when Cyrus made Ecbatana his capital, or Ecbatana when Darius resided at Susa, or Delhi when Mogul emperors lived at Agra—the York of our forefathers' days, the Edinburgh or Dublin of our own.'

DRINK-OFFERING (p. 709).—In Jer. 44. 19 mention is made of 'pouring out drink-offerings' as a custom among Israelite women in Egypt in connection with the worship of 'the queen of heaven.' It is thought (*Gannean* and *Renan*) that an inscription found in the sixth Lachish city may further illustrate the prevalence of such libations; that the word therein occurring (of which, however, only the first and last letters are certainly decipherable) may mean *ad libandum*. Various other renderings have been suggested; *e.g.* 'belonging to samech,' cf. 1 Chr. 26. 7 (*Sayce* and *Neubauer*); 'your health' (*Conder*),

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APPENDIX B.

NOTES ON 1 SAMUEL I.—VII.

[*These may be of service to those students whose subject is not merely the period of the MONARCHY but the entire BOOKS OF SAMUEL.*]

CHAPTER I.

1. *Mount.*] R.V. the hill country of, cf. pp. 4, 22.—*Ramathaim-zophim.*] Cf. p. 4, and v. 19.—*Ephrathite.*] R.V. Ephraimite. Elkanah, though not of the priestly family, was akin to it, being also a descendant of Kohath, the 2nd, but pre-eminent, son of Levi. The Kohathites settled in 'Mount Ephraim' (Josh. 21, 20); Zuph must have removed to the neighbourhood of Ramah (1 Sam. 9. 5), in Benjamin. Cf. p. 235.

2. *Two wives.*] 'Grace' and 'Coral' (or 'Pearl' = Margaret); sanctioned by patriarchal example, and, 'for the hardness of men's hearts,' by the Law (Deut. 21, 15). This alone of the three laws of Paradise (Labour, Sabbath, and Marriage) was temporarily relaxed.—*No children.*] And therefore no hope of being Messiah's progenitrix—ever regarded as a condition of 'humiliation' (*v.* 11; Luke 1. 25, 48; Ps. 113. 7–9; Isa. 4. 1) by Jewish wives.

3. *Yearly.*] Vulg. *statutis diebus.* It may mean 'thrice each year' (Deut. 16. 16), *or* at the Passover only (Luke 2. 41), *or* for an annual family celebration (*ch.* 20. 6).—*Shiloh.*] Cf. pp. 1, 288.—*Of hosts.*] Cf. p. 25.—*Were there.*] Rather there....were the priests. In the fact that Eli was past fulfilling his duties, and his sons negligent (and worse), and the times lax, we find the ground of Samuel's appointment (although not of Aaron's family), and of Israel's ready acquiescence (*ch.* 3. 20).

4. *Offered.*] R.V. sacrificed, as *v.* 3; a voluntary thank-offering, of which alone the worshipper had power to distribute portions, and to eat (Lev. 7, 15–18). Hannah's portion was 'a double' one (*v.* 5, R.V.; cf. Gen. 43. 34), but she had no heart to eat (*v.* 8); she quickly left the feast (*v.* 9), only returning when her heart felt assured that her prayer was heard (*v.* 18).

5. *Shut up.*] For 'children are an heritage of the Lord,' and those 'given in youth' His special 'reward' (Ps. 127. 3, 4).

6. *Adversary.*] R.V. rival; one who opposes, persecutes, distresses (here with taunting comparison); Heb. *tsarah*; the verb *tsârar* is rendered 'vex' in Lev. 18. 18.

9. *Seat.*] At once the cathedra of the H.P. and the throne of the Judge, at the Tabernacle (Ps. 5. 7, *note*, p. 129) inner-court gate (*ch.* 4. 18; Ezek. 46. 3). For Eli's genealogy, see p. 130.

11. *Vowed.*] Apparently Elkanah also (*v.* 21).—*All.... his life.*] On the ordinary duration of Levitical service see p. 163. His Nazirate also (like Samson's and the Baptist's) should be life-long, which was unusual (Num. 6). According to Jewish Law it might not last less than a month. *Nazir* means *one that is separate*, i.e. pledged to self-denial, the dedication of all human powers to God's service, and purity.

12. *Continued.*] Vulg. *multiplicaret preces*, which is literal; cf. 2 Kin. 21. 16; 2 Chr. 36. 14 ('very much').

16. *Belial.*] Cf. p. 10. R.V. wrongly continues (with Milton, *P. L.*, 1. 490) to take Belial as the name of an evil spirit. As in the similar expressions 'daughters of music' (Eccles. 12. 4), 'of screaming' (= ostriches Isa. 13. 21), 'of wickedness' (2 Sam. 7. 10), &c., '*of worthlessness*' simply = worthless; cp., however, 2 Cor. 6. 15.—*Grief.*] R.V. provocation, any *perturbation* of mind.

18. *Was no more.*] Probably we should supply *as it had been*; Vulg. *vultusque illius non sunt amplius in diversa mutati* (in the changefulness of unrest): Sept. οὐ συνέκυψεν ἔτι. Cp.

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel how weak, we rise how full of power!
—*Trench.*

20. *Wherefore.*] R.V. and; so *Sept. Vulg.*—*When*, &c.] Lit. as Vulg. *post circulum dierum.*—*Asked.*] 'And been answered' is the thought in her mind. Josephus interprets the name by Θεόπρατος, but its derivation is *shama*, to 'hear'; cp. Gen. 16. 11.

22. *Weaned.*] Certainly not over three (2 Macc. 7. 27); there were women in attendance (*ch.* 2. 22), who would take charge; such early dedication was rare (*v.* 24. Vulg. *adhuc infantulus*).—*For ever.*] Vulg. *jugiter* = continually *and* to his life's end (*v.* 28; cp. Ch. Cat.).

23. *His word.*] *Sept.* has *thy*, but the wish may have been father to the thought that

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Eli's words (*v.* 17) were Divine promise, even *if* Eli did not so intend.

24. *Three bullocks.*] *Sept.* and *Syr.* 'a bullock of three years old'; but an ephah would more than suffice (Num. 28. 12) for three, a burnt, vow, and voluntary peace-offering (Num. 15. 3). If the 'bottle' was a goatskin, the wine would be considerably in excess of the Law's requirement, *viz.*, 2 qts. per bullock (Num. 28. 14).

25. *A.*] R.V. the, *viz.*, the one specially connected with Samuel's dedication, the other two probably previously.

26. *Soul liveth.*] The asseveration 'By thy life,' even 'By the life of Jehovah' (cf. p. 38), seems to have been regarded as very solemn, but not irreverent. The earliest recorded use of such an expression is in Gen. 40. 'By the life of Pharaoh'; which a papyrus roll in the Louvre, translated by Chabas, shows to have been a phrase which none but those of highest rank might utter. Some would render it 'By the Ka of Pharaoh,' the Ka being the fourth constituent in man, who consists, according to Egyptian belief, of Body, Soul, Intelligence, and Ka, *i.e.*, either the vital principle, which includes the other three parts, or more probably the appearance, the individuality, of the man, that which distinguishes him from all other men, and makes him himself. Cp. the use of *nephesh* (p. 64).

A coloured drawing by Miss Pirie (1896) represents the Ka of a dead man adoring a tree-goddess. The façade of his tomb in the mountain is visible behind. His Ba bows before the tree accepting food from the goddess, while the Ka receives the drink she pours out.—*The Times*, July 6th, 1896.

27. *Given.*] Rather granted (naithan) as *v.* 27, though *give* suits better *vs.* 4, 5, 11.

28. *Lent.*] Not a satisfactory rendering; for *shâal* does not point to that which is reclaimable, in Samuel, or Ex. 12. 36; neither, however, is R.V. *grant*, for it cannot be retained, in *ch.* 2. 20. The prime meaning of the word is to *dig, excavate*, hence to *seek, ask, obtain by asking*, the participle meaning that which is so obtained; perhaps *yield* nearly approaches the meaning here; her vow *asked* Samuel of her; but *present*, or some other substitute, is required for *ch.* 2. 20; a rendering which shall there preserve at once the play of words and the true meaning, has yet to be found.—*He worshipped.*] Vulg. *adoraverunt*; cf. Eph. 5. 23. Hervey renders *she* (in *v.* 7 also).

CHAPTER 2.

1. *Prayed.*] With perhaps the primary meaning of the word (*pâlal*) = Lat. *arbitror*, that *mental revolving* which issues in a judgment, a prayer, or a song of praise, according to circumstances; cf. Hab. 3. 1; Ps. 72. 20. Here, as in all similar outbursts of feeling (cp. the songs of Miriam, Deborah, Moses, David, Hezekiah, and especially the Magnificat), the speaker's horizon becomes much wider than the bounds of mere personal circumstances. Consciously, or unconsciously, Christ's kingdom is referred to, His Church's praises are fore-uttered. Kirkpatrick beautifully remarks that the Virgin's song is "an echo rather than an imitation" of Hannah's. —*Rejoiceth.*] R.V. exulteth.—*Exalted.*] So the free, escaped, buffalo or stag raises its proud head in conscious strength. The 'horn' occurs in scripture as the emblem of strength, defence, dignity, courage, and pride; classically of conrage: *Amphora addit cornua pauperi* (Hor. Od. 3. 21. 18): it is as inspirer of courage that Horace and Tibullus describe Bacchus as horned. The horns still worn by Druse women have no symbolic meaning, being merely an exaggeration of a head-adornment (see Thomson, *L. and B.*, p. 73).—*Enlarged.*] Opened wide: their scorn and my shame can no more keep me silent: the word is used of freedom of step in 2 Sam. 22. 37. —*Salvation.*] *i.e.*, in this proof that it is *divine help* which is on my side.

3. *Knowledge.*] The minutest and the wildest; Vulg. *scientiarum*, as Heb.—*Actions.*] Hisown are well balanced, just (so *Sept. Vulg. Theod. Keil*); or (better) men's are justly estimated (so *Targ. Syr. Ewald*) by a God.—*Rock.*] This expression (among others) induces comparison with Deut. 32. and 2 Sam. 22. (p. 152). To an Oriental the 'rock' brings the idea of security and shade and unchangeableness.—*Arrogancy.*] Self-assertion, the haughtiness of supposed superiority; *âthaq* = to be removed; then restraint removed induces license, impudence. Jehovah is greater than men's hearts and knoweth all things, misjudgeth the merits of none. Euripides (*Herac.* 999) assigns the like power of raising and abasing to Fate. Cf. Ps. 113. 7-9; Dan. 4. 17; Ps. 75; 78. 70; Ph. 2. 8-10. The Lat. termination *-tia* becomes *-ce* or *-cy* frequently, but rarely both; cf. Ps. 73. 13.

5. *Ceased.*] *i.e.* there ceased *to be* any that hungered; cf. Judg. 5. 7; Deut. 15. 11; *châdhal* = to leave off, rest from, this or that (*ch.* 12. 23); *shâvath* is similarly used (Isa. 33. 8).

6. *Grave.*] *Sheol*, see pp. 68, 405, 499.

8. *Pillars.*] Here and (?) *ch.* 14. 5 (A.V. *situate*; R.V. *rose up*) only. Another word (= *support*) is frequent (Job 9. 6, &c.). This word *may* mean *rulers* (? Ps. 75. 3); more probably the idea is that the universe is God's temple, and He the sole foundation and stay of it. Vulg. *Domini sunt cardines terræ et posuit super eos orbem*; so the see of Rome was styled the church's 'hinge,' and thence the Roman clergy *cardinales*.

9. *Saints.*] Whether we read with *Sept.* ὁσίων (so the C'thib, or *written* text), or with Vulg. *sanctorum suorum*, the meaning is the same: Christ and his people (of whom the Fathers see in Hannah a type) are one, their strength is His (2 Cor. 12. 9), and His divine (cp. Luke 1. 69-74; 2 Sam. 22. 3). Germ. *seiner Heiligen*. 'Hannah prayed in the spirit of prophecy' (*Targum of Jonathan*).

10. *Anointed.*] The Christ is a royal Saviour.

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12. *Belial.*] Cf. *ch.* 1. 16.——*Knew not.*] Neither His character, nor His purposes (so far as yet revealed): their service was perfunctory and utterly unspiritual; cf. John 17. 3; Tit. 1. 16; 1 John 2. 4; and *a fortiori* they did not 'know Jehovah' in the sense of *ch.* 3. 7; God vouchsafed to them no communications from Himself.

13. *Priest's.*] So *Sept.*, but Vulg. rightly *sacerdotum.*——*Sacrifice.*] *i.e.* peace-offering, Lev. 7. 28. The law allowed no choice to the priests, nor might they take their portion till the fat had been burnt upon the altar, and till their rightful portion, the breast and right shoulder (R.V. thigh), had been consecrated, the former, which was common to all the priests, by being 'waved' to and fro; the latter, which was appropriated by the officiating priest, by being 'heaved' or elevated. Hengstenberg calls attention to the repeated reference to the law and phraseology of the Pentateuch in this Book.—*Seethe.*] Cf. p. 549.——*Struck.*] Cf. p. 415.

15. *Also.*] R.V. yea; so outrageous was their conduct.

16. *Presently.*] Vulg. *primum*, Sept. πρῶτον; speedily (Prov. 12. 16), or at once; Gesen. *heute* is literal.

18. *Ministered.*] Resuming from *v.* 11, after describing, in contrast, the unfaithfulness to duty of Eli's sons; and again at *ch.* 3. 1 after recounting how doom was pronounced on Eli for his wicked weakness. *Shárath* has wide meaning; either ordinary (but honourable rather than servile) service; Levitical, or priestly; Sept. λειτουργῶν. Doubtless Samuel was Eli's personal and domestic attendant, but he was a Levite as well, and 'before Jehovah' points to his sharing in that service, as also does his dress.——*Ephod.*] Cf. p. 21.

19. *Coat.*] Heb. *mĕíl*; cf. p. 38. Vulg. *tunicam*; Sept. διπλοΐδα; cf. Ex. 28. 31; Ecclus. 45. 8; *ch.* 15. 27; 28. 14; 3. 20 and 1. 3, *note.*

20. *Loan.*] Cf. *ch.* 1. 28, *note*; Amer. *petition... asked of.*

21. *Grew.*] In the value that God set upon him, and spiritually; *v.* 26 (Amer. *increased in*); *ch.* 3. 19; Luke 2. 52.

22. *Assembled.*] R.V. *did service.* We have the same expression in Ex. 38. 8; but there is no distinct mention of any class of female ministrants, except idolaters (2 Kin. 23. 7). The prime meaning of the verb is *restrain*, and so the noun = a day restrained from ordinary avocations, set apart for religious service, a *devotional* assembly. Cp. Luke 2. 37. 'Came to worship God' (*Josephus*).——*Congregation.*] Cf. p. 226.

24. *Make, &c.*] Cf. Matt. 18. 6; Mal. 2. 1-10. Sept. μὴ δουλεύειν.

25. *If, &c.*] To the obscurity always attending the terseness of proverbs is here added the difficulty of rendering the play on *judge* and *intreat*, both parts of the verb *pâlal* = to *judge, arbitrate*, and not rendered *intreat* elsewhere), and also the uncertainty as to whether *Élôhîm* here means *judge* (A.V. Germ., Fr., Ex. 21. 6; Deut. 1. 17; Ps. 82. 6; John 10. 35), or *God* (R.V., Ital., Wordsworth, Kirkpatrick). The former meaning seems the more likely, for there is nothing to require a change in God's name from Elohim to Jehovah, and the argument so is plainer, and (?) the necessity for any play of words avoided. In the case of an ordinary transgression of man against man judgment follows; penalty may be mitigated by intercession or the judge's favourable view of his case; anyhow, recompense made, all is over. In the case of sin against Jehovah none of these things occur; in the day of doom intercession comes too late, there can be no extenuation, the punishment is everlasting. Sept., προσευξονται ὑπερ αὐτου προς Κυριον ... τις προσευξεται ὑπερ αὐτου; Vulg., *plurari ei potest Deus ... quis orabit pro eo?* ——*Would.*] Vulg. *voluit.* Sept. βουλόμενος ἐβούλετο; Jehovah's will was to. God's will, where man is concerned, is, like His promises (*v.* 30), conditional. God 'willeth not that any should perish' (2 Pet. 3. 9), unless their will is fully set in opposition to His, and warning and long-suffering have proved in vain. Let Pharaoh continue in his hardness, the Amorites in their iniquity, Saul in his rebelliousness, Israel in their idolatry, Hophni and Phinehas in their rejection of rebuke, and at length God 'can no longer bear,' and so simply ceases to influence; they are 'let alone.'

27. *Appear.*] Open revelation had now temporarily ceased (*ch.* 3. 1, 21); cf. Ex. 12. 1, 43. ——*Father.*] Aaron.

29. *Kick.*] Cp. Deut. 32. 15, where, however, the reference is to the ox rebelling against the yoke in the pride of his strength; here to his *trampling under foot* his despised, because too plentiful, provision. Eli's conscience would measure what share in the rebuke belonged to himself. He, it may be, was not discountenited with his priestly portion, but in foolish fondness for his sons he had preferred indulging them to the honouring of God and so proved himself 'unworthy' (Matt. 10. 37). Conscience silenced him (*ch.* 3. 18).——*Habitation.*] Vulg. *in templo* (*v.* 32 *alter*).——*Chiefest.*] Lit. the *beginnings*, the first parts.

31. *Arm.*] The symbol of strength; cp. Zech. 11. 17.

32. *Enemy.*] Rather rival as *ch.* 1. 6, one whom they would regard with jealous eye as a usurper. R.V. *affliction of*, as A.V. marg.; cf. *ch.* 4. 18 and p. 53. Vulg. *emulum tuum in templo in universa prosperis Israel.*

33. *In the flower.*] Lit. *men.* Vulg. *cum ad virilem ætatem venerit.*

34. *Two sons.*] In them he had both troubles named in *v.* 33, grief in their life and in their premature death.

35. *A faithful priest.*] Cf. 1 Kin. 2. 27, 35; 2 Sam. 7. 11. The reference may be to the house of Zadok (1 Chr. 6. 8-15); but more probably (so Wordsworth and Kirkpatrick) to that of Samuel (*ch.* 3. 20); with perhaps a further reference to the 'Priest after the

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order of Melchisedec,' of Whom, as regards his non-Aaronic descent, Samuel might be considered typical. If the expression 'sure house,' and v. 36 seem rather in favour of the former supposition, it is to be noted that the same word here rendered 'faithful' and 'sure' is used of Samuel (*ch.* 3, 20, *established*).

36. *Crouch.*] R.V. bow down.—*Morsel.*] R.V. loaf. Vulg. *twist.*—*Piece.*] R.V. morsel. Vulg. *mouthful.*

CHAPTER 3.

1. *Child.*] Aged 12 (*Jos.* v. 10, 4); cp. Luke 2, 42.—*Precious.*] Valued because *scarce* is the meaning of the word. The race 'man of God' was becoming almost extinct, till revived by Samuel's Schools of the Prophets, which perhaps entitled him to be reckoned father of the prophets, Acts 3, 24; Heb. 11, 32.—*Open.*] R.V. marg. *frequent*, or (which is more literal) *widely spread*, but *came abroad* in 2 Chr. 31, 5., *i.e. was published.* God had no acknowledged spokesman or seer (1 Chr. 9, 22) in Israel.

2. *Laid down.*] Rather was sleeping; (v. 3 *also*).—*And his eyes.*] R.V. (now his eyes had begun . . . see).—*Wax.*] Sax. = *grow*, in which sense it lingers in the phrase 'wax and wane.' In the sense of *become* (as here) it is common; 'Do afterward wax otherwise' (*Hooker*); 'Adder waxen deaf' (*Shakespeare*).

3. *Ere, &c.*] Towards morning, for the lamps in the seven-branched candlestick would not 'begin to go out' till then (Ex. 27, 21; 30, 8).

7. *Not yet.*] Did not yet receive direct communications from God, as later (*ch.* 9, 15).

10. *Came and stood.*] That he actually saw something ('the glory of the Lord,' *Targum*) is implied by 'vision' (v. 15); cp. Acts 9, 17; 22, 14.

11. *Both ears.*] Cf. 2 Kin. 21, 12; Jer. 19, 3; Hab. 1, 5.

12. *Perform.*] Lit. *make to stand*; contrast *suffer to fall* (v. 19); the stability of Samuel's words was the only sign following which established his mission, for (except *ch.* 12, 18) he wrought no miracle.—*When, &c.*] R.V. from the beginning even unto the end.

13. *Made vile.*] Vulg. *indigne agere*; Sept. κακολογοῦντες Θεόν; but R.V. did bring a curse upon themselves.

14. *Not be purged.*] It is not meant, that sacrificing with intelligent faith, and due ritual (both the *zebach* and *minchah*), no sinner of Eli's house might cherish hope of pardon, having opportunity; only that the *temporal* consequences should not be transitory, and that the brief opportunity *would not* be grasped; cp. Heb. 12, 17.

15. *Doors.*] If the tabernacle is called temple, the curtain may well be called door; cf. *ch.* 1, 9; v. 3; Ps. 5, 7.

17. *Do so.*] Cf. p. 82.

18. *Whit.*] Sax. *wiht* = thing, and hence, in general, the ideally smallest of all things, a point, bit, jot; 'Disclosed every whit' (*Spenser*); 'No whit encumbered' (*Milton*).—*It is Jehovah.*] 'And who am I that I should murmur (he would add); shall not the Judge of all the earth do right, and has He not right to do?' We cannot but admire the spirit that prompted this utterance: it is the redeeming point in Eli's character; nevertheless duty done would have better stamped him 'man of God' than mere acquiescence; to obey is better than the sacrifice even of hope or affection or pride.

19. *With him.*] Ever a very present help; cf. Gen. 21, 22; 28, 15; 39, 2; Ex. 3, 12; Josh. 1, 5; Judg. 6, 16; *ch.* 16, 18; 18, 14; Matt. 28, 20. God could give no stronger pledge of success in any calling than this.

20. *Dan.*] *i.e.* the later northern settlement of the tribe, Judg. 18, 29.—*Beersheba.*] Cf. p. 319.—*Established.*] Cf. *ch.* 2, 35, *note.*

CHAPTER 4.

1. *And the word, &c.*] In R.V. this forms rightly the close of *ch.* 3 (Vulg. *erunt* is literal); the direct narrative (20 years later) continues at *ch.* 7, 2, when the fulfilment of Eli's doom and all its consequences has been related in (probably) an extract from some other source. If the 40 years of Philistine oppression (named in Judg. 13, 1) closed then (*ch.* 7, 13), and Samson's nominal judgeship lasted 20 years 'in the days of the Philistines' (Judg. 15, 20; 16, 31), the days of lawlessness (Judg. 17, 6; 18, 1; 19, 1; 21, 25) were the days of Samson's bondage, Eli's weakness, and Samuel's infancy.—*Philistines.*] Cf. pp. 25, 429.—*Ebenezer.*] So called later (*ch.* 7, 12); the Writer would naturally use the name known at the date of writing even had he himself not bestowed it, cp. Josh. 4, 19; 5, 9; that it lay west of Mizpeh (p. 16) is all that is known of its position.—*The Aphek.*] = The fortified place; there were several (pp. 69, 326); cp. le Havre, o Porto.

2. *Army.*] Vulg. *acies*, rightly, for the word means array set in battle array (*vs.* 12, 16).

3. *People.*] The survivors from the battle.—*Elders.*] Cf. p. 1.—*Wherefore, &c.*] Where, they would ask, is the covenanted victory? (Num. 10, 35) forgetful that they, as parties to the covenant, had failed, that only the 'righteous' might look to 'rejoice' over a routed enemy (Ps. 68, 1-3).—*Ark.*] Cf. p. 180. In their present low religious state the symbol was to them no better than a fetish; the holy nation were placing themselves on the idolaters' level (v. 7; 2 Sam. 5, 21). Constantine's Cross and Bruce's heart are examples of a not altogether dissimilar materialism. Cp. 2 Sam. 15, 25; David had a clearer and a better faith.

4. *Dwelleth between.*] R.V. (not marg.) *sitteth upon*, which may be more literal, but is

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less true; the verb means *to seat oneself*; the ark-lid was the Mercy-seat on which the Shechinah rested; the cherubim were *over* it (Ex. 25. 20; καταστιάζοντα, Heb. 9. 5); Vulg. *super cherubim*, but *de medio* (Ex. 25. 22), *inter* (Num. 7. 89).

5. *Rang.*] Cf. p. 184.

6. *Hebrews.*] Cf. pp. 19, 22.

7. *God.*] *Sept.* renders Elohim, οἱ θεοί, here as *v.* 8.

8. *All the.*] R.V. all manner of; *smote . . . smiting* would be literal, but *plagued . . . plagues* better; they refer however only to the climax at the Red Sea, 'in the edge of the wilderness,' which specially had struck awe into 'the inhabitants of Palestina' (Ex. 15. 14; Josh. 2. 10).

9. *Quit.*] Fr. *quitter*, discharge a debt or obligation. 'Omittance is no quittance' (*Shakespeare*), and so a duty; cp. Nelson's signal.

10. *Tent.*] Cf. p. 16.——*Ark.*] The emblem of God's strength and glory; Ps. 78. 61; *v.* 21.

12. *Run.*] This, as their name implies, would be part of the duty of the guard in attendance. Cf. pp. 53, 394; 2 Sam. 18. 19. Mizpeh to Shiloh would be under 20 miles.——*Clothes, &c.*] Cf. 2 Sam. 1. 2. Hervey aptly quotes Virg. Æn. xii. 607.

13. *Seat.*] Cf. *ch.* 1. 9, *note.*——*Cried out.*] Cf. 'A murmur long and loud, And a cry of fear and wonder Bursts from out the bending crowd.' So it was in Shiloh, but *not* (as Aytoun pictures) in Edinburgh, when news of Flodden arrived. Scottish courage and confidence in God only rose. A proclamation at once forbade crying in the streets, and bade repair to the churches; but Israel's confidence in God was gone. Scott's 'Raise the universal wail' (Marmion, vi. 34) is equally inexact.

15. *Ninety and eight.*] Cf. *v.* 1, *note.*]——*Dim.*] The word in *ch.* 3. 2 means *failing*, this sort, as is the case in extreme old age (1 Kin. 14. 4).

17. *Is taken.*] This was the climax: now, at any rate, God's honour was dearer to his heart than aught besides. Archbishop Whitgift's dying words were 'Pro ecclesiâ Dei.'

21. *Ichabod.*] = 'No Glory' (cf. Rom. 9. 4), for where should it rest, now that the Mercy-seat was gone? All natural personal feeling (such as Rachel's, Gen. 35. 18) was swallowed up in a higher one. Vulg. *Translata est gloria ab Israel.* Sept. Ὀιαβαρχαβώδ (a wailing cry). The whole scene recalls the death of Margaret of Scotland:—'Lying on her dying bed, she saw her second son, who had escaped from the fatal battle of the Standard, approach her bed. "How fares it (she said) with your father and with your brother Edward?" The young man stood silent. "I conjure you (she cried) by the Holy Cross, and by the duty you owe me, to tell me the truth." "Your husband and your son are both slain." "The will of God be done," answered the Queen, and expired with expressions of devout resignation to the pleasure of Heaven' (*Scott*).

CHAPTER 5.

1. *Ashdod.*] Cf. 429.

2. *Dagon.*] The first god (= Little Fish), naturally, honoured in a seaside town. As the national god he had temples also elsewhere (1 Chr. 10. 10). On the Eastern monuments the form is half man half fish (*Layard*). The image at Ashkelon was half woman (*Diod. Sic.*); possibly Horace alludes to this (*Ars Post.* 3), Ut turpiter atrum Desinat in piscem mulier formosa superne. The ruins of this Beth-dagon were visited by Ptolemy Philometor (1 Macc. 11. 4; 10. 83).

3. *Fallen.*] So the expectation, which Milton puts into Samson's mouth, began to have fulfilment:—

'This only hope relieves me, that the strife
With me hath end, all the contest is now
'Twixt God and Dagon; Dagon hath presumed,
Me overthrown, to enter lists with God.
He, be sure,
Will not connive, or linger, thus provoked,
But will arise, and His great Name assert.'

The same acknowledgment of the superiority of 'the living God,' it was foretold, should occur in Egypt later (Isa. 19. 1).

4. *The stump of Dagon.*] Rather the dagon, *i.e.*, the little fish, the lower portion of his form. Sept. *the back*; Vulg. *solus truncus*, whence no doubt A.V.

5. *Therefore.*] Cp. Gen. 32. 32. *Sept.* adds to this verse ὅτι ὑπερβαίνοντες ὑπερβαίνουσι, which Hervey (not so Gandell and Kirkpatrick) takes to be a quotation from Zeph. 1. 9, and to show that the custom prevailed at later date and in other towns. Dagon-worship, however, does not appear ever to have fascinated the Jews (Pusey), to leap *on* is not to leap *over*. Zephaniah seems rather to speak of the crowd of satellites haunting the gates of the rapacious rich in order to 'ravish the poor' (ἐπὶ τὰ πρόπυλα).——*Priests.*] Heb. *cohen*, used of God's priests also; *kosem*, added in *ch.* 6. 2, is used only of false or unworthy prophets.

6. *Emerods.*] A corruption of hæmorrhoids (bleeding piles), but (*Speak. Comm.*) the Heb. = *tumours* simply, and so R.V. here and Deut. 28. 27, marg.

8. *Gath.*] Cf. pp. 48, 264.

9. *Destruction.*] R.V. discomfiture (*v.* 11 *also*); rather consternation.——*They had, &c.*] R.V. tumours broke out upon them. Probably, if *sâthar* = to hide, the meaning is that the piles were, in the case of some, internal.

10. *Ekron.*] Now Akir, a squalid mud-village in a rich plain; northernmost of the Philistine Pentapolis; cf. Josh. 15. 11; 19. 43; 2 Kin. 1. 2.

12. *Cry.*] Cf. Ex. 2. 23; 12. 30.

CHAPTER 6.

3. *Offering.*] 'Wherewith shall I come before the Lord?' (Mic. 6. 6) whether to propitiate or to thank, is a question ever

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rising naturally in the human mind. Revelation alone furnishes a satisfying answer (v. 8); cp. Gen. 20, 14–18.

4. *Mice.*] Josephus says of Ashdod: 'As to the fruits of their country, a great multitude of mice arose out of the earth and hurt them, and spared neither the plants nor the fruits.' With this the *Sept.* (*ch.* 5, 6, and *v.* 1) agrees. *'Akhbar* probably corresponds to Arab. *farah*, and includes the 23 rodents found in Palestine, jerboa, marmot, rat, dormouse, &c., many of which the Arabs eat (Lev. 11, 29; Isa. 66, 17). These would be field-mice. The name means 'corn-eater.' Similar plagues have occurred in Spain and Italy (Tristram, Nat. Hist., p. 122). Both Aristotle (H. of An., 6, 37) and Pliny (Nat. Hist., x. 65, 85) speak of their rapid multiplication and destructiveness.

5. *Images.*] Similarly, in some churches on the continent are placed waxen images of an arm, a leg, or other afflicted member, accompanying, or taking the place of, prayers for its restoration to soundness. In many cases these are afterwards replaced by gold or silver offerings by the thankful. The Philistines' purpose here was both to acknowledge the supremacy of Jehovah (cf. Ex. 8, 7, 8), and tacitly to invoke His aid (*Give glory . . . peradventure, &c.*).

6. *As, &c.*] So lasting is the instruction of God's teaching; cf. *ch.* 4, 8.

7. *Now.*] In reverence (cf. 2 Sam. 6, 3; Mark 11, 2; Luke 23, 53).

8. *Jewels.*] Lit. *things*; Sept. σκεύη; Vulg. *vasa.*——*Coffer.*] Saxon, a chest. An instinctive feeling of reverential awe, and perhaps also the number (*v.* 18) and the size of their offerings (for the ark measured only $3\frac{1}{2} \times 2\frac{1}{2} \times 2\frac{1}{2}$ feet) prevented their attempting to place them within the ark. *Sept.* omits 'five' before 'mice' at *v.* 4. Probably the contents of the ark remained intact; cf. p. 227.

9. *If, &c.*] Nature would lead them back to their calves, unless Divine influence counteracted; this should be a sign, cp. *ch.* 14, 9; 10, 2–7.——*His own.*] R.V. 'its own (*ch.* 5, 11 *also*). Throughout A.V. *his* is constantly used for *its*; cf. 'Unfix his earthbound root' (*Shakespeare*); 'Opinm loseth his poisonous quality' (*Bacon*). But 'he' should not be 'it,' as A.V. marg.; Vulg. *ipse.*——*Coast.*] R.V. border, as *v.* 12; cf. p. 72.——*Beth-shemesh.*] Cf. p. 424.

12. *Lowing.*] Named as proof of the preternatural influence upon them; their calves were not forgotten, yet they did not return to them.

13. *Wheat-harvest.*] *i.e.* May. They had 'sowed in tears' over deaths and calamity and shame, they were thus for God's great Name's sake, after seven weary months, enabled unexpectedly to 'reap in joy.'——*Valley.*] It stands on a low *tell* with a valley on either side. Higher up wheat would not be ripe yet.

14. *Offered.*] It was a priest-city (Josh. 12, 16); cp. 2 Sam. 24, 22; 1 Kin. 19, 21.

15. *Levites.*] The name was occasionally thus given to priests, from Aaron onward (Ex. 4, 14; Deut. 24, 8; Josh. 3, 3).——*Sacrifices.*] Not content, in the thankfulness of their hearts, to offer only the kine which had 'cost them nothing.'

18. *Even unto, &c.*] No satisfactory analysis of this sentence, as it stands, seems possible. Probably *ábel* should be *aben* = stone (as *vs.* 14, 15); so *Sept.*; Vulg. *ad Abel magnum*; and *perhaps* the meaning is, that as many as were the towns and villages betwixt Ekron and 'the Great Stone,' so many were the mice.

19. *Looked into.*] The word has not necessarily that meaning: in a priest-city they would assuredly know better: Sept. (ὅτι εἶδον) and Vulg. (*vidissent*) point to an irreverent inquisitive gaze on that which was wont to be screened by the Veil.——*Fifty thousand and.*] There can be little doubt that somehow these words have wrongly crept in. A likely suggestion as to *how* may be seen in a very full note in *Speak. Comm.*, ii, 272. 'Struck 70 persons dead, who, not being priests and so not worthy to touch the ark (which, indeed, none might do, not even the bearers, Ex. 25, 12; cf. 2 Sam. 6, 7), had approached it' (*Jos.* vi, 1, 4).

20. *Before, &c.*] Before Jehovah this holy God.——*He go.*] Sept. ἐξιστῶ Κυρίου. Mentally they regard God and the token of His presence as one.

21. *Kirjath-jearim.*] The Baale of 2 Sam. 6, 2 (cf. p. 91); a 'high place' (of Baal, possibly of Jehovah now), hence 'come *down*': cf. 'on the hill' *ch.* 7, 1 (which should be attached to this chapter). Probably Shiloh was in the hands of the Philistines, and finally rejected for the sins it had witnessed (Ps. 78, 67), and Israel generally idolatrous and indifferent, till, 20 years later, Samuel was able to arouse them to amendment, taking advantage of a yearning after God (lit. *a wailing cry, ch.* 7, 2) which arose.

CHAPTER 7.

1. *Abinadab.*] 'By birth a Levite' (*Josephus*).——*On the hill.*] Wrongly rendered 'at Gibeah,' 2 Sam. 6, 4.——*Sanctified.*] 'As curator of the ark' (*Josephus*); not as priest; cf. 1 Chr. 15, 12.

2. *Long.*] Near 50 years.

3. *If, &c.*] If your yearning be genuine and hearty.——*Gods.*] Vulg. *Baalim* (as *v.* 4) and no doubt that is the meaning. The sun was worshipped under various titles. Ashtaroth is plur. of Ashtoreth (the moon); cf. p. 13.——*Prepare.*] *i.e.* Let your hearts be fixedly *established* in this your present right desire.

5. *Mizpeh.*] Cf. pp. 9, 300.——*Pray.*] His 'effectual fervent prayer' was ever ready on their behalf (*ch.* 12, 23; Ps. 99, 6; Jer. 15, 1); cp. Ex. 32, 30; Deut. 9, 26; 1 Kin. 18, 37; Ezra 9, 5; Isa. 53, 12; Heb. 7, 25.

6. *Water.*] 'Aquam pro lacrymis effundebant' (*S. Gregory*). It *may* be meant that

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they fasted even from water, so thorough was their penitence; or that they symbolised the pouring out of their hearts; but we have no certain knowledge of any such custom.——*Judged.*] Prophet he had long been (*ch.* 3, 20), H. P. (irregularly) since Eli's death. It may mean that from that date till now there had practically been no civil judge or military leader; or, perhaps, it may be intended to mention, not that he now entered on office, but now made Mizpeh the centre of government; or again, possibly, simply to name the fact that Mizpeh was as yet, and had been (Vulg. *judicavit*, Sept. ἐδίκαζε), such centre (cf. *vs.* 16, 17). He stands first among the prophets of whom it says, in Ecclus. 46, 12, 'Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children,' and this day's deeds are specially named (*v.* 16).

9. *Offered.*] We need not look, under such exceptional circumstances, for any exact adherence to particular legal ordinances. 'Wholly' indicates perhaps total self-dedication, and its extreme youth that their purpose was to begin life altogether anew. The exact word for lamb is not found in the Law, but there is no prohibition (Lev. 22, 27).——*Heard.*] R.V. answered, by thunder (Hi. *ronce*, *v.* 10) and victory. It may be that it was in order to recall this day, on which God's choice of leader was so plainly indicated, that Samuel asked for thunder as a sign in *ch.* 12, 17. Cp. Ps. 18, 13, 14; Josh. 10, 11.

11. *Beth-car.*] The site of this and of Shen cannot be identified.

12. *Eben-ezer.*] *i.e.* Stone of help (cf. *ch.* 4, 1, *note*). It has formed the key-note to countless Christian hymns, *e.g.* Newton's song of tranquil confidence:—

> 'He, who has helped me hitherto,
> Will help me all my journey through,
> And give me daily cause to raise
> New Ebenezers to His praise.'

13. *Subdued.*] Cf. *ch.* 4, 1, *note*.——*Days of Samuel.*] *i.e.* Days of his sole supremacy as judge, including the time when his sons shared his civil duties. Prophet and H.P. he continued till he died, and those offices and the memory of the past led to his being spoken of as judge 'all the days of his life,' (*v.* 15).

16. *Beth-el.*] Cf. p. 268.——*Gilgal.*] Cf. p. 8.

17. *Ramah.*] Thus he made his native place (whether the Tabernacle was there or not, is unknown) what Shiloh had been. It had never been the one sole 'sanctuary' (the name which *Sept.* uses for these three places). The Law on that point continued in abeyance. We read of a sanctuary in Joshua's day at Shechem (Josh. 24, 26), and of sacrifices offered in Samuel's day at Bethlehem and elsewhere (*ch.* 14, 35; 16, 2).

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APPENDIX C.

OBADIAH.

1 THE vision of Obadiah.
Thus saith the Lord GOD [a] concerning Edom;
[b] We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. 2 Behold, I have made thee small among the heathen: thou art greatly despised. 3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts [c] of the rock, whose habitation *is* high; [d] that saith in his heart, Who shall bring me down to the ground? 4 [e] Though thou exalt *thyself* as the eagle, and though thou [f] set thy nest among the stars, thence will I bring thee down, saith the LORD. 5 If [g] thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, [h] would they not leave *some* grapes? 6 How are *the things* of Esau searched out! *how* are his hidden things sought up! 7 All the men of thy confederacy have brought thee *even* to the border: [i] the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound under thee: [k] *there is* none understanding in him. 8 [l] Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau? 9 And thy [m] mighty *men*, O [n] Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.
10 For *thy* [o] violence against thy brother Jacob shame shall cover thee, and [p] thou shalt be cut off for ever. 11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and [q] cast lots upon Jerusalem, even thou *wast* as one of them. 12 But thou shouldest not have [r] looked on [s] the day of thy brother in the day that he became a stranger; neither shouldest thou have [t] rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. 13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity; 14 neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. 15 [u] For the day of the LORD *is* near upon all the heathen: [x] as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. 16 [y] For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.
17 [z] But upon mount Zion [a] shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. 18 And the house of Jacob [b] shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*. 19 And *they of* the south [c] shall

[a] Isa. 21. 11 & 34. 5; Ezek. 25. 12, 13, 14; Joel 3. 19; Mal. 1. 3.
[b] Jer. 49. 14, &c. [c] 2 Kin. 14. 7.
[d] Isa. 14. 13, 14, 15; Rev. 18. 7.
[e] Job 20. 6; Jer. 49. 16 & 51. 53; Amos 9. 2, [f] Hab. 2. 9. [g] Jer. 49. 9.
[h] Deut. 24. 21; Isa. 17. 6 & 24. 13.
[i] Jer. 38. 22. [k] Isa. 19. 11, 12.
[l] Job 5. 12, 13; Isa. 29. 14; Jer. 49. 7.
[m] Ps. 76. 5; Amos 2. 16. [n] Jer. 49. 7.
[o] Gen. 27. 41; Ps. 137. 7; Ezek. 25. 12 & 35. 5; Amos 1. 11. [p] Ezek. 35. 9; Mal. 1. 4.
[q] Joel 3. 3; Nah. 3. 10.
[r] Ps. 22. 17 & 54. 7 & 59. 10; Mic. 4. 11 & 7. 10.
[s] Ps. 37. 13 & 137. 7.
[t] Job 31. 29; Prov. 17. 5 & 24. 17, 18; Mic. 7. 8.
[u] Ezek. 30. 3; Joel 3. 14.
[x] Ezek. 35. 15; Hab. 2. 8.
[y] Jer. 25. 28, 29 & 49. 12; Joel 3. 17; 1 Pet. 4. 17.
[z] Joel 2. 32. [a] Amos 9. 8.
[b] Isa. 10. 17; Zech. 12. 6. [c] Amos 9. 12.

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possess the mount of Esau; [d] and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead. [20] And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* [e] unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, [f] shall possess the cities of the south. [21] And [g] saviours shall come up on mount Zion to judge the mount of Esau; and the [h] kingdom shall be the LORD's.

[d] Zeph. 2. 7. [e] 1 Kin. 17. 9, 10. [f] Jer. 32. 44. [g] 1 Tim. 4. 16; Jas. 5. 20. [h] Ps. 22. 28; Dan. 2. 44 & 7. 14, 27 Zech. 14. 9; Luke 1. 33; Rev. 11. 15 & 19. 6.

NOTES ON OBADIAH.

1. The vision (Heb. *châzon*, for this *nâbi* was *chozeh* as well, cf. 1 Sam. 9. 9, *note*) of Obadiah (= *worshipper of Jehovah*) is more intimately connected with Judah than its title, 'concerning Edom,' might lead us to suppose. In Hebrew history it certainly can claim a place; whether or not in the history of the Hebrew *monarchies*, remains an undecided question. The dates assigned range over 600 years, from Shishak's captnre of Jerusalem, in Rehoboam's reign (970 B.C.), to that by Ptolemy Lagus in 301 B.C.; for the question of date rests mainly on which capture is referred to in *v.* 11, or whether the Edomite conduct there described took place in the Writer's day, after it, or (as A.V. requires) before it. Without attempting to decide this question, it may be enough to say —(1) that its position in the Canon shows the Jewish view of the date of the prophecy, but proves no more; (2) that resemblances between Obad. *vs.* 1-9 and Jer. 49. 7-22, and between Obad. *vs.* 10-18 and several verses in Joel, may prove a common origin, *or* that one Writer had the other in his mind, but do not decide which was the earlier Writer; (3) that of the captures of Jerusalem most commonly supposed to be referred to, that by Joash in Amaziah's reign seems precluded by the words 'strangers' and 'foreigners' in *v.* 11; while that by the Philistines and Arabians in Jehoram's reign seems hardly an event of sufficient magnitude to suit the language used; and those by the Chaldeans under Nebuchadnezzar in the reigns of Jehoiachin (598 B.C.) and of Zedekiah (586 B.C.) have this in their favour, that both Ezekiel (ch. 35) and Jeremiah (Lam. 4. 21), when speaking unquestionably of them, used similar language to Obadiah, while the Psalm (137. 7) of the returned exile plainly states that Edom's conduct then was such as Obadiah describes, and, further, within a few years of that date the double conquest of Edom, alluded to by Obadiah, actually began to take place, viz.: by the very nation lately 'confederate' (*v.* 7) with them (for Nebuchadnezzar when subduing Ammon and Moab must have overrun Edom, Jos. Ant. x. 9. 7; Mal. 1. 3), and by Israel (*v.* 18) when (164 B.C.) Judas Maccabæus 'fought against the children of Esau in Idumæa at Arabattine *because they besieged Israel*' (1 Macc. 5. 3); and (4), lastly, that (literally rendered) *vs.* 11, 12 express nothing whatever as to time. The word 'vision' would scarcely apply as well to something past as to something future. It is at least permissible to allow Obadiah's prophecy a *supplemental* place in this work, as illustrating events which do belong to the period of the Hebrew monarchy, *as fitly accompanying the dawn of Judah's darkest day*, not without allusion to a golden evening sky after all, in a passage (*vs.* 17-21) which to Jewish ears tells more of future triumph than perhaps any other.

1. *We.*] Sept. ἀκοὴν, as in Jer. 49. 14.—*Rumour.*] R.V. *tidings*; strictly the cognate accusative, *a hearing.*—*Ambassador.*] *Rather*, herald (so *Meyrick*); Sept. reads *round-about.* — *Heathen.*] *Rather*, nations, *vs.* 2, 15 *also*; so R.V.; God summons the nations as his instruments; in the following verses (2-9) the causes occasioning this doom are stated.

2. *I have.*] *I will* in Jeremiah.

3. *Pride.*] *Terribleness* in Jeremiah, *i.e.* those supposed impregnable strongholds, which (like Rhine castles) made thee a terror to neighbours or to an invader.—*The rock.*] R.V. marg. *Sela* (2 Kin. 14. 7), capital of Edom (later Petra).—*High.*] Alluding perhaps to Bozrah (40 miles N. of Petra), which has a lofty position.

4. *Exalt.*] R.V. *mount on high.*

5. *How, &c.*] = how terrible is thy desolation!—*Have stolen.*] *Rather*, steal, so R.V. Her spoilers shall be insatiable and leave nothing unplundered. — *Grapes.*] Marg. *gleanings*; R.V. *gleaning grapes.*

6. *Things of Esau.*] R.V. marg. *men*; but Jer. 49. 10 seems to point rather to hiding-places in the rocks.—*Hidden things.*] R.V. *treasures.*

7. *Brought thee.*] Supply (so *Variorum*) *on thy way*; so R.V.; but marg. *drive thee out*, which admits of our understanding by 'confederates' the Chaldees, lately their allies against Judah; and this perhaps presents fewer difficulties than to suppose that Moab and all others named in Jer. 27. 3 as then desirous of leaguing with Judah and Edom

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against the king of Babylon, later proved false friends to ('deceived') Edom, and (of which there seems no evidence) sided *with* him.——*Bread.*] Cp. Ps. 41. 9.——*Wound.*] Very many would render *snare*; so R.V. (not marg.); but in Hos. 5. 13 it can only mean *wound.*——*In him.*] Marg. *of it*; so R.V. marg.; but the meaning seems to be *He is at his wit's end* (cp. Jos. B. J. vi. 8. 4; 1 Sam. 14. 15); yet Edom had been famed for wisdom (cf. Baruch 3. 23).

8. *Mount.*] *i.e.* Mount Seir.

9. *Teman.*] Fifteen miles from Petra (*Eusebius*), the birth-place of Eliphaz (Job 2. 11), named after an Edomite duke, Esau's grandson (Gen. 36. 15).

10. *Violence.*] Cp. Joel 3. 19.——*Brother.*] Amos (1. 11) also reminds of the relationship, to mark the ingratitude (cf. Deut. 23. 7), alluding probably to their hostility in Jehoshaphat's day (2 Chr. 20. 1, 10).

11. *That thou stoodest.*] *Rather*, of thy standing.—— *On the other side.*] R.V. marg. *aloof.*——*Carried . . . captive.*] *Rather*, of the strangers carrying away.——*Forces.*] *Rather*, substance, as in v. 13; so R.V.; but Sept. δύναμιν. Vulg. *exercitum*, ——*Even thou.*] Cp. the 'Tu quoque, Brute!' of Cæsar.

12. *Shouldest not, &c.*] *Rather*, do not (so marg. *Sept.* and *Vulg.*) feast thine eyes; throughout *vs.* 12, 13, 14 the future tense is used; R.V. *look not thou*; and similarly in *vs.* 13, 14, all *past* forms are removed.——*Day that, &c.*] R.V. *day of his disaster.*

13. *Land.*] There is (so *Megrick*) an intensive force in the form of this Hebrew word, = 'Do not, *pray.*'

14. *Delivered up.*] Marg. *shut up*; Sept. μετὰ συγκλεισμοῦ; Vulg. *et non concludes*; *i.e.* hedge up their road of escape.

15. *Thy reward.*] *Rather*, thy dealing; *or*, Variorum, *that thou hast accomplished*; cp. Ezek. 35. 15.

16. *Drink.*] In judgment for their drunken revelry in Jerusalem, the cup of God's fury, cf. Ps. 75. 8; Lam. 4. 21; Rev. 18. 3, 6; Ezek. 35. 5, 6.——*Swallow down.*] 'A full, large, maidening draught' (*Pusey*). R.V. marg. *talk foolishly.*——*Be as though, &c.*] 'For whoso cleaveth not to Him who saith *I am*, is not' (Gloss, quoted by *Pusey*).

17. *Deliverance.*] R.V. *those that escape*; the expression is a similar one to 'captivity' (*v.* 20). Cp. Joel 2. 32; *a remnant* shall return, rebuild the Habitation of God's holiness, regain their inheritance. The connection between these verses and Amos 9. 11-15 *may* be the occasion of Obadiah's position in the Canon. The remainder of the prophecy has a peculiar significance for Jews; for them *Edom* has one meaning only, viz., Nazarenes; it is over Christians, and specially over Rome, the destroyer of the Temple, the centre of Christianity, that God's original people shall triumph. Abarbanel argues that Bozrah is unquestionably Rome, because its Hebrew consonants *Beth, tzade, resh, he*, taken inversely, represent 5292, and it is A.M. 5292 that the desolation of Rome shall be complete! He comments on *v.* 8, 'There shall not be found counsel or wisdom among the Edomite Christians when they go up to that war'; Zarephath is France, Sepharad is Spain (Spanish Jews are still styled Sephardim, German Jews being called Ashkenazim, grandsons of Japheth); the 'saviours' are the Jewish Messiah and his chieftains, who are to 'judge.'

18. *House of Jacob.*] Plainly this title means here (though perhaps not in Ps. 77. 15) the kingdom of Judah (cf. Zech. 10. 6; Amos 5. 6); and plainly the returning remnant represents the whole nation; the ten tribes are no more 'lost' than the two.——*Kindle in.*] R.V. *burn among.*——*Not any remaining.*] The work of destruction and expulsion from the land of Judah, which they had occupied, commenced by Judas Maccabæus (1 Macc. 4. 61 and 5. 3, 65), was carried on by John Hyrcanus, whose policy was to absorb them in the Jewish people; thenceforth they ceased to be a nation; the remnant of them perished in the Roman siege of Jerusalem, after which their very name disappears from history.

19. *South.*] *i.e.* the Negeb.——*Plain.*] *i.e.* the Shephelah. The literal meaning of *vs.* 19, 20 appears to be that the Negeb and Shephelah are left vacant by their occupiers' migration into subdued Idumæa and Philistia, and into all the land of Israel and the trans-Jordanic district; the language, however, must not be too closely pressed, the meaning is rather general, there shall be national extension toward all the four quarters of the compass, Gen. 28. 14 shall begin to have its fulfilment; and, further, into this vacated land shall press those captive Israelites who had inhabited the extreme north, and those Jews who, having been dwellers in Jerusalem, had been carried captive to Sepharad.

20. *Captivity.*] *Rather*, captives; Heb. *shbi*, cf. Ps. 68. 18.——*Shall possess, &c.*] R.V. *which are among . . . shall possess even unto Zarephath* (cf. 1 Kin. 17. 9, *note*).——*Sepharad.*] Of the many suppositions as to what place is intended, these are the most likely: (1) Sardis (so *Winer* and *Pusey*); (2) Ionia (so *Grove*, founding it on Joel 3. 6); (3) Jerome supposed it to be connected with an Assyrian word signifying 'boundary,' and to mean the dispersed beyond the bounds of Palestine (Jas. 1, 1); (4) it may be the name of a district in Babylonia unknown to us (so *Schultz*).

21. *Saviours.*] No new expression to his hearers; all ages of their history had known them (cf. Neh. 9. 27; Judg. 3. 9, 15; 2 Kin. 13. 5); such were Zerubbabel and the Maccabees, and in them the promise might receive a first fulfilment, not to be completed till *the* Saviour should come, not indeed *altogether* till His second coming, when the saints (the officers of the spiritual Zion) shall judge the world (Edom), all the realms of heathendom and unbelief, when Rev. 11. 15-17 shall be accomplished.

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